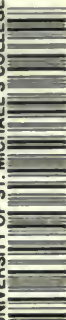


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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—JANUARY, 1917.—No. 1.

IS A CATHOLIC LAY UNION EXPEDIENT AND FEASIBLE?

THE Catholic Church enjoys throughout the thoughtful world a merited reputation for strong organization. Her centralized power, her disciplinary control, her compact parish unity under the episcopacy, her forceful pronouncement on dogma and uncompromising adherence to dogmatic definition—all these and more are outstanding bulwarks that elicit even non-Catholic admiration and praise. But these characteristics respect chiefly either the inward function of the spirituality of the Church, or the outward mechanism of a body politic divinely fashioned, employing sacerdotal and sacramental powers directly upon the salvation of man.

While the organic doctrinal unity of the Church is perfect, it nevertheless is true that the Church in America enjoys no such favorable distinction in her social unity, in those activities of the laity as Catholics that are not specifically spiritual. There is a regrettable abeyance of American Catholic lay activity in some endeavors, and a lack of coördinate effort in others. Compared with the various non-Catholic organizations in America, we make at times a weak showing. Without specifying multifold fields, note particularly the absence of Catholic benefactions. A glance at the published benefactions above sums amounting to ten thousand dollars for 1915 reveals a woeful absence of Catholic bequests. Of the two hundred and fifty listed, not more than fifteen are recognizably Catholic. Of the five hundred millions of dollars there recorded, less than three millions went into Catholic channels.¹ The writer realizes fully this list by no means

¹ *World's Almanac*, 1916, pp. 605-611.

covers our charity, but he regards it as indicative if not typical. Making due allowance for donations unrecorded, those unrecognizably Catholic, and the moderate circumstances of our people, the conclusion is warranted that this disproportion is out of parity with our numbers and our means. A cause for Protestant generosity easily may be assigned. Protestantism is largely a lay organization in its executive control. Laymen both dogmatize and direct. The conventions are peopled by laymen; the congregations are administered by lay trustees or deacons. This participation in administrative control begets interest and interest stimulates generosity. As a consequence large bequests to Protestant causes are frequent. It is not a question of deeper faith or firmer loyalty; a question purely it is of aroused interest.

The essential difference in our religion between clergy and laity, and the exclusive control by the clergy of the spiritual and administrative office of the Church, doubtless are responsible for diffidence in lay initiative. No theologian is required to declare to us that this distinction is as it should be. Every Catholic mind instinctively feels a divine religion demands a differentiated priesthood. Pope Pius X by encyclical saw fit to hush the voice of those who would destroy this essential character of our religion. But unless clerical leadership is alert and progressive, Catholic lay social interest is likely to atrophy, for many indulge no personal participation in any concrete Catholic activity that stimulates generosity.

Omitting mention of societies restricted by nationality, two notable movements of the Catholic laity in America during the past thirty-five years, recognizing the want of Catholic lay organization, endeavored to meet the need. They are the Knights of Columbus and the American Catholic Federation. Each has rendered signal service, and in achievements of success each in its own field has notably contributed to American Catholic welfare. But each has its peculiar limitations, both by reason of membership and by reason too of the exclusiveness that pertains to individual and restricted charters. Neither represents the entire Catholic lay body in America. A noteworthy evidence of this deficiency is afforded in the recent Confederation Convention in New York. The voice of

the Southern States was hardly heard. True, Catholicity is numerically weak in the South, but this meagrely represented Southern section has a total population, Catholic and non-Catholic, of ten millions of people.

Now an organization of the entire Catholic laity of America for those activities which are not specifically spiritual but which require the hue and dye of Catholic thought, sentiment, and principle—a union in which official administrative control under the directorship of the episcopacy pertains to the laity—would rouse dormant lay interest, awaken lay minds to a realization of Catholic needs and dangers, and by consequence of this interest would open new avenues for Catholic *financial* support.

A glance at Protestant activity reveals, if not an organized effort, at least a unity of sentiment in movements directly circumventing our welfare. The open hostility recently shown—commonly called an “Anti-Catholic Wave,” but which now assumes more the character of a static condition—expresses a definiteness of purpose, a solidity of sentiment, and a unity of action it becomes folly for us to ignore. Shall we take no coördinated action for protection? It is not a matter to be left to any society within the Church: it is a matter for the whole Church of America at large. Spasmodic rebuttals, haphazard half-fledged efforts, staccato protests, or mere trust to individual diocesan ordinaries have proved poorly inefficient. The pulpit does not offer the leverage to disarm the evil, because sermonizing from the pulpit secures no coördinate action, and the pulpit, too, by its sacred limitations precludes broad discussion. A diocesan organization lacks breadth, bigness of purpose, financial resource, bulk in membership, and the moral power that comes from nation-wide affiliation. Moreover, the issue is nowhere purely diocesan. While Georgia, perhaps, Florida, and North Carolina are conspicuous in the length to which outspoken and overt hostility to the Church may vent itself, yet throughout the length and breadth of the United States the same principle of hostility is secretly smouldering or covertly active. The numerical strength of the Church alone in localities suppresses overt conduct.

We stand in need of some practical means, without resorting to the formation of a political party, to secure from the

American people recognition of our rights as *citizens*, equal to any in the land. We are citizens of a republic that boasts the enjoyment and safeguard of liberty and civil right, and we are neither enjoying the liberty nor partaking of the right that our Constitution and the civic principles on which the government was founded guarantee to us. This is a bold broad statement, but challenge it who may? We need the organized, unified, crystallized effort of our sixteen million people to tell America that America is not American, is false to her genius, her boasts, and her Constitution, if Catholics enjoy not the full unencumbered liberty of action, opportunity of service, open avenues of political preferment, and the common right to live and enjoy equality in the open forum of competitive commercial, social life, on a parity with every other citizen of our land. Not alone to tell our fellow-countrymen this basic truth of civic liberty, but by coördinate action to secure its recognition, is an aim worthy of an American Lay Union.

Our Church in America has been largely a city Church. From statistics available our enrollment is found preponderantly urban. The great bulk of the prejudice against us rises in the smaller hamlets and sparsely settled rural sections where first-hand knowledge of Catholics and the priesthood is not had. The Southern and Southwestern portions of our country particularly need the presence of priests, lecturers, and scholars, noble-minded men of the requisite talent who will disarm by their presence and personality prevalent erroneous impressions.

In the official report of the Commission on Religious Prejudice under the auspices of the Knights of Columbus, this field of endeavor is specified a national desideratum. The above-named body generously began the task, but the field is too broad for a limited organization. It is not precisely, either, the labor of a missionary society. Concurrent with this venture is the distribution and dissemination of Catholic literature upon a broad specific and systematic plan. An organized Lay Union by imposing a small per capita tax will guarantee both these activities, incorporating them perhaps later as an auxiliary of the Extension Society.

Questions of grave import far-reaching in their influence upon the social, industrial, educational, and domestic life of our country daily are rising in the field of social service, industry, and education. They belong to that shadowy borderland that is neither politics simply, nor pure religion, nor charity. They are the output of an age of transition that, restive, alert, and conscious of a spiritual concept in life, seeks a vivifying outlet for this conception in changes affecting the status of society. They ramify into all the relations of life. They touch at unnumbered points Catholic welfare, social and doctrinal. It is imperative that the constructive, informing, and restrictive voice of our sixteen million people be leavened with these movements, if our rights are to be inviolable and the growth of Catholic principles fostered. But we have no channel through which this voice may herald its message of censure or approval. The nearest approach is the Federation; but the Federation is not homogeneous, and once beyond the limits of its national convention, the hampering barrier of an endless *circulum in circulo* vitiates concerted action. A Lay Union through its conventions will solidify Catholic sentiment, bring unanimity of concerted action, sweep with watchful eye over the broad field of our national wants, impress the country with the numerical strength of our organism, and embody with dignity, leverage, and dynamic force the concentrated message of Catholic thought to society.

An association that will answer the athletic and social wants of our young people is becoming daily a more pressing need. Large numbers of our young boys are enrolled associate members of the Y. M. C. A. Even if the influence in this circle is only negatively non-Catholic, we all know from experience what loss of staunch Catholic fervor and of active outward profession of faith ensues from such contact. Warnings from the altar prove futile, for there is no substitute to offer, and the answer is usually given that only athletic benefits are sought; hence no violation of Catholic faith is recognized. Local, parish, or diocesan resources are too limited to establish an institution that can compete in substance and variety of entertainment with the Y. M. C. A. If we are to cope with the evil and obviate it, a national organization is imperative. A Lay Union will make such an institute possible.

A Catholic magazine that will take its rank in the field of literature with the prominent secular publications is another needed moral help to tone the higher intellectual breadth of Catholic life and thought in America. Not a religious publication is here specified, but a magazine of fiction, travel, art, literature, criticism, politics, sociology, economics, and religion, whose standard in literary values shall equal the best, and whose standard in moral values shall excel the best because imbued with Catholic morality. This is no reflection upon existing Catholic publications. They nearly all are excellent in matter within limits, and admirable in purpose. But they lack scope. They make only a limited appeal and are restricted in circulation. The magazine which this article contemplates will be secular in all its advantages, national in all its influence, and Catholic in all its principles. A Lay Union may materialize this venture through its possibilities in finance and circulation.

These considerations, with others that might be added, justify the writer in concluding that a union of the American Catholic laity is expedient; a union that will embrace in its membership every adult male and female Catholic in the United States. The essential difference between such a union and all existing associations appears from the following. The Union will embody a generic purpose only, the promotion of Catholic welfare; it will embrace every adult Catholic *ipso facto* of his Catholic faith; it will group itself in parish units, and in its officers will be a lay society subject immediately to episcopal jurisdiction. Politics as such will be barred. A Catholic political party is not wanted; but we want concerted and unified social effort among Catholics. Does not the Federation incorporate practically all these features? The writer thinks not, though he gives his highest commendation to its activity. The various units comprising the Federation have widely divergent specific activities; Federation lacks executive power for binding legislation; it does not solidify individual Catholics in concrete action toward a definite goal; and, finally, it does not comprise the entire American lay body. The Federation, in other words, lacks the cohesiveness and suppleness a Lay Union will possess. A Lay Union is the Federation principle brought down to the individual.

IS IT FEASIBLE?

Against the feasibility of an organization so broad, much of course can be said. It looms almost Utopian and visionary on the surface, from its very simplicity. The writer knows full well that facile speculation easily crumples under the rough grinding wheels of practical life. It will be urged that an incalculable length of time must lapse to extend the Union from its starting-point to nation-wide proportions, and in the end membership will be not at all unanimous. This criticism is well-founded, if we conceive the Union starting with a mere nucleus of founders and expanding by increments of individual membership. Such a method, however, this article does not contemplate. Instead, the following scheme of inauguration is proposed, as it at once dismisses the herculean task of individual recruiting and launches the Union with only general preliminaries. Speaking broadly, we have at present organized parishes and missions to the number of fifteen thousand, with one hundred dioceses. Now if the episcopacy will adopt the proposal for a Lay Union, and the various bishops, using the parish organizations we have at hand, officially designate each parish in their respective dioceses an organized unit in the new association, with every adult member in each parish an *ipso facto* member of the Lay Union, the entire machinery of institution, inauguration, and enrollment can be accomplished in one year. A few enthusiastic promoters to agree on methods of procedure and make the necessary overtures to the bishops, together with a sponsor to underwrite the initial inaugural expense—and the Union is launched. Its approval and reception by the episcopacy become of course a *sine qua non* for birth and progress. Once promulgated by diocesan authority, each pastor will inaugurate the parish unit in the parish hall, supervise the election of officers, and, by constitutional provision, remain himself *ex officio* directing monitor. His monitorship will safeguard Catholic usage, sentiment, and doctrine. The entire diocesan activity will be subject to the official monitorship and guidance of the bishop. A diocesan convention will crystallize local sentiment and formulate local needs and measures; a national convention arising from the diocesan assemblies will complete the circle.

The voice of the practical will assert that such an organization is too bulky, too unwieldy for organized action. Thus, the larger parishes, we shall be told, have no halls sufficiently roomy to house membership at their meetings. But physically unanimous attendance is not to be expected. The various parishes will meet in bulks none too large for available halls. The parish roster, however, placed in the hands of the respective secretaries, will give facility of advertisement on concerted action to the absentees.

Against the propriety of such a formation objections of course are to be expected. The scheme, it may be said, savors of Presbyterianism or at least may be denominated Protestant in principle. It partakes, some may declare, of the modernistic plea for lay admission into episcopal autonomy. A similar protest was heard in quarters years ago respecting the Knights of Columbus. Experience has proved their worth. The writer decries the imputation that such a union as here projected is Protestant, or that it implies lay admission into church control. In no wise does it invade spiritual jurisdiction, or meddle therein. Alongside the spiritual edifice it establishes a parallel supporting column of Catholic lay activity in the field chiefly of lay social service.

Then, too, the protest of culture will embody the timidity of the fearful and the shrinking abstemiousness of the tolerant. This protest will condemn the organization as a brewer of antagonism and of more overt hostility than now is shown. "The contempt of silence," these tell us, "is the most potent weapon". Such has been the shibboleth of tolerance, of culture, and of timidity within our folds for generations. No one denies its appropriate value in given conditions, but has not the day of passivity passed? "Shall we lie supinely idle while our enemies bind us hand and foot?" Note the noble trend of the keynote speech at the Confederation Convention by His Eminence the Cardinal Archbishop of Boston; hear the applause that greeted it, and the conclusion dawns that Catholic self-consciousness has reached at last a degree of self-assertiveness that discards an effete submission of silence. Large leadership, of course, is called for, lay and clerical. Have we anything more to fear than now confronts us? True, we are not the objects of physical violence, for the days of the

'thirties and 'fifties are passed; but official legislation invades the sanctity of our institutions, espionage dogs private life, social boycott thwarts legitimate aspirations, commercial boycott in many rural sections renders profession of Faith prohibitive, while calumny and vilest abuse in the printed page rob us of our character and our very name to decency. Shall we not make combined protest to this accumulation of wrongs and with united front call for mere bone-justice? We are not pariahs nor mongers of intrigue and disloyalty; nor are we groveling weaklings gulping a servile content off "the crumbs that fall from the tables of their masters". "Tu ne cede malis sed contra audentior ito."

This is no plea for an organization antagonistic in principle. Combatting evil in the form of prejudice will be only a phase of Union activity. The writer puts large faith in the ultimate fairness of the American people, their educability to justice and right. A constructive organization of compact Catholic strength under the guidance of the episcopacy, for upbuilding and upholding Catholic welfare—such is the conception of a Catholic Lay Union.

The writer considers the project expedient and feasible, but its expediency he values independent of its feasibility as here presented. Other methods may prove more opportune. Such a union as here proposed will embody the principle voiced by the distinguished Bishop of Rochester in his eloquent sermon at the American Federation Mass, when, answering the question: "How can the organization (Federation) be more powerful and secure?" he said: "I venture to suggest that, as the authority of the Church is to guide us in all our undertakings, and as that authority comes through those who are duly commissioned, the strength, force, and influence of Federation will be found in the union of priests and people acting under the guidance and by the direction of the united Hierarchy in the country".

AMBROSE GALLAGHER, O.S.B.

Benedictine College, Savannah, Georgia.

THE SCAPULAR DEVOTION.

WHEN treating of the Scapulars from a pastoral point of view, I find that it conduces to clearness of ideas to give the authoritative legislation as well as the received opinions about each Scapular singly, although the legislation has not been always so given, and not a few of the received opinions make no distinction in regard to the Scapulars.

The Brown Scapular of Our Lady of Mount Carmel, almost universally called "The Scapular", demands our first attention, not only because it is unique in its origin, in its history, in its privileges and in its sanction, but because it is also unique in the legislation pertaining to it. And although it is unique in this last characteristic, the various bulls and decrees will aid us in many of the difficulties to be encountered in dealing, pastorally, with the other Scapulars.

My readers must not draw the conclusion that I wish, in any way, to minimize or put in the shade the beautiful and efficacious devotions attached to the other well known and popular Scapulars. The words of the learned Consultor to the Sacred Congregation of Indulgences,¹ when he was about to give his *votum* on the question of enrolling the faithful in the five Scapulars at one and the same ceremony,² can best express my own mental attitude toward each and every Scapular: "Absit ut aliquid velim caeteris Scapularibus derogare: unumquodque suam etiam habet sacram historiam quae ad hanc plusminusve longo licet intervallo accedit; sed sine invidia asseri omnino potest Scapularis B. V. M. de Monte Carmelo historiam a prima origine ad haec usque tempora nostra eam esse, cui nulla alia Scapularium historia, imo reor ne collectae quidem, aequari possint. Nulla etiam alia erga B. V. M. devotio origine, propagatione, effectibus, miraculis, comparari huic potest, nisi una SS Rosarii devotio."

The Brown Scapular of Our Lady of Mount Carmel deserves our first attention for another reason, because it is in a sense the mother of all the other Scapulars, and it has been pre-

¹ R. P. Valerianus Cardella, S.J., Romae, die 1 Maii, 1885.

² "Utrum conveniens sit Scapulare B. M. V. de Monte Carmelo, honoris et devotionis causa, separatim potius et distincte, quam cumulative et commixtum cum aliis quattuor vel pluribus scapularibus benedicere et imponere."

eminently called "The Holy Scapular." To quote from the same source: "Hoc nimirum Scapulare, ontonomastice sacrum Scapulare vocari solet. Sufficiat plura hujus sacrae Congregationis decreta perlegere, seu responsiones ad dubia proposita, in quibus nomine Sacri Scapularis, sine addito, Scapulare B. V. M. de Monte Carmelo evidenter significatur. Enimvero hoc Scapulare non modo primum est inter caetera, sed alia hinc originem habent, atque *ad instar illius* instituta esse videntur." It may be well to remark, à propos of this quotation, that although the Scapulars, properly so called, do represent habits, the Scapular in its origin did not represent, as it does now, the Carmelite habit.

Anything in the nature of controversy shall be religiously avoided in the course of this contribution. It would be utterly impossible not to touch on points that have, in the past, been the occasion of much controversy, but even these matters shall be discussed in a spirit that cannot provoke contention. The history of the Scapular devotion is not in any way different from the history of all those great devotions that have been so efficacious in the Church of God. Springing up in a time of quasi-universal fervor, in a time of simple unquestioning faith, the devotion lived into years and times when men "who knew not Joseph," demanded passports. Then began the struggle between those who were conscious of right and possession and those who would give ear to nothing save the evidence of contemporaries who had seen or had heard. For centuries, such controversies have raged round the Scapular, and should any of my readers desire to know my opinions on the contested points, they can consult three works that treat of the more important questions disputed.³ As I have already remarked, all controversy, for the present, is tabooed.

The priest to whom has been given the faculty of enrolling the faithful in any or all of the Scapulars and who understands the immense spiritual benefits accruing to those who comply with the conditions laid down, is very anxious that everything necessary on his part should be done. Indeed,

³ *The Scapular and Some Critics*, Romae, Instituto Pio IX, 1914 (English). *Scapulare B. V. M.*, Ioannes Cheron et Fragmentum Petri Swanynghoni, Romae, Tipografia Italo-Irlandese, 1915 (Latin). *Bulla Sabbatina* (in preparation) (Latin and English).

when he has complied with all that his faculty demands from him, he has the further duty of instructing the recipients of the spiritual favors how to fulfil their part of the consequent obligations, lest the spiritual fruits of his well-meant endeavors should never be realized. Every priest who has the care of souls knows what a help it is to have his parishioners enrolled in at least one of the Scapulars. There are pious souls in every parish who obtain not only for themselves, but for others, untold graces and blessings because they are enrolled in one or other of the Scapular Confraternities. The conditions on the part of the priest enrolling and on the part of the person to be enrolled are easily complied with. The obligations on either side are just as easily complied with. Doubts, and reasonable doubts, can arise, at times, about the conditions as well as the obligations, but the solving of the doubts need not, nowadays, be long delayed, since recourse can so easily be had to any of the many and excellent ecclesiastical periodicals that can always obtain information from authoritative sources.

The *facultates* or permission to enroll in, as well as bless, the Scapular of Our Blessed Lady of Mount Carmel can be obtained from either of the Carmelite Generals in Rome,⁴ or from the Holy See, and as a general rule no difficulty arises from the language used in making the application, for there are attached to each Curia of the Generals religious who are versed in the various languages of Europe. For the priests who prefer to make their application nearer home, recourse can be had to the provincials of the provinces, that is, to the superiors of the various nations or the various missionary parts.⁵ A time was when the faculties granted by provincials could be exercised validly only during their term of office; now there is no restriction as to time; for the *facultates* granted by the superiors in Rome and the *facultates* granted by the provincials are *in perpetuum*. It is, indeed, true that a provincial cannot validly grant faculties to bless

⁴ The Casa Generalizia of the Calced Carmelites is in Collegio San Alberto, Rome; that of the Discalced Carmelites is in Corso d'Italia, Rome.

⁵ "Item Provincialis auctoritate gaudet concedendi, intra limites suae Provinciae, Presbyteris quibusvis petentibus facultatem inscribendi fideles Confraternitati Sacri Scapularis, necnon instituendi tertium nostrum Ordinem." *Regula Ord. Fratrum B. V. M. de Monte Carmelo*, p. 3, cap. XLIV, n. 379.

and enroll to any priest who does not exercise the cure of souls inside the limits of his provincialate; nevertheless when the priest has once obtained the faculties he can, *caeteris paribus*, use his faculties anywhere, that is to say, not only inside the limits of that provincialate but outside also.⁶ Should it be that there is no recognized province established in the country, then recourse may be had to the nearest provincial or to the superiors-general at Rome. It is, at once, apparent that when there is any doubt as to jurisdiction in any place it is better to apply to Rome, since the *facultates* there obtained are not subject to any restriction of the kind contemplated here.

With the ordinary *facultates*⁷ granted for blessing and enrolling in the Scapular, there are other privileges accompanying, namely, to admit the faithful of both sexes to a participation, *servatis servandis*, in all the indulgences and spiritual favors attached to the Confraternity of the Scapular, to a participation in all the good works of the members of the whole Carmelite Order, as well as to a participation in the spiritual fruits arising from the good works of all who wear the holy Scapular; to give a plenary absolution, *in articulo mortis*, as well as to declare the plenary indulgence; finally, the faculty is also granted to commute the obligations necessary to enjoy the spiritual privileges of the Sabbatine Bull into other pious works suitable to the conveniences of the wearers of the Scapular who cannot comply with the usual conditions prescribed.

Whether the above faculties are obtained at Rome from the generals of the Carmelites or from the Holy See or from the provincials or their duly accredited representatives, the same clause is affixed to the faculties, namely, provided there be no convent or monastery of the Carmelites in the neighborhood, that is, within a reasonable distance so that the Carmelites could not in justice proclaim that their rights over the Scapular had been invaded. Formerly, the distance prescribed was "tria milliaria," and I doubt not that some might still exact

⁶ "Ex allato concessionis seu traditae facultatis documento evidenter eruitur, oratorem non modo intra limites suae paroeciae eadem facultate uti posse, sed ubique locorum." S. C. of Ind., 1844; Decr. Auth., 279, n. 326.

⁷ *Facultates—Instructiones et Formulae pro benedicendi et imponendi Sacri Scapularis B. V. Mariae de Monte Carmelo ac pro absolutione in articulo Mortis Confratribus Sacri Habitus impertienda.* They require revision in some particulars.

the last inch; nevertheless, owing to the changed conditions of life, I am quite sure that my interpretation of the mind of the Carmelite superiors is nearer the true one. It will be noticed that in the faculties granted from the Generals' House in Rome the famous clause appears in the mild form, "Presentibus valituris iis in locis, in quibus non adest Conventus Carmelitarum, sive Calceatorum, sive Excalceatorum". Special legislation has been made in some places; for instance, in New York City, where the Carmelites have conceded, for special reasons, their ancient right. But the object of the present contribution is not to consider the value of particular legislation, or its bearing on the future. This restriction as to distance holds good for the convents of both Calced and Discalced, but it does not, by any means, include the convents of Carmelite nuns.⁸

With the ordinary *facultates* given at Rome or obtained from the provincials, there is not ever given the authority to erect the Confraternity of Mount Carmel, although the priest to whom the faculties are granted may possess the license of the Ordinary to do so. Application to erect the Confraternity must be given in a separate document.⁹

Having obtained the necessary permission to bless and enroll, a priest can admit any of the faithful to the Scapular Confraternity, no matter of what age or sex, "omnes utriusque sexus Christifideles"; he can even perform the ceremony of admission for himself, except in the case that his faculties have come to him *taxative*, that is, when he uses them as a chaplain of a convent, thus having them *ex officio*, or when the faculties are given only for a special occasion. Children, not yet having attained the use of reason, can be enrolled and, as soon as they come to the years of understanding, they enjoy all and every indulgence and privilege. There is in many places a pious custom of enrolling children of tender years in the Scapular and thus placing them under the intimate protection of

⁸ S. C. I., 22 August, 1842, an.

⁹ "Soli Superiores Generales Carmelitarum extra Urbem in singulis Ecclesiis ejusdem Ordinis, et in quibuscumque aliis, accedente consensu Ordinariorum, Confraternitates S. Scapularis canonice erigere et instituere possunt, et *nullus alius*, sub poena nullitatis." Clem. X. Bull, 8 Maii, 1673. "Nec Episcopus sub quovis praetextu cujuscumque facultatis specialis." Leo XIII, 16 July, 1887.

Our Lady of Mount Carmel. In other places a very laudable custom prevails, namely, to have all the children of the parish, on the day of their first Holy Communion, enrolled in the Scapular.¹⁰

I have thus far treated of the faculties in regard to time, to place, and to persons. I shall now pass to one of the important obligations incumbent on the use of them.

To bless and enroll in the Scapular is in reality to admit into a sodality or confraternity, and not a few theologians and canonists hold that it is of the essence of a confraternity that its members be inscribed on the roll of that confraternity. Hence, when the General of the Carmelites, in the year 1838, supplicated the Pope to dispense with the inscription of the names of those who desired to enjoy the privileges, alleging "hodiernis diebus ob deficientiam tot domorum Ordinis Carmelitarum, et ob frequentes facultatum petitiones, ipse Orator saepe difficile esse animadvertit et identidem impossibile, cito adscribere nomina aggregatorum in aliqua Confraternitate Carmelitica canonice erecta", he was careful to remark, "dubitatio suboritur, an ob defectum hujus erectionis, fideles priventur sacris indulgentiis, praesertim in sententia eorum, qui tenent tamquam conditionem essentialem ad earundem indulgentiarum lucrum adscriptionem novi sodalis in libro alicujus Confraternitatis."¹¹ On this occasion the Pope, Gregory XVI, granted the request of the General of the Carmelites, *juxta preces*, but in the year 1868, a similar petition presented on behalf of the other Scapulars for the same exemption, alleging the same difficulties, was at once refused.¹² The Procurator General of the Friars Minor, in the year 1887, supplicated the Pope, Leo XIII, to give the same freedom from inscription to the other Scapulars; but the answer was: "Et Emi Rmi Patres responderunt in generalibus Comitibus apud Vaticanum habitis die 26 Martii 1887: *Negative*: imo supplicandum SSmo pro revocatione Gregoriani Indulti concessi sub

¹⁰ "Utrum sufficiens sit isthaec scapularis impositio, ut parvuli, cum ad rationis usum pervenerint indulgentiis, aliisque privilegiis illud gestantibus concessis frui possint et valeant? S. C. I. respondit—*Affirmative*." 29 August, 1864.

¹¹ Appendix ad Decreta Authentica XIV, p. 470. 30 April, 1838.

¹² Decr. Auth., n. 421, p. 372. 18 August, 1868.

die 30 Aprilis 1838:¹³ et ad mentem." The *votum* of the Consultor of the Congregation is worthy of more than passing notice.¹⁴ He maintains that the concession of the year 1838 was not a privilege but an indult: "At certe exemptio a sacro aliquo labore non videtur *privilegii* nomen: sed *indulgeri* utique hoc potuit, quum tanta adesset vel adesse putaretur difficultas, quae nunc certe generatim non adest;" and then he adds: "adeo ut quidam putent sublatam quidem esse per indultum inscriptionis obligationem *pro fidelibus*, prout ea erat ad Confraternitatis indulgentias lucrandas necessaria conditio; sed manere adhuc ex aliis titulis inscriptionis obligationem *sacerdotibus*" . . . Leo XIII, on 27 April, 1887, confirmed the decision of the Congregation and revoked the Gregorian indult.¹⁵ Hence, every priest using the faculties to enroll in the Scapular of Mount Carmel must write down the name of the persons enrolled by him and, at a suitable time, he must forward them to the nearest Carmelite convent or to the nearest canonically erected confraternity. This is really an important matter, for the persons enrolled may not enjoy in all their plenitude the indulgences and privileges and all other favors until their names are inscribed on the roll of the confraternity, hence every unnecessary delay is to be avoided.¹⁶ In the year 1906, the Procurator-General of the Carmelites supplicated the Holy See for a dispensation to omit the inscription of names during the time of missions, pilgrimages, etc., "*magnus fidelium concursus*".¹⁷ The supplication was granted, "*juxta preces, ceteris servatis de jure servandis.*" This dispensation at first applied to the churches of the Carmelite Order only, but was afterward extended to all the churches in which they were engaged at the above mentioned

¹³ *Analecta Carmelitana*, Vol. I (1909-1910).

¹⁴ *Analecta Carmelitana*, pp. 533-536; pp. 562-565. Vol. I, an. 1909-1910.

¹⁵ "Die vero 27 Aprilis 1887 Sanctissimus Dominus Noster Leo Papa XIII in audientia habita ab infrascripto Secretario sententiam Patrum Cardinalium ratam habuit, et Gregorianum Indultum revocavit."

¹⁶ See the admonitions relative to the inscription. In the latest decree the Holy Father Benedict XV—"firma remanente in conscientia obligatione inscribendi, etc."

¹⁷ "*Magnus fidelium concursus*, e. g. tempore Missionum, vel occasione peregrinationum, etc." We have in addition Forty Hours' Devotion, Retreats, Novenas, etc. These of course come within the meaning of the privilege.

times.¹⁸ Unless when engaged in missions, retreats, etc., the Carmelite priest has no exemption from the legislation which makes the inscribing of the names obligatory.

Some institutes of religious men specially devoted to missionary work claim for themselves a general exemption from the obligation of registering the names of those whom they enroll in the Scapulars. This exemption is, they claim, in virtue of permission granted them by the Holy See years before the legislation of 1887; and, since there is nothing to revoke those particular privileges, if we may call them so, in the decree, they are quite within their rights to continue to enjoy them.¹⁹ I cannot see anything to carp at in their clinging to ancient privileges; and it does not appeal to me that it is contrary to the right order of things that the Carmelites and the other institutes to whom the Scapulars belong have not this exemption or privilege. But what might impress me is the fact that outside the times of missions, etc. the Sacred Congregation of Indulgences does not regard with favor any exemption from the general rule laid down for registering the names of those enrolled in the Scapulars, particularly the Scapular of Our Lady of Mount Carmel.²⁰ The words of the Consultor whom I have before mentioned in this contribution, seem to express the mind of the Congregation in reference to the wearers of the Scapular not registered in the Confraternity. "Ut ex his verbis patet *ex jure* inscriptio requiritur: sed per quamdam *fictionem juris* etiam non inscripti scapulare recipientes ex indulto censentur inscripti."²¹

In the year 1892, the Procurator General of the Society of Jesus submitted some doubts regarding the faculties used by

¹⁸ In audientia habita die 14 Februarii 1906. SS. D. N. Pius X, Cf. *Analecta Carmelitana*, Vol. I, p. 26.

¹⁹ This also is the opinion of Beringer; cf. *Les Indulgences, leur nature et leur usage* (Traduction). Appendix II de la Partie Section IV, n. 73, p. 71. "En effet, comme dans le nouveau Décret du 27 Avril 1887, il n'y a aucune clause qui retire ces privilèges particuliers obtenus antérieurement, ils continuent de subsister."

²⁰ "Cependant la S. C. désire que les prêtres dont il s'agit inscrivent les noms des fidèles qu' ils reçoivent, qu' ils envoient ces noms à la Confrérie ou au couvent correspondant, pour leur assurer plus sûrement, et plus spécialement après leur mort, les suffrages des autres membres de la Confrérie." Beringer, l. c., p. 72.

²¹ The legislative authority may deal in *fictiones juris*, but it is not so safe for the individual. However, quisque in sensu suo abundet.

the mission Fathers. One was relative to the blessing and enrolling in the Scapulars *cumulative*, and a second was in regard to the inscription of the names: "Utrum decretum revocans Indultum Gregorianum supradictos patres Soc. Jesu aequè obligat ac primum, quod benedictionem simultaneam Scapularis Carmelitani revocat?" And the reply was: "*Negative*: admonentur tamen Patres Soc. Jesu ut nomina receptorum in Albo alicujus Sodalitatis vicinioris sive Monasterii Religiosorum respective inscribere non omittant ne in eorum obitu suffragiis priventur." Not of a greatly different kind was a question proposed, some years preceding the above; and it too came from a missionary Father: "Utrum Sacerdos qui a S. Sede obtinuerit facultatem benedicendi Scapulare, habet eo ipso, etc." The reply given on the occasion was: "*Affirmative*: ita tamen ut sacerdotes, qui praedictum indultum benedicendi scapularia ab Apostolica Sede legitime obtinuerint, penes se habeant privatum registrum et quamprimum commode possunt, transmittere teneantur ad superiores respective Sodalitatis vicinioris canonice erectae nomina receptorum ut in Album ipsius Sodalitatis referantur." ²²

Sufficient has been said to draw a practical conclusion, one however that may not please every priest enjoying exceptional legislation. The safe and satisfactory mode of procedure is to have inscribed the name of all the faithful whom they have received into the Confraternities of the Scapulars; outside the times of missions, retreats, etc., it is no more a burden to the missionaries than to the parochial clergy.²³ I can say so much without assuming any appearance of being dogmatic, knowing well that every priest has a perfect right to enjoy to the utmost the exemptions and dispensations which he or the institute to which he belongs can legitimately claim. Every priest is only too anxious that the faithful to whom he ministers shall obtain every possible indulgence and privilege for which they strive, and that too in the surest manner and to the fullest extent.

²² Acta Sanctae Sedis, vol. 25, anno 1893, pp. 319-320.

²³ I have not made any rigid distinction between inscription on the part of the priest and inscription on the roll or register of the confraternity. The second as a rule follows on the first, for the priest who writes the names is generally faithful to forward the names to the places mentioned. By inscription, then, I mean on the register of the confraternity.

The foregoing remarks may prove of some use to the missionary priest who is so often asked the question, during times of special fervor: "Father, do you think am I properly enrolled in the Scapular, for my name was never taken down?" And on further inquiring he finds out that it was not even during a mission, retreat, or any time that could be looked upon as a "*magnus fidelium concursus*," that the enrollment took place. The Congregation of Indulgences, in the year 1914, proposed to His Holiness Pope Pius X a doubt arising out of previous legislation enacted by it, namely, in the year 1887 the S. C. of Indulgences had declared that inscription of the names of the faithful was necessary for the enjoying of the indulgences of the confraternities, and again the same S. Congregation had, in the year 1868, declared that all priests using the faculties to admit to the confraternities must transmit, as soon as possible, and at a convenient time the names of those whom they have received into the confraternities. The doubt is expressed as follows: On what day does the person enrolled in the Scapulars, or admitted to the Confraternities, begin to enjoy the privileges and indulgences? From the day on which the name has been inscribed by the priest, or from the day the name is placed on the register of the Confraternity? To this doubt, solved in the year 1892, and again in the year 1893, and to which the S. Congregation had replied that the indulgences were enjoyed from the day of inscription on the part of the priest, followed, almost as a natural consequence, the doubt of the year 1914.²⁴ What if, arising from any cause, such as negligence, etc., the names never reached the register of the Confraternity? His Holiness, having first given a sanation for the defects and irregularities arising out of, and attendant on, the inscription and transmission of the names,²⁵ declared that, whilst the obligation of inscribing and transmitting the names of those enrolled or admitted to any of the confraterni-

²⁴ *Analecta Carm.*, vol. 3, p. 100. "Si tamen, sive ex negligentia, sive ex alia causa, fidelium nomina nunquam ad sodalitatem transmittatur."

²⁵ "Prævia sanatione omnium defectuum hucusque admissorum in inscriptione et transmissione nominum christifidelium." These *sanationes* are regularly applied for by the Generals of the Carmelite Order so as to protect in every way the faithful who wear the scapular of Our Lady of Mount Carmel. One was obtained so late as 16 July, 1915, quoad defectus "in erectione, in lege distantiae, sive quia sacerdos recipiens præceperit fidelibus recipiendis, ut sibimetipsis Scapulare benedictum imponerent."

ties remained in conscience, and that too according to the previous decrees and prescription of the Holy See, the faithful who had been admitted or received to the confraternities were to be duly considered as associated to the confraternity, only, however, that they should be participators in the indulgences and other spiritual favors, although their names had not been, for some cause, registered with the confraternity.

The obligation of inscribing the names of sodalists, and the dispensation from the same, affect only, at least directly, the priest holding the *facultates* to admit to sodality or confraternity.²⁶ We shall now consider an interesting phase of the Scapular devotion, where, apparently, nearly everything that was considered essential to the constitution of a confraternity, in its formative stage, is declared not necessary, under given circumstances.

The General of the Discalced Carmelites²⁷ supplicated the Holy Father to dispense with the usual ceremonies performed by the priest, so that each French soldier desiring to be enrolled in the Scapular of Our Lady of Mount Carmel would become, by the mere putting-on of the Scapular and the reciting of some prayers (no particular prayer or form of prayer was prescribed)²⁸ to the Blessed Virgin Mary, a member of the Scapular Confraternity, so that he *ipso facto* would have every right to enjoy the indulgences and privileges in the same manner as those who had gone through all the ceremonies and had been duly inscribed in the register of a canonically erected confraternity. The one condition laid down was that the Scapular should be blessed by a priest having the faculties to do so. The appeal was made for the French soldiers, but the supplication did not limit itself to them alone, for the words are, "exponit quod milites praesertim ex natione gallica"; hence, all soldiers finding themselves in similar conditions could avail themselves of the privilege granted. In the time of war, when soldiers have not the administrations of a priest, or when these can be obtained only with much diffi-

²⁶ "Inscriptio materialis a quocumque fieri potest." Decr. Auth., n. 331; cf. 309.

²⁷ *Analecta Carmelitana*, vol. I, p. 27. 4 Ianuarii, 1908.

²⁸ Boudinhon suggested, "ter Ave Maria", which Vermeersch adopted; both considered one would be sufficient.

culty, the soldiers have the unique privilege of admitting themselves, so to speak, to the Scapular Confraternity.²⁹ Here we have not only the registering of the names dispensed with but the ceremony of putting-on by a priest having the faculties. The obligation of reciting some prayers, if the recitation were ever of serious obligation, was afterward removed, at least by implication, as we shall subsequently see. It is not necessary to remark that "milites" is susceptible of the largest interpretation, as the subsequent legislation will show.

Father Norbert Monjaux, O.F.M., who is the rector of the laudable Society for the diffusion of the Scapulars amongst the soldiers who are engaged in the war, supplicated the Secretary of State that the privilege already granted to the soldiers "praesertim in Gallia" should likewise be theirs, even though the medal as described in the decree of the Holy Office should take the place of the Scapular. It was difficult to obtain the Scapular of cloth in the barracks and camps of the soldiers; hence, it was supplicated that all soldiers of both land and naval forces should become duly aggregated to the Confraternity of the Scapular by wearing on their person the above-mentioned medal, provided that the medal had been blessed by one having the faculty to enroll in said Scapular. The petitioner further supplicated that this same privilege be extended to those who would desire to be enrolled in the other Scapulars ("praesertim eorum quae nuncupantur de Sacro Corde Jesu, de Passione Domini, de Sancto Michaeli"); it was also provided that the enrolment in the Scapulars should be of a permanent nature, that is, no further enrolment was necessary when the times became for the soldiers normal.³⁰ This latter provision was seemingly overlooked in the first supplication. Pope Pius X on 22 March, 1910, granted all the petitions thus presented by the Secretary of State, who accordingly issued the decree. The blessing of the medal by one having the faculty to enroll seems to have created some difficulty in the

²⁹ Even when these inconveniences are not present they can do so; it is required only that they be *constituti sub armis*. This condition was afterward removed.

³⁰ "ita aggregantur, iisdem modo prorsus definitivo ascripti permaneant adeo ut ipsis non sit amplius necessarium recipere Scapulare laneum tum etiam cum militiam relinquunt et domum suam redeant." Ex Secretaria Status, 22 Martii, 1912.

satisfactory dispatch of the good work of Father Norbert and his assistants, so we find him supplicating, once more, the Holy See to remove the obstacle. On 10 November, 1914, the Sacred Congregation for Extraordinary Ecclesiastical Affairs decreed that all priests, not even excepting those who were not approved confessors, should, during the time of the war, have the power of blessing the medals for soldiers who by the wearing of these medals should *ipso facto* become members of the confraternities or sodalities for which the medals had been blessed.

Briefly, I may state the preceding legislation thus: soldiers, sailors, and all those engaged in actual warfare, so that it can be said of them that they share in the life and hardships of military men, can become members of the Confraternity of Our Lady of Mount Carmel and all other Scapular Confraternities by merely carrying the medal on their persons. By a decree, or rather indult, granted to the same supplicator, a few months after the former one, this same privilege was extended to all soldiers, even when not engaged in warfare. Hence, the men of both land and naval forces can use their privilege anytime and anywhere, provided that they come within the meaning of the word *milites*.⁸¹ It is well to remark that having become enrolled whilst in military service, there is no necessity to go through any ceremonies when that service expires; once enrolled validly there is no necessity for any ceremony. The prescribed medal can be blessed by any priest, even though he may not have been approved by his superiors for hearing confessions; this privilege is extended to every priest, secular and regular, but continues only during the war.⁸²

Not a little discussion has taken place in regard to the material which goes to form the Scapular of Our Lady of Mount Carmel, as well as to form, or make, the other Scapulars; but as our main object in the present contribution is to treat, in a more detailed manner about the former, we shall give what appears to be the most recent legislation in reference to that

⁸¹ Fr. Ojetti, S.J., in his *Synopsis rerum moralium et juris Pontificii* notes that it was the General of the Discalced Carmelites who obtained the indult (Scapulare-verbum). Vermeersch only mentions the indult, vol. 4, p. 296. In *Acta Sedis Ap.* there is no mention of it. The author of the *Facultates* still insists on the *constitutus sub armis*—not wisely, I believe.

⁸² "omnes sacerdotes ex utroque clero, licet nondum ad confessiones adprobati, in utilitatem militum cujusvis gradus &c." S. C. pro Neg. Eccl. Extra. 10 Nov., 1914.

Scapular. In following this order we shall be introduced to a question that has assumed more than ordinary importance in the light of more recent legislation; which legislation affects all the Scapulars, though not to the same extent.

Owing to the inventions and developments in the textile and mercantile world, the productions of these inventions and developments were rapidly taking the place of the cloth material that had served for so many centuries to supply the habiliments of the people generally. Hence, doubts began to arise in the minds of some as to how far the members of the Confraternity of the Brown Scapular could avail themselves of a cheaper, and more easily obtained material out of which they could form their Scapulars and at the same time not depart radically from the original material from which had been, generally, made the Scapulars that were undoubtedly according to the rules of the Confraternity. As an example of these doubts I may quote the elenchus of questions proposed by the Procurator General of the Redemptorist Fathers, in the year 1868. He asked the Sacred Congregation of Indulgences whether wool (*lana*) was to be necessarily and exclusively used in the making of the Scapulars, or would some other material, for instance cotton (*cylinum*) serve as well. To this query the answer was: "Affirmative ad primam partem; Negative ad secundam." Another doubt was: Should the word *pannus* (cloth), *panniculus* be taken in its strict signification, that is to say, as wool woven into cloth, or would wool worked with the needle after the fashion of lace, suffice? Again the answer was "Affirmative ad primam partem; Negative ad secundam partem." There appears no difficulty in understanding the mind of the Congregation in these answers. Nevertheless, the General of the Discalced Carmelites, in the year 1895, proposed to the same Congregation the following doubt: Was it possible for members of the Scapular Confraternity to wear Scapulars made out of (*lana subcocta*) felt and not thereby lose the Indulgences, etc. of the Scapular?. The General was referred to the answer of the year 1868. Hence, it is apparent that the mind of the Congregation had not changed in regard to the material which should compose the Scapular.

Before I treat of the question to which this legislation leads, it would be well to remark that the Congregation solved other

doubts in the year 1868, namely, as to the ornamentation that was permissible on the Scapulars. It was answered to the doubts proposed, that any ornamentation was permissible that did not prevent the color of the Scapular from being the predominant color.³³ This ornamental work could be of needle work, etc. Then again were proposed doubts touching on the shape or formation of the Scapular of the sodalist. To these it was answered that nothing should be changed in the already recognized form which had been ever of the oblong or square formation: "*Nihil esse innovandum.*" Other forms of the Scapular that had crept in were thus prohibited; according to the proposer of the doubts the oval, multiangular, and various other phantastic forms had become fashionable in some parts.³⁴ No doubt seems to have been in the mind of the Procurator General of the Redemptorists respecting the color, for the Congregation had already settled very definitely the only colors permitted. In the year 1840, the Vicar General of the Diocese of Limoges had asked the Congregation was the brown color of obligation, so that any other color would deprive the wearer of the indulgences and privileges of the Confraternity. The answer given was definite, that the brown color (*taneus*) was not of obligation, but the Scapular could be of a black color as well. Hence, the recognized color is either black or brown or any shade of color coming in between.³⁵ No picture, no decoration is of obligation; they may be used, but must never deprive the color of the Scapular of its predominance.

We have just seen how fixed the mind of the Congregation was on the material out of which the Scapular was to be made or formed. All at once we have a remarkable transition, and it is nothing else than a transition begotten of the times and the solicitude of a father for his children.³⁶ When we have

³³ "Non possunt valide adhiberi Scapularia, quae quamvis ex lana confecta, cooperiuntur tamen ex una parte tela serica vel gossypio, ex altera vero imagine, quae totum vel fere totum cooperit scapulare, ita ut pannus penitus aut quasi penitus non appareat." 18 June, 1898.

³⁴ "Nunc autem quibusdam in regionibus introducitur usus conficiendi scapularia formae rotundae, vel ovalis imo et multangulae." N. 423, Decr. Auth.

³⁵ "dummodo colori vulgo tanè subrogetur tantum alter consimilis seu niger." Decr. Auth., n. 278.

³⁶ Vermeersch—"Dum enim sic funditus mutatae conditiones hactenus ad indulgentias et privilegia obtinenda, S. Pontifex docet veram exteriorum devotionum vim &c." Monumenta, vol. IV, p. 349.

studied sufficiently the legislation of Pius X, we marvel at the wisdom that saw that the Scapular medal would perfect the gift of the Blessed Virgin to Saint Simon Stock, although at first sight the place given the medal by the legislation of our late Holy Father seemed to run counter to not only the multitude of decrees of the Holy See, but even to the very history, as well as the traditions, of the Scapular of Our Lady of Mount Carmel.

Pius X, several years before the publication of the decree of the Holy Office, 16 December, 1910, had granted in private audiences the privilege of imparting to the medal the indulgences and privileges of the Scapular, though not indeed, in the detailed form described in that decree. The recipients of this signal favor were, as a rule, missionaries, but the knowledge that such a favor was at all obtainable created, amongst those who are ever on the look-out for spiritual novelties, a thousand possible chances of exercising the privilege that certainly was a boon to missionaries in the zones where heat is for the whole year excessive. Not a few sought and obtained the privilege who seemed to have interpreted their faculties in a rather generous manner. The superiors of the orders and institutes who had care of the Scapular devotions began to feel that the devotions of the Scapulars were in danger. There was without doubt this indiscriminate use of the medal; and so far no official pronouncement had been made to explain the genesis and scope of this new substitute for the time-honored Scapulars. There is not the least doubt that it was the indiscriminate use on the part of those who, practically, ought never to have used the privilege, that gave concern to the superiors of the orders and institutes; the advantage of it to the missionaries was apparent; and, no matter how the privilege might seem to run counter to their time-honored notions regarding their Scapulars, I do not think they would have made any move to question it. When Father Albert Misonne was making his supplication to the Holy Father for faculties to impart the Scapular indulgences and privileges to a medal,³⁷ he adduced the following solid reason: "*Nam scapularia ex panno confecta, post breve tempus, pulvere, oleo et sudore sordidi panniculi*

³⁷ He was Procurator for the Belgian missions (Scheut). The *Responsa* came 19 July, 1909. Vide Vermeersch, vol. IV ad Suppl., p. 348.

fiunt; et si quidem super nuda pectora miserrimi nigritae illa gerere soleant, eo modo se christianos confitentes, insignis distinctio christianorum inter paganos non est nisi linteolum omnino indecorum.”³⁸

Father Albert prefaced his supplication with the inquiry whether the diffusion of the said medal were pleasing to the Holy Father. To which was answered: “*Affirmative.*” He then asked could the medal represent in addition to the five Scapulars, other scapulars such as that of the Sacred Heart of Jesus.³⁹ This also was answered in the affirmative. Information as to the method of initiation to the Scapulars then followed: the enrolling could not be performed with the medal, but the Scapulars made from the recognized material should be used.⁴⁰ To satisfy the misgivings of those who did not feel so justified in adopting the new method of gaining the Scapular benefits, it was answered that every one wearing the medal for the reason mentioned, or for any similar reason, could gain the benefit; hence, there was no necessity for anxiety of mind as to the proper motives.⁴¹ As an explanation we must remember that the answer was for one sojourning in missionary parts.⁴² Finally, we find in the present answers to Father Albert the directions as to the manner of wearing the medal, namely, it was not necessary that the medal should touch the skin of the wearer, neither was it necessary that the medal should be put around the neck; ⁴³ it was quite sufficient that the medal should be habitually on the person. Hence, the putting aside of the clothes in which the medal was, either at night or for any necessary purpose, did not break the continuity of the legitimate carrying.

Nothing as to the nature of the medal had been thus far determined and Vermeersch was quite at liberty to place as

³⁸ Vermeersch, l. c. sub n. 324, par. 3 (in vinculis).

³⁹ “sed etiam ceterorum, sicut scapulare SS. Cordis Iesu etc.”

⁴⁰ “scapularia ex panno rite confecta adhibenda sunt.”

⁴¹ “quin unusquisque, cum animi anxietate, inquirat de propriis motivis.”

⁴² Nevertheless, advantage was taken of the concession by many who could not plead any real motive; which seems indeed to have been more or less in accord with subsequent legislation.

⁴³ Afterward, at least in some of the facultates granted, a condition was inserted “ut haec numismata e collo penderent”. Cf. Vermeersch, vol. 5, p. 148, n. 414.

an annotation to this privilege: "Quod numisma quodlibet pium esse potest, ita ut nulla specialis vel Christi vel Virginis vel Sancti effigies postuletur." This liberty, which as we shall see was subsequently withdrawn, gave rise to some very ridiculous combinations of vanity and Scapular devotion.⁴⁴

Father Florentine Mortier, the Superior of the Belgian missions, obtained the power of subdelegation a few months after the above granted privilege. At this time the faculty to subdelegate was fairly common, with however notable restrictions.⁴⁵ The Superiors General of some of the Orders who had care of the Scapular devotions began to make representations to the Holy See that this new privilege seemed to affect the ancient traditions of the Scapulars, notably the Scapular of Our Lady of Mount Carmel. The prestige, and eventually the efficaciousness, of the time-honored devotion might, they claimed, suffer in the widespread and indiscriminate use of the medal. Several interviews took place between the Holy Father and the superiors. The Holy Father explained that every act was directed to the promotion of these devotions among the faithful, and that he had been appealed to, again and again, to help those who desired the indulgences and privileges of the Scapulars and yet, owing to the inconveniences of their state in life could not comply with the rules of the Scapular confraternities; he further added that, knowing the powerful stimulus the Scapular devotion was in urging the faithful to love God and honor His holy Mother, he was bound to do everything to satisfy this laudable desire of his children. He promised that, as soon as possible, he would make the mind of the Holy See clear for all, and at the same time decree the rules and regulations to guide the medal as the helper of the Scapulars to increase devotion to the Mother of God.⁴⁶ It

⁴⁴ "sed ea tantum quae imaginem praeferant B. V. M. et D. N. J. C." Quare ei qui bona fide alia numismata benedixerit S. Pontifex sanationem concedit praeteritarum benedictionum. 5 April, 1910.

⁴⁵ In locis missionum, Superioribus provincialibus localibus prout judicaverit etc. Cf. formulas S. Rituum Cong. pro Episcopis, Superioribus Gen. necnon Sacerdotibus.

⁴⁶ It was during this time that the S. C. of Rites ceased to concede the faculties for the medal. After the promise of the decree was made Vermeersch writes: "Antequam declaratio ista edita fuerit S. Officium nec facultates numismata benedicendi recognoscendas putat, nec easdem idcirco perire voluit." Vol. 5, n. 454.

was during one of the interviews that the Procurator General of one of the Orders suggested to the Holy Father that the medal, seemingly usurping the place of the Scapular, might appear to the enemies of the Scapular history as an indirect confirmation of their contentions. This the Procurator General conceived to be his strongest point, but the Holy Father put an end to any discussion that could rise on the matter by quietly remarking, "But I believe in it." This was certainly answer sufficient to the objection, and if he, the Holy Father, believed in the history, what matter what others would think?

The years that have followed since the legislation of Pius X prove how clearly the Holy Father saw that the Scapular medal, as it is now called, would be an instrument to introduce the Scapular devotion into lives that before could never hope to be cheered by the knowledge that they were members of a Confraternity enjoying its indulgences and privileges and strengthened by the recollection that thousands of others were helping them in the work of their salvation. During the present war, how many poor souls were comforted in their dying hours by the thought that they died as Mary's children, having the guarantee that she would help them at the hour of death; and with motherly zeal go before them to say to her Divine Son that in life they were her children, and that she was really their mother. The Scapular medal of Pius X gave them this joy. The Scapular, in so many circumstances, would have been an impossibility.

The decree of 1910 is its own best commentary. I give the decree in full from an authorized translation.

It is certain that the holy Scapulars are greatly efficacious in fostering devotion amongst the faithful and stimulating them to good resolutions; hence Our Most Holy Lord Pius X, by divine providence Pope, although earnestly desiring that the faithful may continue to wear, as before, the Scapulars and in the same form as hitherto, still, in order that the pious custom of being enrolled in them may constantly increase, seconding the petitions sent to him on the subject, and after taking the opinions of the Most Eminent Fathers Cardinals Inquisitors General, was graciously pleased, in an audience granted to the Assessor of the Supreme Sacred Congregation of the Holy Office on 16 December of the current year, to decree as follows:

For the future all the faithful already inscribed or who shall be inscribed in one or other of the real Scapulars approved by the Holy See (excepting those which are proper to the Third Orders) by what is known as regular enrolment, may, instead of the cloth scapulars, one or several, wear on their persons, either round the neck or otherwise, provided it be in a becoming manner, a single medal of metal, through which, by the observance of the laws laid down for each scapular, they shall be enabled to share in and gain all the spiritual favors (not excepting what is known as the Sabbatine Privilege of the Scapular of Our Lady of Mount Carmel), and all the privileges attached to each.⁴⁷

The right side of this medal must show the image of Our Most Holy Redeemer Jesus Christ, showing His Sacred Heart, and the obverse that of the Most Blessed Virgin Mary. It must be blessed with a separate blessing for each of the scapulars in which the person has been enrolled and for which the wearer wishes it to suffice. Finally, these separate blessings may be given by a single sign of the cross (*unico crucis signo*), either in the act of enrollment immediately after the scapular has been regularly imposed, or later at the convenience of those enrolled, it matters not how long after the enrollment or in what order they may have taken place; the blessing may be given by a priest other than the one who made the enrollment, as long as he possesses the faculty, ordinary or delegated, of blessing the different Scapulars . . . the limitations, clauses, and conditions attached to the faculty he uses still holding their force. All things to the contrary, even those calling for special mention, notwithstanding.

Given at Rome at the seat of the Holy Office, 16 December, 1910.

More has been said than written about the mind of the Pontiff in reference to the full and complete substitution of the medal for the Scapular. Vermeersch, I feel sure, rightly interprets the mind of the Holy Father, when he writes: "Erraverit ergo qui putaverit metallicum numisma *tolerari* potius quam *approbari*;" but I am not so certain that he is correct in his other statement: "recte autem senserit qui levem causam satis esse dixerit ut, numisma in scapularis locum sufficiendo, intentioni pontificae plene respondeas"; for if so, why does the Pope preface the decree with the words, "etsi

⁴⁷ No special approbation of the Sabbatine Bull comes from this mention, although all who believe in it and its history are pleased at this special reference.

vehementer exoptet ut eadem, qui hucusque modo consueverunt, fideles deferre prosequantur."

No one can question the fact that the Pope intended to impart to the wearing of the medal all the indulgences and privileges that the respective Scapulars had obtained through the ages from the Holy See, that is to say, through bulls, briefs, decrees, and concessions in their various forms. To some it is not so clear that he could, and did intend that the wearer of the medal had the peculiar promise to be realized according to the revelation made to Saint Simon Stock by the Blessed Virgin.⁴⁸ To me it seems unquestionable that Pius X had the same opinion as to the history of the Scapular of Our Blessed Lady of Mount Carmel that so many of his illustrious predecessors most evidently had, and who had so often given expressions of their attachment to the Scapular by granting indulgences and favors. We can judge of their opinions by the sermons and writings of many of them before they ascended the throne of the Fisherman.⁴⁹ The words he used, when the Procurator General of whom I have already spoken urged the difficulty that the new legislation might give an opportunity to the opponents of the Scapular history, ought to satisfy anyone what his opinion was in reference to the historical question. He mentions the Sabbatine Privilege, which from an historical point of view is far more difficult to defend. In fact, there is no comparison, at least from the historical aspect; nevertheless he explicitly makes reference to the Sabbatine Privilege, and makes no mention of the promise attached to the Scapular in the Vision that gave origin to the devotion as we know it. The question urges itself upon one: Did the Pope intend that the promise was inseparable from the Scapular or anything that could take its place, or did he mean that his efforts were to be directed to those indulgences, privileges, favors, etc., with which the Sovereign Pontiffs in the past had concerned themselves?

I have heard the question often discussed, but an article written in one of the Catholic journals of Rio Janeiro puts the matter in its strongest form, and as the article had the

⁴⁸ The promise given by the Blessed Virgin must be distinguished from the Sabbatine Privilege which is specially mentioned by the Holy Father.

⁴⁹ Amongst others Benedict XIII and the learned Benedict XIV.

ecclesiastical permission it is not foreign to this important question to give a reference to it here and now.⁵⁰ Arguing from the nature of a private revelation, the writer contends that the Pope had no intention of interfering with the peculiar promise of the Scapular. The very fact that His Holiness makes mention of the Sabbatine Privilege is a proof that he did not intend that the promise could be realized by the carrying of the medal: "ergo per illa verba *favores omnes spirituales (sabbatino, quod dicunt etc. . . .) omnesque indulgentias* comprehenduntur omnes favores, qui ex sua potestate pendent scilicet, quos per Bullas, Breves, et Decreta, Romani Pontifices concesserant"; and he adds "praeterea ipsa Decreti verba in eo quod ad '*favores omnes spirituales*' statim de *eorum specie* subjungitur '*sabbatino privilegio non excepto*' clare insinuat quale talium sit favorum genus." He holds that the Pontiff gave evidence of his mind on the matter when he used the words "vehementer exoptet" in reference to the custom of wearing the Scapular; he believes this signifies that the Pope had given every spiritual favor that he could, but that he was most desirous for the wearing of the Scapular, when it was at all convenient, so as to gain the promise which he, the writer, holds, is and can be attached to only one thing and that is the actual wearing of the Scapular; thus realizing the words of the promise made by Our Blessed Lady, when she gave the Scapular to the Saint, with the words: "In hoc moriens aeternum non patietur incendium."

Although the question of the medal had not been, then, even dreamt of, the Consultor of the Sacred Congregation, before referred to, seems to coincide with the position assumed by the writer⁵¹ of the article in the *La Patria*, for he thus expresses himself: "Qua ratione, quibus verbis, quibusque promissis ab ipsa Virgine concessum est, scilicet ut praedestinationis signum, *in quo quis moriens aeternum non patietur incendium*, scilicet ut signum, non qualecumque, quemadmodum generatim devotio erga B. V. haberi solet, sed peculiare signum ac fiducia plenissimum quantum haberi potest in hac vita, ubi

⁵⁰ *La Patria Brasileira*, 27 Agosto, 1911.

⁵¹ Ninus Minella, Sacerdos. To the article is added: N da R—Este artigo foi visto pelo Dr. monsenhor Rangel que opinou não haver inconveniencia na publicação. Kalendis augustis an. MCMXI.

nulla adest unquam certa securitas." It is precisely on this aspect of the Scapular devotion that the writer whom I have so fully quoted brings in his strongest arguments to prove that the Holy Father could not have intended, and did not intend, to attach the promise to the medal, although anxious to give every other spiritual benefit to those who were not able to wear the Scapular and yet vehemently desired to be participators in the spiritual benefits of the Confraternity of Our Lady of Mount Carmel.⁵²

It appears to me that the writer of the article and all those who reason as he does, and they are not a few, overlook the rigorous nature of the condition laid down by the Pope before the persons carrying the medals can hope to become members of the Confraternity. They must be enrolled in the Scapular itself and by one legitimately constituted to perform the ceremony. In this act there is established, at once, a right to all and everything that the Scapular can bring. The function of the medal is to continue this right, so that the Pope was not, and indeed did not intend, legislating where there was no necessity to legislate. The spiritual favors that came to the Scapular from the various ecclesiastical sources he reconfirmed.

Enough has been said to show the importance of this aspect of the Scapular devotion, and it only remains to give a very sensible view propounded by an authority that we can regard with respect. The purport of the opinion is that, owing to the solemn words of the Pontiff in exhorting the faithful to a continued wearing of the Scapular, when that can be done, we infer that the wearing of the medal must not take the place of the Scapular without a solid reason: "*Prius advertas quod dicitur: SS.D.N. Pius PP.X. vehementer exoptat ut scapulare, quo hucusque modo consueverunt, fideles deferre prosequantur. Unde etsi omnibus fidelibus suffragetur privilegium, non est tamen usus sufficiens numisma sacris scapularibus spargendus indiscriminatim apud omnes. Suadetur potius gest-*

⁵² It might be well to remark that since the blessing of the medals is one of the acts making the faithful participators of the indulgences, &c., through the medal, it follows, as a natural consequence, that the blessing cannot be done by the priest within reasonable distance of a Carmelite monastery. As I have already remarked, the distance, which is about three miles, is no longer taken in its rigorous sense.

atio scapularium generatim omnibus, utpote magis significative atque nota (ad fidelium devotionem fovendam sanctiorisque vitæ proposita in eis excitanda) magis conferre; gestatio vero numismatis reservatur illis, qui sine aliquali incommodo non valent deferre scapularia, quali sunt milites ac operarii bene multi." ⁵³

A practical conclusion from the preceding would be that, all who can wear the Scapular of Mount Carmel, without any serious inconvenience, should do so. And even those who rightly and legitimately carry the Scapular medal about their person, thus gaining the spiritual benefits of the Confraternity, ought, when there is any danger of death, and the inconvenience of the Scapular wearing has passed, to put on again the Scapular itself. Those who might not admit the underlying opinion can see at once the reasonableness of a member of a confraternity being vested in the habit of the confraternity at the approach of death. I cannot believe that the Pope ever intended that the medal should be an instrument to help in the practical denying of one's faith, or in a slavish truckling to the fashions of the present day. ⁵⁴

The further legislation in regard to the Scapular medal can be briefly treated. The more important part, namely, that in reference to the soldiers under arms, has been already discussed. During missions, retreats, etc., when large numbers of the faithful are present, the priest can bless, *unico signo crucis*, medals for any one of the Scapulars, although he may not be able to distinguish them individually. ⁵⁵ A priest who has the *facultates* can bless medals for those who are not actually enrolled but are yet to be enrolled. Moreover, he can bless a number of medals, of which some are for those already enrolled and others for those yet to be enrolled. ⁵⁶ We have seen that the Scapular medal must bear the image of our Lord showing His Sacred Heart on the one side of the medal, and on the other the image of the Blessed Virgin. Vermeersch is very insistent on the order of the images; what he terms the *pars*

⁵³ Collationes Brugenses, op. cit., Aprilis, 1911, tom XVI, p. 301.

⁵⁴ The medal is too often used as a kind of refuge from a wholesome profession of one's faith. The *inconvenience* of being a Catholic was scarcely contemplated by the Pope.

⁵⁵ S. Cong. S. Officii, June 5, 1915.

⁵⁶ Loco cit.

recta must bear the image of our Lord, and the *pars obversa* that of the Blessed Virgin. In a subsequent number of his excellent periodical, however, he is not so rigorous.⁵⁷ He justly remarks that the image of our Lord should hold the prominent place; the wearers of the medal can easily keep the prominent side of the medal exposed, when the wearing is of a public nature, otherwise the order of sides would become a troublesome matter unless the medal were in a fixed position.

Although the one medal is sufficient to represent all the Scapulars, the enrôlment in each Scapular must be done separately, or if the priest have the privilege of enrolling in the Scapulars *cumulative*, he can receive into the different confraternities, at one and the same ceremony, persons wishing to become members of the four Scapulars, always excepting the Scapular of Our Lady of Mount Carmel, which must be given with its own prescribed ceremony, and apart from the other four.⁵⁸ There seems no exception to this obligation of blessing and enrolling in the Scapular of Our Blessed Lady of Mount Carmel, for in approving the decree of the Sacred Congregation of Indulgences Leo XIII decreed that all privileges in reference to said Scapular being imposed with the other Scapulars must cease ten years after the publication of the decree of the Congregation, and this decree was published in 1887, 27 April.⁵⁹ It is well to note this, because in the new Ritual published some years ago, there is a form for the ceremony of enrolling in the five Scapulars.⁶⁰

⁵⁷ Vermeersch, vol. VI ad (4). The words in the decree are used only for distinction's sake.

⁵⁸ To the question, was it right to give the Scapular of Our Lady of Mount Carmel in a separate ceremony and not *cumulative*, it was answered: "Affirmative: et consulendum SSmo ut Indultum usque in perpetuum concessum etiam Regularibus Ordinibus et Congregationibus, induendi Christifideles Scapulari Carmelitico commixtum cum aliis scapularibus revocetur, et ad determinatum tempus coarctetur, neque in posterum amplius concedatur." Unless a special permission be obtained from the Holy See, the priest can enroll in the five.

⁵⁹ "Decrevit ut praefatum Indultum in posterum non amplius concedatur ac illi omnes etiam Regulares Ordines, vel Congregationes, quibus indultum ipsum quocumque nomine, vel forma ab Apostolica Sede est concessum eo tantummodo ad decennium perfruantur a data hujus diei computandum."

⁶⁰ Decretum 11 June, 1913. By some authorities the decree of 1887 is considered as suppressed, but that is not so; nevertheless, at present the faculty to enroll in the five Scapulars may be obtained from the Holy See. Those who bless and enroll in all five Scapulars *cumulative* must do so in virtue of *facultates* obtained within recent years. The formula to be used is almost the same as the one for the Scapular B. V. M. apart.

When there is a number of people present to be enrolled in the Scapulars, one ceremony is sufficient, changing where necessary the singular form into the plural;⁶¹ this however is provided for in many of the small rituals. Should there be any scarcity of Scapulars it is well to remember that one Scapular can be used for all present; each one to be enrolled must place the Scapular on the shoulder.⁶² Afterward a Scapular can be obtained and put on the person already enrolled. It need not be blessed, for the original Scapular has been blessed and that suffices. It is not necessary to repeat the blessing and enrolling even though a long time has passed since the Scapular has been worn; the same applies to the medal.⁶³ The mere giving of the Scapular when a person is being enrolled is not sufficient: the ceremony of putting it on ought to be gone through; but to comply with this it is enough to place the Scapular on the one shoulder.⁶⁴ Where there is a large number it is only required that each should put the Scapular on the shoulder when the priest pronounces the words of the imposing. In the case of children who are too young to do this for themselves, any other person can perform this part of the ceremony for them.⁶⁵

There is always a danger that the liberty allowed to the medal may lead to the conclusion that a similar liberty may be presumed for the Scapular itself.⁶⁶ Hence it is well to remark that in so far as the Scapular is a habit, or rather a miniature habit, it must be worn after the manner of such garment, that is, the one part of the Scapular must rest on the breast and the other part must rest on the back, and each part must be connected with two cords or strings.⁶⁷ The obligation would not be fulfilled if the Scapulars were carried about in the pocket, or if they were attached to the garments

⁶¹ 24 July, 1888.

⁶² Decr. Authentica, n. 421, et S. C. I., 26 September, 1892.

⁶³ 27 May, 1857.

⁶⁴ 13 June, 1845.

⁶⁵ 29 August, 1864, n. 410, Dec. Auth., from which we conclude thus.

⁶⁶ Enrollment by medal and Scapular are radically different; with Scapular at least the substantial form must be used.

⁶⁷ Decr. Auth. 277, 12 February, 1840, and 408, 26 September, 1864.

of the person enrolled.⁶⁸ The common opinion is that if the Scapulars are put aside even for one day the indulgences for that day are lost, hence the necessity of a continual carrying of the Scapulars and in the manner prescribed.⁶⁹ Above all, those enrolled in the Scapular of Our Lady of Mount Carmel should wear the Scapular both day and night, ever mindful of the words of the promise of the Blessed Virgin, "moriens in hoc"; and to be the recipient of this great favor, not only is it worth living as the habit of Our Lady demands, but it is worth complying with every letter of the promise, leaving to others, who rejoice in such discussions, to determine how far one may go without forfeiting our right to a privilege the spiritual immensity of which we can see, during our mortal life, only darkly and as if in a glass.

P. E. MAGENNIS, O.C.C.

Collegio San Alberto, Rome, Italy.

CATHOLICITY IN THE BALTIC PROVINCES.

A WAR like the present one brings before the attention of the general public many localities hitherto almost entirely unknown. The Catholic reader often finds in the war news, and especially in the accounts of military activities taking place in the Baltic provinces, names of places at present altogether unconnected with the beneficial influence of the Church, but which before the Reformation were the sites of important episcopal sees.

My purpose in this article is to give a brief account of the history of those sees, and that of the people belonging to them. So far as I know, in no region has so large a territory been taken from the Catholic Church and so long kept out of its influence.

By the term Baltic provinces are usually understood all the territories which surround the Baltic sea from the Gulf of

⁶⁸ Nevertheless it is not necessary that the Scapulars should touch physically the body of the wearer; it is sufficient if the Scapulars hang over the garment or garments of the person, but in the manner prescribed. Decr. Auth. n. 367, 12 March, 1855.

⁶⁹ Beringer, *Les Indulgences*: "Car, si l'on restait une journée entière sans le porter, on ne gagnerait pas les Indulgences ce jour-là." II^e Partie, III. Sect., p. 400.

Finland to the mouth of the Vistula River. These provinces from north to south are Esthonia, Livonia, Courland, and Old Prussia. The first three are a part of the Russian Empire. Prussia in the sixteenth century passed under the control of the electors of Brandenburg, and when, in 1701, Frederick III assumed the title of King Frederick I, he extended the name of Prussia to all the territory then under his power. Prussia proper, of which I intend to speak here, constitutes at present two provinces of the Prussian kingdom, namely East and West Prussia. It will be remembered that the former was much spoken of in the early part of the present war.

From the ecclesiastical aspect these countries have a common history. They were evangelized at approximately the same time and constituted the temporal domain of the Teutonic Order, but when, in the sixteenth century, occurred the cataclysm which engulfed the Order, the Church lost, with but few exceptions, all her possessions in those regions.

THE FIRST APPEARANCE OF CHRISTIANITY.

Christianity was first brought to Esthonia, Livonia, and Courland in the time of Saint Ansgarius, first bishop of Hamburg. He was born in Picardy, France, 8 September, 801, and died 5 February, 865. He was a Benedictine monk of Corbie, whence he passed into Westphalia. He is the real apostle of Northern Europe, as he evangelized and converted all Scandinavia. He also sent, but without success, some missionaries to Livonia.¹ Only two centuries later, in 1186, an Augustinian friar, Meinhard, from the monastery of Segebert in Holstein, went to that country with traders from Bremen. On the banks of the Duna River he built a monastery (the first religious building of the land), called by the natives Ykeskola; and made several converts. Ykeskola is now called Uexkull and the monastery was included in a fortified castle.² In 1188 Pope Clement III made Meinhard bishop of Ykeskola, with jurisdiction over all Livonia. He was consecrated in 1191 by the Archbishop of Bremen and in 1193 Pope Celestine III confirmed him in his dignity.

¹ A. Battandier, *Annuaire Pontifical*, 1909, p. 390. Paris, 1909.

² E. Pabst: *Meinhard, Livland's Apostel*, Revel 1847, pp. 57-8.

After the death of Meinhard in 1196, his successor, Berthold of Loccum, abbot of a Cistercian monastery in Hanover, was expelled from the country by the pagans, who, at that epoch, constituted the majority of the population. Berthold returned in 1198 at the head of an army of crusaders, but was defeated and killed in battle. He was succeeded by Albert von Buxhövdén, or Apeldern, rector of the cathedral of Bremen. This remarkable man exercised spiritual and, in a way, political jurisdiction over Livonia from the beginning of March 1199 to 17 January, 1229.³ Thanks to his armed forces, he even managed to retake the lost ground. In 1200 he founded and strongly fortified the city of Riga, and the episcopal residence was transferred thither from Ykeskola, the monastery on the Duna.

To insure his work against any further invasions of the pagans, the abbot of the Cistercians in Dünamünde, Theodoric, founded, with the approval of Bishop Albert, the *Fratres Militiæ Christi Gladiferi*, whose rules were similar to those governing the Knights Templars. This order was recognized by Pope Innocent III in 1202. With the aid of these monk-soldiers, Livonia, Esthonia, and Courland were conquered. By the year 1237, however, frequent battles had so depleted their ranks that they were merged into the Teutonic Order, which then undertook the terrible task of conquering Old Prussia.

THE TEUTONIC ORDER—DEUTSCHE RITTER.

The Teutonic Order, the third of the great military orders, was founded in Palestine. It originated with a small group of German crusaders in a hospital at Jerusalem. During the siege of St. Jean d'Acre they united themselves in a religious order similar to that of the Knights Templars. Their founder, Frederick II of Suabia, placed them under the patronage of the Blessed Virgin. They wore a white cloak with a black cross. Their charter, dated from 19 November, 1190, was confirmed by the bull of Celestine III, 6 February, 1196.

Their first mother-house was at St. Jean d'Acre, and their first Grand Master was Heinrich Walbot, a Rhenish noble-

³ *Die Chron. Heinr. von Lettland*, pp. 39-40; quoted by Hausen.

man. Not being on friendly terms with the Knights Templars and the Knights of St. John of Jerusalem, under whose tutelage they happened to be, they left Palestine for Germany. The Hohenstaufen showered donations and favors on the order.

During the Grand Mastery of Herman Salza, elected in 1210, at the request of Andrew II of Hungary, these Knights waged war with the Cumans (a Turanian people related to the Turks) who were then threatening Eastern Hungary. They expelled the Cumans, pacified the country, and established their own rule in what is now known as Transylvania and founded the two cities of Kreuzburg and Kronstad.⁴

This was supposedly done in the name of Hungary. However, the growing power of the Knights displeased King Andrew II; and when Herman Salza offered the conquered land, "*Patrimonió Sancti Petri*," which was equivalent for him to "*Possessio in perpetuum in nomine Sanctae Sedis*," the Knights were expelled by the King, and his action was upheld and approved by all his subjects.

OLD PRUSSIA AND OLD PRUSSIAN.

The Old Prussians were closely related to the Coures, the Lettes, the Samites, and the Ehtes. All these peoples are, as far as linguists and ethnographers can judge, a mixture of the Old Finnish race with the Lithuanians, the latter dominating among the Old Prussians. The Old Prussians inhabited the land situated between the Vistula and the Nieman, the Baltic Sea and the river Narew, made famous in the present war. Their tongue, which became extinct in the seventeenth century, was a Lithuanian dialect, belonging therefore to the linguistic group known as Baltic.

The little knowledge we have concerning the Old Prussians is due solely to the accounts of German tradesmen who constantly traversed those regions for the purpose of buying amber, the great product of the country. In fact, the barter of this substance was the principal cause of these people coming into contact with the civilized people of the shores of the Mediterranean Sea and Asia. At any rate, the relations of

⁴ Lohmeyer: *Geschichte von Ost und West Preussen*, p. 54.

the German tradesmen prove that no historical rôle whatsoever was played by the Prussians, much less by their more eastern neighbors, during the first ten centuries of our era.

In 493 this Baltic people, then all known as Ehtes, sent an embassy to the Ostrogoth king, Theodoric, to offer him amber. The monarch's answer is given in Cassiodorus.⁵ Rich presents were sent in return, a fact which explains perhaps the large number of gold Roman coins unearthed near Brunsberg in Warmia during the eighteenth century. This is the only ray of light thrown on these people for many centuries.⁶ Incidentally, however, we learn that they were an agricultural race living in open villages or farms. They were a free and equal people under a kind of patriarchal organization in clans, each of which was ruled by an Elder. Each district had its hereditary prince and its religious head, who was supreme. Their religion was a form of nature worship. It was these people who slew St. Adalbert, archbishop of Prague (23 April, 997), because he dared to enter the sacred wood of Romowa. Some years afterward another missionary, St. Bruno (not the founder of the Carthusian monks), with eighteen of his companions, met with the same fate.

This brings us up to the evangelization of the nation. We have already seen that the *Fratres Gladiferi* helped in a way to convert, *manu militari*, Livonia, Esthonia, and Courland. Now for ancient Prussia the same thing was attempted by a very zealous Cistercian monk named Christian, from the monastery of Oliva near Dantzic. On the other hand, the Poles had their missionaries at work in the eastern part of Prussia, where, in the first years of the thirteenth century, they had conquered in a religious, and necessarily military, manner the district of Culm. Christian began his preaching with the approval of Pope Innocent III in 1209. In 1211 he was able to return to Rome and report his first success. In 1215 the two Prussian chieftains of Lansania and Loeban were taken there as new converts, and the Pope made Christian Bishop of Prussia.

⁵ *Epistolae*, P. L.

⁶ From K. Skirmunt. *Nad Niemnem i Nad Baltykiem*, p. 62, Warsaw-Gebethner i Wolff, 1892.

Pope Honorius III conferred on those who took part in those military-religious expeditions the same favors as if they had been combating the infidels in the Holy Land.

Finally, 5 May, 1218, the Pope empowered Christian to divide Prussia into dioceses. In 1224 war was waged against the Prussians by the dukes Swiatopelk of Silesia and Wratisla of Pomerania. The Prussians were the victors; they took and destroyed the city of Dantzig, the famous monastery of Oliva and all Mazovia, where only the fortress of Plock withstood the onslaught. Confronted with such an event, Christian undertook to found at the Castle of Dobrin on the Vistula an order of Knights called the Brothers of Dobrin; an order similar to the *Fratres Gladiferi*; but they could not resist the Prussians. Then Conrad of Mazovia called in the strong order of the Teutonic Knights to conquer Prussia. The Grand Master, Herman von Salza, an uncommonly able man with the good of the order in view, first took the necessary steps to have the Emperor Frederick VI give him in fief all the conquered territories of Prussia as well as those he would conquer. This took place in Rimini in 1226 and put those lands in the Holy Roman Empire. A real diplomat, Von Salza was neither Guelf nor Ghibelline, but kept on good terms with both sides and received favors from the Emperor as well as from the Pope. From this last source he had his order freed from tithes and made exempt from the local ordinaries. He did not, however, submit to the Holy See the question of the fate of those lands, because he well knew that Honorius III and his successor Gregory IX had promised the inhabitants of Livonia and Prussia full political freedom in case of their conversion to Christianity.⁷

In 1228 Prince Conrad of Mazovia, hard pressed by the Prussians, gave up Culm to the Order (23 April) as the price of their immediate help. But it was only after several years spent in crusades in the Holy Land (after the transfer of the mother-house to Venice) that Herman von Salza sent some of his Knights to Prussia. In 1229 the castle of Vogelsang was built at Thorn and the real crusades started.

7. . . "ut in libertate vestra manentes nulli alii sitis quam soli Christo . . . et obedienter ecclesiae Romanae subjecti." Bull to the Livonians and Prussians, 3 January, 1225, in *Laterano in Preussisches Urkundenbuch*. I, 40.

Here appears a very important element in this conquest, namely the beginning of the decadence of the religious spirit among the Teutonic Knights. In 1230 they were the real legal masters, although not yet in a military sense, of Prussia. To reach that end they had to contend more than once with Bishop Christian. That zealous apostle had surrendered to the Order nearly all his rights to that land. As a consequence, the Order (with the exception of ecclesiastical jurisdiction) was left the only master. Soon, what had occurred with the Templars in Western Europe took place also among the Teutonic Knights—that is to say, a worldly, lay, and objectionable spirit crept in. From an austere and benevolent order they become an elegant and wealthy society of adventurers. If idleness and riches spoiled the Templars, too much “lay life”, the habit of receiving adventurers from Western Europe and the loss of their *raison d'être* after the Christianization of Lithuania and Prussia in the fourteenth century lowered very much the character of the Teutonic Knights.

In fact, from the very inception of the missionary work in these regions, the Church authorities had to be very strict with their military co-workers. In 1225 William, Bishop of Modena (Italy), legate of the Holy See to Esthonia and Livonia, urged the missionaries to be just and humane with their conquered neophytes. He also insisted strongly on the necessity of the ecclesiastical authority being *supreme* in those lands.⁸ If the *Fratres Militiae Christi Gladiferi* were not always obedient, as can be seen by this extract from Pontifical documents, the omnipotent Teutonic Order paid still less attention to them. At any rate, an ecclesiastical hierarchy was established in these countries by Pope Alexander IV in 1255 in the following manner: Riga became an archbishopric with the following suffragans: Reval (1211), Wierland, Leal (1219), Dorpat (1224), Oesell (1228). In Courland, Culm was founded in 1234; Ermland in 1251, together with the old sees of Pomerania and Samland. This organization, no matter how useful, was to remain but a theory, as the pagans

⁸ “Sub interminatione autem anathematis districtius inhibemus ne quisquam terram baptizatorum de Prussia, sine permissione sui episcopi cum exercitu intrare presumat.” Bull of Honorius III, in Laterano, 16 April, 1217, to the Archbishop of Gnesen.

were still masters of the greater part of the land. Several bishops could never occupy their sees. Thus in a *Notitia* of Pope John XXII, dated shortly before 1334, we see a diminution of the suffragans of Riga, namely: Osiliensis, Terbatensis, Curoniensis, de Insula Sanctae Mariae in Prussia, Litoniensis, Zimaliensis, Warmiensis, Pomeraniensis, Sambiensis, Culmensis. At the end of the fifteenth century, Riga had only four suffragans; the other sees being under the jurisdiction of the Grand Master of the Teutonic Order who governed them as archbishop.

THE REFORMATION.

When Protestantism was spreading in Germany, Albrecht of Brandenburg was the Grand Master of the Teutonic Order. It cannot be said that he filled his position very successfully. He gave to Prussia all the rights the Order had in Livonia. After an unsuccessful war with Poland he lost to that power all Southern Prussia and the Samland. In 1523 he journeyed to Germany and met Martin Luther, who advised him to dissolve the order and secularize its members and property; Luther also told the Grand Master to take a wife. This Albrecht did, in spite of his solemn vow of chastity. It is very sad to say that he was abetted in all this by the bishops of Samland and Pomerania; also, the King of Poland agreed to recognize Albrecht as hereditary duke of Prussia, provided he would be a vassal to Poland. The Knights who still desired to remain true to their vows and their religion were forced to leave the country, while the inhabitants were obliged to embrace Protestantism. From his so-called marriage with Anne Dorothea of Denmark, Albrecht had only a feeble-minded son, who died in 1618. Thus by right of succession Prussia became the possession of the electorate of Brandenburg.

In Livonia, the Teutonic Order and Catholicism were ruined by the apostacy of the provincial Grand Master, Gotthard Kettler. In 1565 he became Protestant and secularized the episcopal sees of Livonia. Unfortunately, here again the King of Poland recognized the secularization and appointed Gotthard Kettler duke of Courland and Semgallen. His descendants reigned there until 1733, when Russia annexed the lands. There is now less Catholicism there than in any

other country in Europe. Before the outbreak of the present war, the inhabitants of the cities were in great majority Protestants and spoke German. They have furnished Russia for several generations with high officials, both in civil administration and in military service. The few Roman Catholics who settled in these regions depend on the Archbishop of Mohilew, who resides at Petrograd.

HISTORY OF THE EXTINCT EPISCOPAL SEES.*

I. DORPAT, OR DERPT (TORPATENSIS, DORPATENSIS).

When in 1224 this city was conquered by the Order, the episcopal see of Leal, which had been founded in 1187, was transferred there. The first bishop of Leal was Fulco. In 1255 the diocese of Dorpat was under the metropolitan of Riga. Then when the Danes conquered the country, the see for a while was under the archbishop of Lund, primate of Denmark. In 1346 it returned to the jurisdiction of Riga. The last bishop, Hermann Weiland von Wessel, was taken away from the city by Czar Ivan the Terrible, and Catholicism was suppressed for more than three centuries, its place being taken by Lutheranism and of late, in official circles, by the Russian Orthodox faith. Since 1899 a small nucleus of Catholics have had a little chapel there. The city, having a population of about 40,000, possesses a German Protestant University of very high standing. Several of the most famous German scholars, among them Dr. Adolph Harnack, pursued their studies in Dorpat. In the last thirty years Russia has done its best to Russify the city, and has changed its name to Iouriew.

II. OESELL (OSILIENSIS).

This island, situated at the entrance of the Gulf of Riga, was conquered in 1227 by the famous Albert of Buxhoëvden. The first occupant of the see was Godefrey, who opens a series of some twenty-four bishops. On 14 March, 1322, one of them, James, was consecrated at Avignon. The last bishop was John von Monnichusen, who was also bishop of Courland-Semgallen. He apostatized in 1559, sold all the church prop-

* This list is given in A. Battandier: *Annuaire Pontifical*, 1909, p. 392. Paris, La Bonne Presse, 1909.

erty and went to Germany, where he married. He died suddenly on 3 March of the following year. Since 1721 the island has belonged to Russia, and at present there are no Catholic centres there at all.

III. POMERANIA OR INSULAE B. MARIAE.

This bishopric was erected 29 July, 1243. Its first incumbent was Ernest, a Dominican friar, who ruled the see from 1243-1249 and had his residence at Reisenberg. Most of his successors were priests of the Teutonic Order. The invasions of the pagans were often terrible in the first period of the see's existence.

At the time of the Reformation a saintly and learned bishop, Job von Dobeneck (1501-1521) governed the see. After his death Cardinals Achille de Grossis and Rudolfs administered it. The last bishop was Erhard de Anois. He imitated the example of Albrecht of Brandenburg, disposed of the church property and embraced Protestantism. The members of the cathedral chapter, for endeavoring to oppose him, were imprisoned. Nevertheless Catholicism survived for a while in a portion of the diocese. The last pastor of the disappearing flock was Paul Sperat (1537-1551). The very few Catholics that remained there were placed by the Holy See in 1601 under the jurisdiction of the bishop of Culm. This situation is still unchanged.

IV. REVAL (REVALIENSIS).

This diocese was founded in 1218 with Wescelo as first bishop. As King Waldemar II of Denmark was the founder and master of the city the diocese was under the archbishop of Lund, primate of Denmark. Toward the end of the fifteenth century Reval belonged to the ecclesiastical province of Riga. In 1550 the twenty-eighth and last bishop, Anebad, and with him the whole country, embraced Protestantism.

V. RIGA (LIVONIENSIS).

The history of this see is intimately connected with the history of the first missionary work in these regions. It will be necessary, therefore, to sum up briefly what has been said on that subject at the beginning. The saintly Meinhard, bishop

of Ykeskola toward 1188, was the first bishop of Livonia. In 1196 he was succeeded by the Cistercian Berthold.

The famous Albert of Buxhoëvden was the founder of Riga. He built the cathedral about the year 1206 and held two synods there, one in 1215 and one in 1224. His second successor, Albert of Suerbeer, was a native of Cologne on the Rhine, who at first was archbishop of Armagh in Ireland. In 1255 he became the first archbishop of Riga and received the pallium from Pope Alexander IV.

Among the twenty-four archbishops that have ruled the see, a prominent figure was John von Walenrode (1395-1418). In 1414 he was made cardinal; he took part in the council of Constance, and died Bishop of Liège. The pious and learned Gaspar Linde, bishop from 1509 to 1524, did not oppose strongly enough the introduction of Protestantism. The city of Riga became a hotbed of Lutheranism, so much so that two of Archbishop Linde's successors could not take possession of their see. Finally, in 1547 the city accepted William of Brandenburg, the last archbishop of Riga, (1539-1563), on the condition, however, that the cathedral was to remain Lutheran. Three years after the archbishop's death, i. e. in 1566, the see was secularized. There is now a small group of Catholics in the city of Riga and they have a little church.

VI. SAMLAND (SAMBIENSIS).

The Bull of Circumscription of this diocese is dated 4 July, 1243, but it was only in 1252 that the first bishop, John of Diest in Belgium, a Premonstratensian canon regular, could enter the diocese. He resided at Fischhausen. A canonical chapter was created in 1285 and the cathedral transferred to Königsberg. John Clare, bishop from 1310 to 1340, transferred his residence to Schönwik and built there a new cathedral under the patronage of St. Mary and St. Adalbert. Theodoric von Kuba, bishop from 1470-1474, who waged war with the Grand Master of the Teutonic Order, was taken prisoner and died of hunger. Twenty-one bishops occupied the see of Samland. The *mauvais génie* of this diocese was George von Polentz, bishop from 1519-1525. On very friendly relations with Albrecht of Brandenburg, he did his best to introduce Protestantism among his flock. In 1525 he

transferred to Albrecht full title to the church property and took a wife. Catholicism was practically destroyed and henceforth the bishops of Ermland worked there as in a missionary country. In 1617 the Holy See gave these bishops jurisdiction over that territory, and 16 July, 1820, Pope Pius VII by the Bull *De salute animarum* incorporated the old diocese of Samland into the diocese of Ermland.

VII. SEMGALLEN-COURLAND (CURLANDENSIS, CURONIENSIS
VEL SELBURGENSIS).

The Fratres Gladiferi, or Livonian Order, conquered the territory of Semgallen and established there, as bishop, Bernard von der Lippe (1218), until then abbot of the Cistercian monastery of Dünamünde. Bernard made his residence at Selbourg, but the pagans were very hard to convert and frequently lapsed into error. A new circumscription of the dioceses made by the papal legate, William of Modena, in 1246, united Semgallen to the diocese of Courland. We find here, as early as 1219, the first bishop, Hermann. He was succeeded by the Franciscan, Henri of Luetzelbourg. From that time there was no interruption in the succession of bishops until 1559 when the apostate bishop, John von Monnichusen, whom we mentioned in the history of the see of Oesell, dragged all this diocese into heresy—thus sadly ending the line of bishops. Here ends the history of the last of those once flourishing sees. I shall now describe briefly the two sees that have survived the cataclysm.

VIII. CULM (CULMENSIS).

This see was founded in 1234, its first bishop being a Dominican, Heidenrich, consecrated by Pope Innocent IV in 1245. His successor, Friedrich von Hausen, a priest of the Teutonic Order, made the chapter join that Order. By the second treaty of Thorn in 1466 the Order gave the territory of this diocese to Poland and the incumbents of this see ceased therefore to belong to the Order. The heresies of John Huss and Wyclif found many adherents here in the fifteenth century, thus paving the way for the adoption of the doctrines of Luther in the following century. The fact that Poland owned these lands and that that country and its government never were Protes-

tant,¹⁰ enabled the Church to hold her ground and even to recover many souls that had gone astray. The longest interruption in the succession of bishops was from 1814-1823. In 1772, in consequence of the first partition of Poland, it passed under the control of Prussia. Under Prussian auspices, Protestantism again increased largely. Church possessions were confiscated and Protestant colonists were settled throughout the diocese, which also suffered greatly during the Kulturkampf. After the restoration of peace about the year 1886, the diocese prospered again, although it still suffers to some degree from earlier losses. The present incumbent of the see, the Right Reverend Doctor Augustinus Rosentretur, consecrated in July of 1899, is the fifty-sixth bishop. The diocesan statistics of 1907 give 780,000 Catholics and 476 priests. The bishop's residence is at Peplin. The see belongs to the ecclesiastical province of Gnesen-Posen.

IX. ERMLAND (VARMIIENSIS).

This diocese was founded in 1248. A priest of the Teutonic Order, Heinrich of Strateich was its first bishop, although he could not enter upon his office. It was not until 1251 that his successor, Anselm of Meissen, also a priest of the Order, was able to take possession of this see. The progress of the Reformation was effectually stopped by many zealous laborers in the Lord's vineyard, among whom the most remarkable was Stanislaus, Cardinal Hosius, bishop from 1551-1579. This prelate, distinguished for his learning and virtue, stood firmly in the midst of the Lutheran onslaught. For the purpose of enforcing the Council of Trent he held several synods, the most important being that of 1565. He made frequent visitations through his diocese and introduced the Jesuits into Braunsberg in 1565.¹¹

The Bull *De salute animarum* of 16 July, 1820, readjusted ecclesiastical relations for Ermland as well as for the whole of Prussia, into which this land was incorporated in the eigh-

¹⁰ The various Protestant sects, however, had many followers in Poland during the sixteenth century. Unitarianism, for instance, started there under the name of Socinianism. Calvinists were known as people of the Helvetian persuasion.

¹¹ Poland's influence as a Catholic government had the same effect as in Culm in weakening the spread of the Reformation. Nevertheless, of the 220 parishes of the diocese, about 140 were lost to the Church.

teenth century. In 1854 some small additions were made to the territory. The bishop resides at Frauenburg. In 1456, the celebrated Æneas Silvius de Piccolomini was elected bishop of Ermland. He was then a cardinal, and during the following year ascended the papal throne as Pius II. During the nineteenth century the famous Philip Krementz, who died Cardinal Archbishop of Cologne, was bishop of Ermland. The present bishop, the Right Reverend Dr. August Bludau, was consecrated in 1908. The statistics for the same year give us 335 priests and 327,567 Catholics out of a total population of 2,000,000. The sad effects of the Kulturkampf are yet felt in the diocese in spite of the very zealous work of the clergy. This diocese is immediately subjected to the Holy See.

The above two dioceses are all that remain of the once important ecclesiastical province of Riga.

PAUL J. SANDALGI.

Curtis Bay, Maryland.

THE COMMUNION CLOTH OR PLATE.

Omnibus quidem Ecclesiae Catholicae sacramenta religiose sancteque tractandis magna ac diligens cura adhibenda est: sed praecipue in administrando ac suscipiendo Sanctissimae Eucharistiae Sacramento, quo nihil dignius, nihil sanctius et admirabilius habet Ecclesia Dei; cum in eo contineatur praecipuum et maximum Dei donum, et ipsemet omnis gratiae et sanctitatis fons auctorque, Christus Dominus. *Rituale Romanum*, Tit. IV, cap. 1, n. 1.

IF all the sacraments, which were instituted by the Divine Redeemer, are holy beyond question, with what supreme care and reverence is the Blessed Eucharist especially to be administered and received! While ever insisting on this, the Church has varied her discipline in regard to the manner of administering Holy Communion. It is not our purpose to speak of Holy Communion under *both* Species. The early Christians received the Blessed Eucharist *standing*, as does the celebrant at present, the left hand supporting the right and constituting, as it were, a throne for the King of Kings, since the Sacred Particle was placed in the palm of the communicant, who conveyed it reverently to the mouth. This custom of placing the Sacred Species in the hand afforded Tertullian, Chrysostom, Ambrose, and others a forceful argument in urging Christians to keep their hands free from idolatry, murder,

rapine, extortion, and other vices, since those hands must touch the Body of the Lord.

Men continued to receive the Body of Christ in the bare hand, while before the close of the sixth century women in some places covered the hand with a white cloth. This practice among women does not seem to have been ancient or universal. Confusion in this matter arose among historians owing to the twofold meaning of the word *dominicale*, the use of which by women was insisted on by the Fathers and various councils. *Dominicale* in most cases was a covering for the head which women, in keeping with the rule of the Apostle, were obliged to wear at divine service ("ad dominica"), but was misunderstood as signifying a napkin or veil with which the hand was covered in receiving Holy Communion. The Greek Fathers are silent in regard to any custom of covering the hand in receiving Holy Communion, while the censure of the Trullan Synod would apparently apply to linen, as well as to other materials. This council, famous in history, which was held in Constantinople in 692, reprehends in canons 100 and 101 the custom which had sprung up of receiving the Sacred Particle, not with the hand, but on a disc or plate of gold or other costly material. The council insists that man, or his hand, is more precious than fine gold.

How long the custom of giving the Blessed Eucharist into the hands of communicants prevailed cannot be precisely determined. St. Gregory the Great¹ asserts that Pope Agapetus (535-536) placed the Sacred Particle in the mouth of a certain dumb and lame man. The express mention of the Blessed Sacrament being placed in the mouth would indicate that the general practice was otherwise. A council held at Rouen, the date of which is placed at 650 by some, by others at about 880, strictly prohibited priests from placing the Eucharist in the hands of any person, male or female, prescribing that it be put in the mouth: "Nulli autem laico aut foeminae Eucharistiam in manibus ponant (presbyteri), sed tantum in os ejus." This rite of placing the Sacred Species on the tongue, which probably originated in a desire to protect the Blessed Sacrament from profane or superstitious uses, became in time the universal

¹ Dialogus III, c. 3.

rule of the Church. It is impossible, however, to state with any degree of certainty when the rite of placing the Host on the tongue of communicants became general. It seems to have been practically so in the tenth century, though there are not wanting at a much later period isolated examples of the old regime.

THE COMMUNION CLOTH.

The Church, ever mindful of the sanctity of the Blessed Sacrament, has never been wanting in guarding the same. From the very beginning precautions were taken to prevent the Sacred Particles from falling to the floor. Tertullian and other ancient writers mention the use of a plate or paten (*scutella, tabella*) in receiving the Blessed Eucharist. Modern liturgists, however, are of the opinion that this plate was employed by the faithful not at Holy Communion, but in carrying the Sacred Species to their homes. The tradition of the Roman Church points to the use of a linen cloth (not metal of any sort) at Holy Communion. The purpose of this cloth was to receive the Sacred Particles which might fall from the hand of the priest. The present regulations of the Church embody the Roman practice of old. The Missal² requires that a linen cloth or white veil be extended before those who are to receive Holy Communion: "Interim minister ante eos extendit linteum, seu velum album." The Ritual³ insists on a clean linen cloth for this purpose: "et ante eos linteum mundo extenso." Neither is the *Caeremoniale Episcoporum* silent on this point, as it demands⁴ a white cloth ("mantile album") for Communion. Let us add in passing that the *Pontificale* in the rubrics for the ordination of a priest (singular form) speaks of a mappula to be used at the Communion of the newly ordained. Positive law then, as well as the usage of centuries, requires that the laity in receiving Holy Communion hold a linen cloth between themselves and the ministering priest. Custom tolerates a card or small square of linen, instead of a cloth, at altars where communions are not numerous or frequent.

² *Ritus servandi in celebratione Missae*, Tit. X, n. 6.

³ Tit. IV, cap. 2, n. 1.

⁴ Lib. II, cap. 29 ad 3.

But what is the precise purpose of this linen cloth or card? The Church nowhere expressly defines for us her intention in this matter. We must consequently resort to reasoning, if we would ascertain her purpose. It is certain that the linen cloth was introduced to catch the whole Host or a considerable part of it, were it to fall from the priest's hand. But was it intended likewise to receive under similar circumstances the minute and scarcely discernible particles that might become detached from the Host? We believe not, and for the following reasons. What does the Church prescribe in regard to the care of the communion cloth or card when not in actual use? Nothing, absolutely nothing. The cloth usually remains attached to the sanctuary railing, while the card is left on the credence table. This has ever been the custom in Rome and elsewhere. Not the slightest indication is found in any rubric, nor is there given by any liturgist a suggestion that the communion cloth or card should be purified—no hint that the minute particles that may have lodged thereon are to be specially cared for. If the purpose of the cloth or card were to preserve these minute particles, the Church would have determined specifically the place and manner of caring for it. Centuries have elapsed since this linen came into use. The practice of leaving it unpurified, attached to the sanctuary railing or on the credence table, is universal. The Church has never insisted on any special attention being shown it. Liturgists, authors, writers are equally silent on this matter, though they are most specific in regard to the reverence due to the Blessed Eucharist, and the diligent care necessary in administering the Sacred Species. Must we not conclude that the purpose of the communion cloth or card is not to receive atoms or minute particles that are barely visible? Accept the contrary opinion, and nothing is left except to accuse the Church (God forbid!) of irreverence toward the Adorable Body of Christ, as well as of inconsistency: of irreverence, since she would thus tolerate the loss of Sacred Species; of inconsistency, since she would, in the hypothesis, be solicitous of gathering on the card or cloth these minute particles, and then entertain no further thought of them. Granted that fragments from the consecrated Host do fall on the communion cloth, we contend, we must contend, that the Church does in this matter

what is proper or fitting, and omits or does not do what is improper or unfitting. A rock of wisdom, a universal and wise teacher, she could not do otherwise. It is fitting that the Church should zealously care for the whole consecrated Host or any considerable portion of it: hence the linen cloth. It is unfitting that she should be over solicitous for dust-like atoms that are scarcely discernible; unfitting, we hold, not on account of the particles in themselves, since we believe with the Angelic Doctor *tantum esse sub fragmento quantum toto tegitur*, but because of the difficulty of distinguishing them and consequently of attributing to them proper adoration.

We do not deny that small particles from the consecrated Host may, or even do, fall on the communion cloth, but this is not a frequent occurrence, when the hosts are properly made and the fragments removed therefrom before they are placed in the ciborium. We do maintain that not any great number of the atoms found on the communion cloth are Sacred Species. Did you never see a dense column of atoms dancing in the sunbeams that penetrated the sanctuary? Though not always visible they are always present. If not all, at least nearly all, the particles on the communion cloth come from the floor, the air, the clothing, the head ("ne dicam de naso et de ore") of the communicants. Who can distinguish the Sacred Species from this foreign matter? Shall we adore particles of dust and dandruff? The Church does not demand what is impossible or improper. How wise she is in not conceding adoration to doubtful or uncertain objects!

There are, however, certain rubrics that pertain to the care of fragments of the Sacred Host. Thus in the Missal⁵ we read: "Accipit (celebrans) patenam, inspicit corporale, colligit fragmenta cum patena, si quae sint in eo: patenam quoque cum pollice et indice dexteræ manus super calicem extergit et ipsos digitos, ne quid fragmentorum in eis remaneat." Note the words "*inspicit corporale, colligit fragmenta, si quae sint in eo.*" The *purifying of the corporal* is not strictly speaking prescribed. The corporal is to be *examined*. If any particles are noticed, they must be gathered up with the paten. Fragments or particles of the *Sacred Species*, not starch or lint

⁵ Ritus celebrandi Missam, Tit. X, n. 4.

from the corporal, are to be put into the chalice. Excessive solicitude in looking for particles on the corporal is not necessary. It would open the way to scruples, were it required. The paten, on the contrary, must be carefully purified, as well as the fingers that have been employed in so doing. In this there is nothing impossible, nothing unfitting. Recall that the paten is cleansed with the purificator after the Pater noster, immediately before the Host is placed upon it. There is question here consequently neither of extraneous matter nor so much of atoms from the circumference of the Host, but rather from the broken or divided Host which has rested on the paten. Small particles may have become detached from these rough edges.

Again, a rubric of the Missal⁶ says: "*Si Particulæ positæ erant super corporale, extergit (celebrans) illud cum patena, et si quæ in eo fuerint fragmenta, in calicem immittit.*" Another rubric,⁷ similar to the above, but referring to *large* Hosts, is as follows: "*Si vero adsint Hostiæ consecratæ super corporale positæ pro alio tempore conservandæ, facta prius genuflectione, reponit eas in vas ad hoc ordinatum, et diligenter advertit, ne aliquod fragmentum, quantumcumque minimum, remaneat super corporale; quod si fuerit, accurate reponit in calicem.*" Here too there is no room for scruples or anxiety. We are not commanded to search for particles. Consecrated Hosts, large or small, have rested on the corporal. It is possible that some fragments may have become detached. *If this be the case*, they must be cared for. There is no uncertainty or doubt as to the nature of these particles.

One other rubric of the Missal⁸ has some bearing on the subject before us: "*Si Hostia consecrata, vel aliqua ejus particula dilabatur, et locus ubi cecidit mundetur et aliquantulum abradatur, et pulvis seu abrasio hujusmodi in sacrarium immittitur. Si ceciderit extra corporale in mappam, seu alio quovis modo in aliquod linteum, mappa vel linteum hujusmodi diligenter lavetur et lotio ipsa in sacrarium effundatur.*" This rubric cannot refer to minute particles. The particles in question must be large enough to be seen and handled, since they are to be picked up reverently.

⁶ L. c., n. 6.

⁷ L. c., n. 5.

⁸ De Defectibus circa Missam occurrentibus, Tit. X, n. 15.

All the rubrics quoted may be easily observed, and in their observance we are not exposed to the danger of false adoration. Here too we are dealing with positive prescriptions. The case is far different from that of the communion cloth. Let us add moreover that any cloth, other than the corporal, on which a notable particle fall, as stated above, must be washed. You will look in vain for any similar regulation relating specifically to the communion cloth or card. But does not the rubric quoted refer to any *cloth*—and hence also to the communion cloth or card—on which the Sacred Species may fall? It does, according to many liturgists, while others are of the contrary opinion. Be this as it may, the rubric leaves untouched the question of minute, dust-like, scarcely discernible particles.

Basing our judgment then on the Missal, Ritual, and Cere-
monial of Bishops, on the almost universal practice of not purifying the communion card (not to speak of the cloth), on the improprieties that arise from the purification of the same, on the silence of the Church and liturgical writers, we are convinced that the purpose of the communion cloth or card is not to preserve minute particles of the Sacred Species, but merely to receive the whole Host or any considerable portion thereof, should it fall from the hands of the celebrant. But are we not guilty of profanation, when we *know* that such minute particles of the Sacred Species have fallen, and we do nothing? Let it suffice to be in the company of Ambrose, Chrysostom, Gregory, Thomas, and other saints, who leave these atoms to the custody of angels, since it is morally impossible for priests to care for them. Recall with Quarti: "*Saepius a Deo permitti ex malitia vel negligentia humana irreverenter tractari Eucharistiae sacramentum; quae tamen injuriae in diem ultionis a Deo reservantur puniendae, et in majorem Christi gloriam convertendae: sed dicimus, ubi non se immiscet malitia hominum, eas praecaveri ab angelis.*"⁹

THE COMMUNION PLATE.

Surely the Church must do all that is morally possible to preserve the Sacred Particles. But cannot this be better effected by substituting for the communion cloth a metal disc

⁹ Pars II, Tit. X, Sect. II, dub. 7 sub fine.

or paten? Thus will the priest be enabled more readily to discern and to care for the Sacred Particles. Does not this argument rest on a false supposition, namely that the purpose of the plate or disc is that the fragments may be more easily seen and preserved? The purpose of the communion plate can be none other than that of the communion cloth, and this is *not* to receive minute particles. The plate is passed from one to another, either by the communicants themselves or by the server. By what right do they touch it, if it contain Sacred Particles? It is brought close to the person; many communicants are in the habit of kissing it; particles from various sources settle upon it. Yes, we are ready to grant that the eye may more easily detect particles on a burnished or gilded surface than on a linen cloth, but is it easier to discern which of those particles are Sacred Species and which are not?

You will admit nevertheless that precious metal is more fitting for the purpose than linen. Even the Church requires that in Solemn Masses and in Masses celebrated by certain prelates, the *celebrant's paten* be held by the deacon or assistant before cleric or lay communicants. Let us answer that the Church is satisfied with a *linen corporal*, on which the Adorable Body of Christ rests for a considerable portion of the Mass. Communicants are not allowed to touch the paten, much less to kiss it. The communion cloth or card is used together with the paten. The paten consequently is employed for solemnity and not out of necessity. It is not necessarily held under the chin of the communicant. It suffices to hold it under the celebrant's hand. Lastly the rubrics do not prescribe that the paten be purified after having been thus used.

But if I prefer the plate—may I not use it? Several years ago the following query was put to the Sacred Congregation of Rites: “An in ministranda fidelibus Sacra Communio liceat loco tobalearum uti tabellis ex metallo, vel hujusmodi usus tolerari possit in his dioecesisibus in quibus fuit introductus?” Under date of 20 March, 1875, the Sacred Congregation answered: “Non esse interloquendum: nihilominus significetur per epistolam Rmo. D. Episcopo Alexandriae non esse improbandum usum tobalearum linearum.” Thus far has Rome gone and no farther. The plate is tolerated, but not recommended. The Congregation is careful to state that the use

of the plate may not be imposed upon us. Furthermore, a search for the above decree in the Authentic Collection of the Decrees of the Sacred Congregation of Rites, issued in 1898, will prove fruitless. Nevertheless the decree of 1875 retains what little force it had when issued. Thus the Cardinal Vicar of Rome in his official instructions in 1904 for the canonical visitation of the city says: "The communion plate is *barely tolerated* ('E appeno tollerato il piattino metallico)," but it must be highly polished and kept in a case.

The Sacred Congregation of Rites was not asked in regard to the purification or custody of the communion plate. What will the priest, who still wishes to use it, do with the particles that he finds upon it? There is no law obliging him to put them into the chalice. *Is he free to do so?* Realize what this implies, realize the worship due to the Blessed Sacrament, realize what these fragments or particles are and whence most of them come, and explain, if you can, any liberty or option in this matter. To put these particles into the chalice and consume them is irreverent and nauseous. To purify the communion plate into the *ciborium* would beget additional difficulties on which we need not dwell.

If, in conclusion, you still desire to use the communion plate, do not put it in the tabernacle or otherwise treat it as you would a vessel which contains the Blessed Sacrament. Do not purify it into the chalice or ciborium. This the rubrics do not allow, and there are other grave reasons for not so doing. *At most it may* be purified into the glass of water, which serves for cleansing the priest's fingers, and the contents of which are later poured into the sacrarium. Ita scrupulosis tranquillitas. Finally, is there any well founded reason for not using a communion *cloth*? The Church is satisfied with it, prescribes it in fact. Ask communicants if it is not a distraction at a solemn moment to be obliged to pass the card to their neighbor. Ask them if it is not a greater annoyance to have the server, while holding it, stare into their face. Where, moreover, is your authority for permitting the server to hold it? The rubrics are ample for all occasions. Why then introduce regulations of our own making?

A. B. MEEHAN.

St. Bernard's Seminary, Rochester, N. Y.



Analecta.

SAORA CONGREGATIO CONSISTORIALIS.

DECRETUM: CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN FOEDERATIS AMERICAЕ SEPTENTRIONALIS STATIBUS.

Ratio pro candidatis ad episcopale ministerium proponendis, quae in istis Foederatis Americae Statibus viget, quaeque *ternae* nomine venit, quamvis iteratis Baltimorensis Concilii studiis et S. Sedis provisionibus, melior sensim evaserit, praesentibus tamen Ecclesiae necessitatibus non videtur plene respondere.

Sane in praesenti rerum statu, vacata aliqua sede, ut *ternae* propositio fiat, primum convenire debent dioecesani consultores et rectores inamovibiles, deinde provinciae Episcopi; quod si de Archiepiscopo deligendo res sit, singuli quoque Metropolitae audiri solent. Cum de maximi momenti negotio agatur, cautelaе huiusmodi prudentissimae sunt; ast, ut id servetur, notabile tempus decurrat oportet.

Cum autem res demum deferenda sit ad eam Ecclesiam "ad quam propter potioem principalitatem necesse est omnes convenire ecclesias" iuxta celebre S. Irenaei effatum; nova mora et tarditas sedis episcopalis provisioni interponitur, ipsa fundamentali Ecclesiae lege id exigente. Summus enim Pontifex nonnisi re examinata, dubiis, si quae occurrant, diremptis, et idcirco saepenumero novis informationibus requisitis, sententiam ferre potest. Quod quidem si semper et ubique congruum temporis spatium requirit, in tanta locorum distantia et amplissima Foederatorum Americae Statuum republica vitari nullo modo potest.

Quibus de causis evenit ut vacationem dioecesium plus aequo, cum fidelium offensione, ecclesiasticae disciplinae et status dioecesani dispendio protrahantur.

His accedit haud consultum videri, tanti momenti rem, qua maior in Ecclesia vix esse potest, festinanter pertractari, urgente et impellente dumtaxat necessitate: dum e contra, quum dioecesium vacationem, etsi incertae tempore, certae tamen eventu sint, satius esset tempestive hoc agi, et in antecessum saltem generice Apostolicae Sedi nomina facere eorum quos Episcopi dignos et aptos pastoralis munere censeant.

Quapropter ad haec aliaque non modica avertenda incommoda, de quibus alias iam sermo factus est; et ad consultius maiorique animi tranquillitate in re gravissima procedendum, visum est expedire ut nova aptior statuatur norma in proponendis Apostolicae Sedi candidatis ad Episcopale officium, iuxta id quod alibi utiliter iam invectum erat.

Interrogatis autem prius hac de re singulis Statuum Foederatorum Americae Episcopis, cum constiterit eorum pars longe maior novae disciplinae suffragari, alii nonnulli autem aliquas emendationes proponere, quas de consulto Emorum Patrum Sacrae huius Congregationis, et in quantum fas erat, Summus Pontifex admisit; omnibus mature perpensis, idem SSmus D. N. Benedictus PP. XV, hanc novam normam, seu legem in proponendis ad Episcopale officium sanxit et praesenti S. Congregationis Consistorialis decreto publicandam et promulgandam decrevit, iuxta articulos qui sequuntur:

1. Sub initium quadragesimae proximi anni 1917, et deinde *quolibet biennio*, eodem tempore, omnes et singuli Episcopi Metropolitano suo nomina indicabunt unius vel alterius sacerdotis, quem dignum et aptum episcopali ministerio existimabunt.

Nil vetat quominus sacerdotes extradioecesani et etiam alterius provinciae proponantur. Id tamen *sub gravi* exigitur, ut qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

Una cum nomine aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quod modo principaliter tenet.

2. Antequam tamen determinent quem proponant, tam Archiepiscopi quam Episcopi consultores dioecesanos et parochos inamovibiles rogabunt, eo modo qui infra statuitur, ut sacerdotem indicent aliquem, quem prae ceteris dignum et

idoneum coram Domino censeant cui Christiani gregis custodia in aliqua dioecesi committatur.

Ast (a) interpellatio facienda erit consultoribus et parochis, non in conventu coadunatis, sed singulis singillatim, data unicuique *sub gravi* obligatione secreti, et sub lege destruendi, si quod intercessit hac de re, epistolare commercium.

(b) Episcopi autem habitum consilium nemini patefacient, nisi forte in Episcoporum conventu, de quo infra.

3. Poterunt quoque Episcopi alios prudentes viros, etiam e clero regulari tam pro proponendis candidatis quam pro cognoscendis alicuius qualitatibus interrogare; sed ad unguem servatis regulis superius sub *litt. (a) et (b) articuli 2* recensitis.

4. Susceptum in utroque casu *art. 2 et 3* consilium sequi possunt Episcopi, sed non tenentur, soli Deo rationem hac in re reddituri.

Nomina autem unius vel alterius sacerdotis quem Episcopi iuxta *art. 1^{um}* proponent, nulli prorsus praeter quam Archiepiscopo patefacient.

5. Habita a Suffraganeis candidatorum indicatione, Archiepiscopus suos adiiciat; et omnium indicem ordine alphabetico conficiat, reticetis tamen proponentibus, et hanc notulam transmitta singulis Suffraganeis, ut opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

6. Investigationes vel etiam maiori secreti cautela peragendae erunt, ac supra *num. 3* dictum est. Poterunt autem Episcopi investigationum causam reticere et caute prudenter celare. Quod si vereantur rem palam evasuram, ab ulterioribus inquisitionibus abstineant.

7. Post Pascham, die et loco ab Archiepiscopo determinandis, omnes Provinciae Episcopi una cum Metropolitano suo convenient ad selectionem eorum qui S. Sedi ad episcopale ministerium proponendi erunt.

Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et curiositatis studium vitetur.

8. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliiis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: et regulae ad electionem faciendam legendae erunt.

9. Deinde unus ex Episcopis praesentibus in Secretarium eligitur.

10. Quo facto, moderata disceptatio fiet, ut inter tot exhibitos digniores et aptiores selignantur. Veluti Christo ipso praesente et sub eius obtutu, omni humana consideratione postposita, cum discretione tamen et caritate, supremo Ecclesiae bono, divina gloria et animarum salute unice ob oculos habitis, discussionem fieri omniaque agi, gravitas ipsa negotii apprime exigit. Idque faciendum perspecta omnium Praesulum pietas ac religio prorsus exigunt.

11. Candidati maturae sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex ministeriis exercitis comprobata; sanissima et non communi doctrina exornati, et cum debita erga Apostolicam Sedem devotione coniuncta; maxime autem honestate vitae et pietate insignes.

Attendendum quoque est ad capacitatem candidati in temporali bonorum administratione, ad conditionem eius familiarem, ad eius indolem et valetudinem. Uno verbo videndum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

12. Discussionem Archiepiscopi nutu clausa, fiet hac ratione scrutinium:

(a) Qui omnium Episcoporum consensu, una aliave de causa, durante disceptatione visi sunt ex albo proponendorum expungendi, in suffragium non vocabuntur: ceteri, etiam probatissimi, vocabuntur.

(b) Scrutinium fiat de singulis per secreta suffragia, incipiendo a primo ex candidatis ordine alphabetico.

(c) Omnes Episcopi, ipso Metropolitano comprehenso, pro singulis candidatis tribus taxillis seu calculis donabuntur, uno albo, altero nigro, tertio alterius cuiusdam coloris. Primus signum erit approbationis, alter reprobationis, tertius abstentionis a sententia ferenda, qualibet demum de causa.

(d) Singuli Praelati incipiendo ab Archiepiscopo in urna apte disposita taxillum deponent quem coram Deo, graviter onerata eorum conscientia, iustum aestimabunt pro sacerdote qui in suffragium vocatur: ceteri duo taxilli in alia urna pariter secreta deponentur.

(e) Datis ab omnibus suffragiis, Archiepiscopus cum assistentia Episcopi Secretarii coram omnibus taxillos et eorum speciem numerabit, et resultantia scripto consignabit.

13. Scrutinio de omnibus expleto, liberum erit Episcopis, si id ipsis placeat, aut aliquis eorum postulet, ut inter approbatos plenius aut paribus suffragiis novo scrutinio designetur quinam ex eis praeferendus sit. Ad hunc finem autem singuli Praelati nomen praeferendi in schedula signabunt, eamque in urna deponent: quae examinabuntur ut supra num. 11, litt. e, decernitur.

14. Quamvis autem SSmus Dominus Noster sibi reservet, aliqua dioecesi vel archidioecesi vacata, per Rmum Delegatum Apostolicum, aut alio modo, opportuna consilia ab Episcopis vel Archiepiscopis requirere ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis, imo bonum erit, si ipsi in eodem conventu aliquas saltem generales indicationes praebeant cuinam dioecesi regendae candidatos magis idoneos censeant, e. g. utrum parvae, ordinatae et tranquillae dioecesi, an etiam maioris momenti, vel in qua plura sint ordinanda et creanda; utrum dioecesi mitioris climatis et in planitie positae, an alterius generis, et similia.

15. Episcopus a secretis durante discussione diligenter adnotabit quae de singulis a singulis Praelatis dicentur: quaenam discussionis fuerit conclusio: denique quidam tum in primo scrutinio tum in secundo (si fiat) exitus fuerit et quidnam specialius iuxta articulum 14^{um} fuerit dictum.

16. Antequam Episcopi discedant legenda erit, ut probetur, relatio a Revmo Secretario confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia.

17. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum quam tutissime ad Sacram hanc Congregationem per Delegatum Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in Archivo secretissimo S. Officii servabuntur, destruenda tamen post annum vel etiam prius, si periculum violationis secreti immineat.

18. Fas quoque erit Episcopis, tum occasione propositionis candidati tum vacata aliqua Sede, praesertim maioris momenti, litteras S. H. C. vel ipsi SSmo Domino dirigere, quibus mentem suam circa personarum qualitates sive in se sive in relatione ad provisionem dictae Sedis patefaciant.

Praesentibus valituris, contrariis quibuslibet etiam peculiari mentione dignis minime obstantibus et ad nutum Apostolicae Sedis.

Datum Romae, die 25 iulii 1916.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius*.

L. * S.

† Thomas Boggiani, Archiep. Edessen., *Adessor*.

SUPREMA SAORA CONGREGATIO S. OFFICII.

DECRETUM: SODALITATES AD PROVEHENDAS IUVANDASQUE RELIGIOSAS VOCATIONES INDULGENTIIS DITANTUR.

SSmus D. N. D. Benedictus div. Prov. Pp. XV, in audientia Revmo P. Commissario Generali S. Officii, feria V, die 7 septembris 1916, impertita, benigne concedere dignatus est, ut omnes et singulae Indulgentiae ac privilegium Missarum, quae per decretum huius Supremae S. Congregationis sub die 29 maii 1913, s. m. Pius Pp. X elargitus est Sodalitatibus promovendis iuvandisque ecclesiasticis vocationibus erectis vel erigendis, extendantur ad consimiles Sodalitates, provehendis iuvandisque, pro quolibet Ordine, Congregatione, Instituto, ex utroque sexu, religiosis vocationibus atque admissionibus ad novitiatus, canonice iam constitutas vel in posterum constituendas. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, die 11 octobris 1916.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. * S.

Fr. D. M^a Pasqualigo, O.P., *Comm. Gen. S. O.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

23 August: Monsignor Benedict Saenz, of the Archdiocese of San Domingo, made Domestic Prelate.

29 August: Mr. Narcisso Gelats, of the Archdiocese of S. Iago di Cuba, made Commander of the order of S. Gregory Great (civil class).

10 September: Monsignor Peter Brommenschenkel, of the Diocese of Des Moines, made Domestic Prelate.

3 October: Monsignor Louis Xavier Bazin, of the Diocese of Savannah, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION publishes a decree which changes the method of proposing names of candidates for bishoprics in the United States.

S. CONGREGATION OF HOLY OFFICE announces that sodalities organized for the fostering of religious vocations are richly indulged.

ROMAN CURIA gives official list of recent pontifical appointments.

EPISCOPAL RESERVATION.

The Supreme Sacred Congregation of the Holy Office on 13 July, 1916, issued an important Instruction on the subject of reservations of cases of conscience.¹ It is a fitting complement to the many decrees that have come forth, within recent years, from the same august body and, in its desire to provide for the liberty of conscience of the faithful, is characterized by the same spirit of liberality that has marked recent legislation with regard to the Sacrament of Penance. As this Instruction makes important changes in the discipline that has hitherto governed episcopal reservations, it may not be amiss to dwell on its prescriptions.

While it may not be doubted that bishops, with regard to their diocesans, and regular prelates with regard to their subjects, have the right of reserving to themselves cases of conscience, and that reservations thus made are valid not merely as acts of external polity but also *in foro interno*, i. e. before God, yet the supreme authority in the Church has been vigilant lest this power might be used too freely to the loss of souls; and from time to time a needed check has been placed on the activities of ecclesiastical superiors in this matter. Thus Clement VIII, by the decree *Sanctissimus*, issued 26 May, 1593, forbade superiors of religious to reserve to themselves sins unless

¹ ECCL. REVIEW, November, 1916, pp. 548-550.

after mature discussion they had the consent of the General Chapter (for reservations throughout the entire order) or of the Provincial Chapter (for reservations in the Province). Moreover, they were forbidden to reserve any sins save those contained in a list of eleven cases set forth in the decree. They might reserve all or some of these. Frequently, too, did the Sacred Congregation of Bishops and Regulars warn bishops against excessive and unnecessary reservations. And at least on one occasion, namely on 29 January, 1661, because of complaints that were made against the excessive reservation of a certain bishop, the Congregation ordered that, the other cases being deleted, at most ten or twelve of the graver crimes be reserved.

When the revision and codification of the Canon Law was launched under the pontificate of the late Pope Pius X, it was felt and desired by some that the subject of diocesan reservations would receive its due meed of attention. The whole subject of episcopal reservations was felt to be a crux, and, where the reserved cases were many, to create serious difficulty for the faithful and for confessors. The Instruction *Cum experientia* of the Holy Office will be hailed as a welcome solution of the practical difficulties that beset the path of the confessor in those dioceses in which the diocesan cases were many and the faculties to absolve therefrom not easy to obtain.

The Instruction begins by stating that, "since experience teaches that reservations of cases of conscience, if they exceed the due measure and limit, tend rather to the destruction of souls than to their well-being, this Supreme Sacred Congregation of the Holy Office, adding to the dispositions already in vogue on this subject new ones in keeping with present-day conditions, has decreed that the following be communicated to all Ordinaries after the manner of decree and precept (*decretorie omnino ac praeceptive*).

"1. Ordinaries are reminded before all that reservations are to be directed 'unto the pulling down of fortifications', in the words of the Apostle (2 Cor. 10: 4), that is to say to the removal of obstacles which are no common hindrance to the salvation of souls; and therefore, as a general rule, they should not employ this extraordinary remedy unless, after the matter has been discussed in diocesan synod or outside of synod after

counsel has been taken with the Cathedral Chapter and some of the more skilled and prudent directors of souls in the diocese, they are convinced *in Domino* that the reservation is truly necessary or useful."

The decree points out the ordinary procedure to be adopted hereafter by bishops in establishing reservations, but from the words of this first paragraph (*generatim loquendo*), it is clear that extraordinary circumstances may sometimes justify a bishop in dispensing with this procedure, provided he is conscientiously convinced that a particular reservation is useful or necessary.

"2. However, the cases to be reserved must be few in all, three or at most four, and they must be of the graver and more atrocious crimes, to be determined specifically (*ex gravioribus tantum et atrocioribus criminibus specificè determinandis*); moreover, the reservation itself must remain in force no longer than is necessary to check the growth of some public vice or to restore Christian discipline which had, perhaps, been impaired."

Our bishops, as a rule, have used very sparingly, if at all, the power which they possess of reserving sins. They have been content, for the most part, with the reservations in the Bull *Apostolicae Sedis*. And even with regard to these they subdelegated very ample faculties to the confessors in their dioceses. But in some of the dioceses of Europe, I fancy, this wholesome check on the number and quality of the sins to be reserved and on the duration of the reservation itself will be welcomed by confessors as soon as this decree is brought to bear on diocesan statutes. Henceforward the diocesan reserved sins may not exceed four at the most; they must have a malice more than ordinary and must be defined *specifically*. Again, reservations that have outlived their usefulness and that have nothing else to recommend them but a hoary antiquity must disappear from the statute book.

"3. To reservation, in general, should not be subjected either sins merely internal, inasmuch as it is not the received practice that they are ever reserved, as Benedict XIV teaches (*De Syn. Dioc.*, V, 5, 5.), because of danger to souls, or those which, springing from human frailty, have no other special malice attaching to them, because of human weakness."

It is the received teaching of theologians that the Church could reserve internal sins provided they were mortal, for by divine law grave internal sins are subject to the *forum internum* of the Church; but it is not the policy of the Church to reserve them. The Instruction of the Holy Office warns bishops not to reserve internal sins, "*propter animarum periculum*", and for a similar reason lays down that they should not reserve sins into which the faithful are betrayed by weakness rather than by malice. The Sacred Congregation of Bishops and Regulars on 26 November, 1602, urged ordinaries not to reserve indiscriminately "those cases which, though they imply mortal sin, yet are concerned with matters of little moment and are wont to occur frequently amongst the common people . . . in reserving sins of the flesh they should be very careful because of the danger of scandals, especially with regard to those persons on whom some suspicion could fall on account of their having recourse to extraordinary confessors or of their frequent return to the ordinary confessor."

"4. Ordinaries are absolutely forbidden to reserve to themselves those sins which are already reserved to the Holy See, lest forsooth without necessity laws be multiplied; and, as a rule, they should also abstain from reserving those sins to which censure even unreserved (*etsi nemini reservata*) attaches by law; for the old Instruction of the Sacred Congregation of Bishops and Regulars, 26 November, 1602, expressly forbids it."

With regard to cases to which Papal law has attached a censure reserved to no one, though a bishop ordinarily should not reserve them, yet he is free to do so because of frequent scandal or any other necessary cause; for the Instruction of the S. Congregation of Bishops and Regulars allowed this exception and the Holy Office quotes not merely the prohibition but also the exception, "*nisi forte propter frequens scandalum aut aliam necessariam causam aliqui hujusmodi casus nominatim reservandi viderentur*".

"5. They must, moreover, be absolutely circumspect and extremely sparing with regard to penal sanctions, especially excommunications, with which mayhap they would wish to strengthen their reservations; for, as the Holy Council of Trent wisely warns, "although the sword of excommunica-

tion is the strength of ecclesiastical discipline and very salutary for keeping the people to their duty, yet it is to be used temperately and with great circumspection, since experience teaches, if it be inflicted rashly and for light reasons, it is despised rather than feared and brings forth ruin rather than salvation" (Sess. 25, de Refor. c. 3).

That reservations made by Ordinaries may not defeat their own ends the Instruction goes on:

"6. Nevertheless, when once they have established reservations which they have judged useful or necessary, they should be at pains that they be brought to the certain knowledge of the faithful, in the way that seems more fitting to them—for of what avail are they if unknown?—and as long as they remain necessary or useful, they should hold inflexibly to them; in other words, they should not communicate the faculty of absolving from them to everyone or indiscriminately. Yet it is the mind of the Sacred Congregation that such faculty of absolving be given *habitualiter* at least to the canon penitentiary, even of a collegiate church, and to the vicars forane or to those who take their places, giving also to these latter, especially in places of the diocese more remote from the episcopal see, the faculty of subdelegating *toties quoties* confessors of their districts, if and when they have recourse to them for some determined more urgent case."

Though the bishop should not nullify the effect of the reservations, which he has made prudently, by giving general faculties to absolve from reserved cases to everyone and indiscriminately ("facultatem a reservatis absolvendi ne cuivis et passim impertiant"), yet it is the desire of the Congregation that this faculty be given at least to the canons penitentiary not only of the cathedral but also of a collegiate church, if there be such in the diocese, and also to the vicars forane or to those who take their places, i. e. rural deans in our dioceses. The Congregation also desires that vicars forane or those who take their places, especially in the more remote places, have the additional power of subdelegating *toties quoties* the confessors of their districts whenever these latter apply to them for faculties for a particular rather urgent case. That the bishop is free to appoint others with full power over diocesan cases is clear from the word "*saltem*" in this sixth paragraph, provided the faculty is given discriminately.

The seventh paragraph sets forth the cases in which a simple confessor (i. e. one not having special faculties over reserved cases) may absolve from episcopal cases:

"7. Finally, to avoid the grave inconveniences which might easily arise from useful as well as necessary reservations in certain peculiar circumstances, the same Sacred Congregation, in the name and by the authority of His Holiness, decrees the following:

"(a) All reservations whatsoever of Ordinaries cease *ipso jure* with the sick who are not able to leave their homes and who desire to confess, with persons who confess for the sake of getting married, and finally as often as, in the prudent judgment of the confessor, the faculty of absolving cannot be sought from a lawful superior without grave inconvenience to the penitent or without danger of the violation of the sacramental seal."

There is grave inconvenience to the penitent whenever grave danger of scandal or of infamy would arise from the delay of absolution; and when the confessor prudently judges such to be the case, the reservation ceases. Bearing in mind the teaching of St. Alphonsus and, indeed, of theologians generally—viz. that it is a grave inconvenience for a person to remain in grave sin for a day or two—and also the reply of the Holy Office of 16 June, 1897, a simple confessor may absolve from diocesan cases a penitent who finds it hard to wait for absolution until the confessor has obtained the necessary faculty. This, of course, only applies to a penitent who feels and realizes the hardship which exists objectively; otherwise it would be nearly always possible for a simple confessor to absolve from reserved cases.²

"(b) The reservation likewise ceases if, when the faculty of absolution has been asked of a lawful superior for some determined case, this was perchance refused: it ceases, however, for that case only.

"(c) During the whole time in which the Paschal Precept may be fulfilled, parish priests or those who in law are considered *parochi* can absolve from cases which Ordinaries have in

² *Irish Eccl. Record*, May, 1916, pp. 487 and 488; Gennari-Boudhinon, *Questions de Morale*, i, 338.

any way whatever reserved to themselves, without the aid of any other faculty.

“(d) During the time when a mission is being given to some congregation each of the missionaries enjoys the same faculty of absolving.

“(e) Lastly, from sins reserved in one diocese penitents can be absolved in another diocese, where these sins are not reserved, by any confessor, whether secular or regular, even if the penitents have gone there for the express purpose of obtaining absolution (*etiamsi praeceise ad absolutionem obtinendam eo accesserint*).”

It was the common teaching of theologians that a *peregrinus* burdened by a sin reserved in his own diocese could be absolved in a place where the sin was not reserved, both by regulars, in virtue of a privilege given to them in the Constitution *Superna* of Clement X, and by secular confessors, by reason of the common custom against which Ordinaries made no protest: however if he went to another diocese *in fraudem reservationis*, he could not be absolved. Henceforth, even though he has left his own diocese for the express purpose of evading the reservation, he may be absolved in a diocese in which the sin is not reserved.

What is to be said if the sin is reserved in the place where the confession is made and not in the diocese of the penitent? The Instruction of the Holy Office does not settle the controversy that exists amongst theologians on this point. Until Rome definitely rejects the opinion, it may be held as safe in practice with Ballerini, Lehmkuhl, Génicot, Haine, and others, that a simple confessor may absolve in such circumstances.

“8. But, in conclusion, let Ordinaries strive above all to form throughout their entire diocese learned, pious and prudent confessors, and to these let them suggest those remedies which are adapted to check growing vices and which they themselves would employ, if penitents were to be sent to them. In this way they will at the same time avoid the inevitable hardships of reservations—hardships which fall on confessor and penitent—and, with God’s help, gain the desired effect more gently as well as more surely. Meanwhile, however, let them labor to bring the discipline with regard to reserved cases, if any such be established in the diocese, into harmony with-



these prescriptions as soon as possible (*quamprimum*), observing the norm laid down in the first article and bringing all these things to the knowledge chiefly of the confessors in their dioceses."

JOSEPH MACCARTHY.

Kingsbridge, New York City.

THE SPARE TIME OF PRIESTS.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Many a "sacerdos Americanus" upon reading the communication from Monsignor Kelley in the November number of the REVIEW on "The Spare Time of Priests" must have experienced a mild tremor of "mea-culpa-ness". The shot hit home in many a case and the purpose of the REVIEW "to arouse the Clergy", was again in action. Of course the writer is correct in saying that our efficiency is very much behind the material efficiency arrived at in the ordinary business world. With the training of college and seminary and the general accumulation of experience we pick up along the roadway the average priest is capable of many achievements and accomplishments outside the routine of his parish work. Does he utilize the best that is in him at all times? Does he adapt himself sufficiently to his surroundings? Does he make all his talents and ability produce a hundredfold wherever his lot is cast? These are the questions underlying the Monsignor's pithy article and I believe that the average priest who read the article, at least mentally laid his hand on his heart and said, "mea culpa". The scalpel dug deep and turned up some sore nerves, but we are all the better for the prick to our conscience.

A clerical friend, himself a quasi-genius, has an interesting slogan at hand to dampen the conceit of any clerical boaster he meets. "Priests are a lazy lot; they are the best-fed, the best-paid, and the least-worked of all the professional men in our communities". This is rather hard, possibly untrue; nevertheless it contains a germ of some unpleasant truths that the more honest among us cannot deny. One of the reasons for the conditions that account for this state is that which was hinted at by Monsignor Kelley: "We don't know how to

utilize our spare time". True, and that which we cannot utilize we try to kill. All over the country there are "men of God" daily asking themselves, "What shall I do to pass the day?" It is evident that the distinguished president of Extension in his travels about the country has had an observing eye. He meets the clergy of all sections and his article is but the result of keen observation. There is always room in any community for the thoughts and ideas of the priest, apart from the exercise of his sacred ministry.

A good old Sulpician, well known to the clergy in the East, used to say to his seminarians, "Gentlemen, for God's sake, cultivate a hobby. It will save your life on the mission." Learn to play a musical instrument, become a camera fiend, try painting pictures, do anything that will occupy your mind." The opinion of the same Sulpician is, that the men who adopted "hobbies" were as a rule the most contented priests on the mission. "Hobbies" may be useful to the community as well as to the individual. The founder of the International Truth Society was only a city curate when he established his useful organization and he saw it safely settled in its own building before he became a pastor. His "hobby" was a hatred of bigotry and a sincere desire to spread Catholic Truth before the uninformed masses of Americans. It has become a paradox that "the less a priest has to do, the less time he has to do anything; and the more he has to do, the more time he has to do other things". *Sed contra*, we all know the parish priest in the lonesome country who passes his days in sleeping, reading, and exercising in his "flivver", with the thought uppermost in his mind, "When will the Bishop release me from this exile?"

Monsignor Kelley's article has pointed out that the younger generation of the clergy are working up to the immense possibilities for them in using their spare time. The fields of "Indian relics" and "agriculture" may be beyond the reach of most priests, but the lecture platform and the vast fields of Catholic literature are almost still untouched. Opportunity is knocking at the door of every wideawake priest who will answer its summons. I believe that the origin of the Extension movement came from the observations of Dr. Kelley during his early days in the priesthood when he and some

other enthusiasts established and maintained a lyceum bureau. Lectures in the town halls and parish halls all over the country brought to him the knowledge of the sad conditions of religious life in the country districts. The "Yankee Volunteer Lecturer" gave to America the Catholic Church Extension Society with its untold good already accomplished. The "spare time" of a Jesuit and some Catholic University professors gave the English-speaking world that gigantic treasure house, *The Catholic Encyclopedia*; and the writer knows for certain that there is a proffered reward, spiritual and financial, ready for any priest in his spare time who will go on the platform in his own city or country districts and call the attention of the people to the benefits accruing from the purchase of the same *Encyclopedia*. The Catholic Press all over the country is in need of the priest's pen. He is the naturally fitted individual to undertake the work of explaining or defending Catholic truth. The diocesan or national Catholic journal is a pulpit-extension; and untold good can be accomplished by the priest who will give a little of his spare time to this kind of work. Now that the bann is more or less on balls and public dances, the field of lecturing with or without stereopticon lantern is enlarged. The parish entertainment that has as its chief attraction an illustrated lecture by a priest from the neighboring parish is an edifying and dignified function profitable to the priest and people. But, why continue? We all agree with Monsignor Kelley that our spare time is not adequately used.

There are burning necessities and unfilled fields of activity for want of priestly zeal. Our public parks and squares in the big cities are crowded with soap-box orators issuing challenges to the faithful, and we have no trained laymen ready to answer them. Here is a work that belongs to the clergy. There are blasphemous novels and scurrillous publications advocating anti-Catholic principles, and all read by thousands of Catholics; but there is no clerical voice raised in the public rostrum to confound and refute them. There are thousands of the faithful drifting away from the truth in country and city, and there is no extra effort made to bring them back because "Father" doesn't know just what to do. He is afraid to "start something". He fears criticism. He lacks initiative;

and the abundance of "spare time" finally overpowers him and drowns him in the waves of indolence and inertia.

PERPLEXED CURATE.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have just finished reading the interesting and inspiring article of Monsignor Kelley on "Spare Time of Priests". I think we will all agree with him that even the busiest man can find time in the routine of daily life to devote to special study or work. The Right Reverend author of the article is, himself, a splendid example of a man who is using his spare time profitably. Where he finds time in his busy life is hard to see, but he evidently does, or he would not have favored us with the article.

Still, I do not think that all the suggestions which the Monsignor throws out with facile pen are very practical. For instance, if any of our priests should devote their spare time to running for the office of Mayor, as the Detroit priest did, I fancy that the Ordinary would see to it that he use his spare time in other pursuits more suited to the clerical state.

"I particularly recommend attempts at short-story writing" is a phrase of his which caught my attention, as I have to plead guilty myself to having used some spare time in turning out stories for the Catholic press. I have had a fair measure of success, too, for all the stories I have written and submitted have been accepted and published, and have been frequently copied by the Catholic press throughout the country.

Encouraged by their ready acceptance and apparent popularity, I collected some of them into a little book and put it on the market. I expected that the book would find a ready sale among the numerous readers of the papers which had published my stories, and I thought, in my simplicity, that my brother priests would be quick to encourage me by recommending the book, or by putting it in their parish or school libraries. I even thought it possible that they might go so far as to buy a copy for their own book shelves.

Taking their assistance and sympathy for granted, I went ahead and published the book in an edition of two thousand copies. Months have passed, during which I have patiently

advertised the book, without, apparently, making any impression on priests or people. The people who appreciated the stories as they appeared in the press were in no hurry to invest a dollar for them in book form. Free copies went like hot cakes, and were greatly appreciated—so much so, that some wanted a baker's dozen; but I have not found the ready market and eager appreciation that a reading of Mgr. Kelley's article would lead one to expect for the short story. The book has been advertised, the reviews have been complimentary, and all who have read the stories speak well of them, but the book is selling so slowly that it is discouraging.

As this has been the experience of three or four other writers with whom I am acquainted, and who published Catholic books in recent years, and all of whom lost money, or barely covered expenses after a great deal of financial worry and waiting, I would advise those with spare time who intend to write Catholic books to write them, and burn them, unless they can afford to give their books away. If they can give them away, they will go fast.

Yours most cordially,

WHAT'S THE USE?

APPEAL BY THE POPE FOR THE CHILDREN OF BELGIUM.

His Holiness the Pope has recently made a most earnest appeal for the little suffering children of Belgium. The Holy Father's letter, which is addressed to Cardinal Gibbons, was written at the solicitation of Mr. Herbert C. Hoover, Chairman of the Commission for Relief in Belgium. This is the only regular channel by which relief can enter Belgium, and it has the full confidence of the Sovereign Pontiff. The letter follows:

TO HIS EMINENCE, JAMES CARDINAL GIBBONS, ARCHBISHOP OF
BALTIMORE.

My Lord Cardinal,

Profound compassion of a father has again moved Our heart, when We read an important letter recently sent to Us by the distinguished Chairman of the praiseworthy "Commission for Relief in Belgium", describing in few words, yet showing proof of most terrible reality, the pitiable situation of numerous Belgian children who,

during two sad years, have been suffering from the lack of that proper nourishment necessary to sustain the tender existence of budding childhood.

In most moving terms the Chairman has described how so many desolate families, after having given everything humanly possible to give, now find themselves with nothing left with which to appease the hunger of their little ones.

He has made Us see, almost as if they were passing before these very eyes, dimmed with tears, the long file, continuously increasing, of Belgian infants waiting for their daily distribution of bread; unhappy little ones whose bodies, emaciated by lack of proper nutrition, bear not infrequently the impress of some deadly sickness brought about by their failure to receive the food which children of their age require.

In his letter the Chairman has told Us how, in order to ward off so much illness, his Commission, displaying the very best of good will and stopping at no sacrifice, has arranged for the distribution to the children of a daily supplementary meal. He sorrowfully adds, however, that unhappily owing to insufficient means, the Commission has found itself unable to prepare and supply such extra food to all the babies who have need of it.

In this emergency the worthy Chairman has turned his thought and his heart to the millions of children of your happy, noble America, who, in the abundance with which they are now surrounded, could they be given an exact idea of the pitiable and unfortunate condition of their little fellow-creatures in Belgium—more especially if an appealing and encouraging word might reach them from Us—would not hesitate a moment to coöperate heartily, in accordance with some prearranged plan, to come promptly to the relief of these needy Belgian babies.

In view of this condition of affairs, We have considered the work indicated so humanitarian and so holy that, in prompt compliance with the appeal addressed to Us by those who are directing the work of the Commission, We have decided to approve and recommend it, as We hereby do endorse it most heartily by these words to you, My Lord Cardinal, and through you to the illustrious members of the American Episcopate, to the Clergy and to every generous heart; but particularly to those children of America upon whom is based every hope of success for the plan devised by this beneficent institution.

Neither do We doubt, in truth, but that the happy children of America, without distinction of faith or of class, at this approach of another winter which it is announced will be even more severe and painful than the two preceding years, will vie, in their innocent

pride, with each other to be able to extend to their little brothers and sisters of the Belgian nation, even though across the immense ocean, the helping hand and the offerings of that charity which knows no distance.

The words of our Divine Redeemer: "As long as you did it to one of these My least brethren, you did it to Me" (Matthew, xxv, 40), so appropriately brought to mind in these circumstances, are a sure pledge of heavenly pleasure and reward; while We feel likewise how greatly, in this period of atrocious fratricidal carnage, even in the eyes of the world, are ennobled the people of more fortunate lands by the performance of true and loving deeds and by the pouring of a little balm upon the wounds of those less fortunate.

In the full faith that Your Eminence, efficaciously aided by all, according to their means and strength, will do as much as may be in your power to favor this initiative, in proof of the loving interest which We have for its successful outcome, We send to you enclosed Our contribution of Ten Thousand Lire, which gift, if it be inadequate to the needs of the occasion and appears slight in itself, is not however such, when one considers the condition of this Apostolic See in the present unhappy moment.

At the same time, while being particularly happy to represent upon this earth that Jesus who was the Divine Friend of little children, we invoke from Our heart upon all those who shall second and aid this noble and delicate undertaking an abundance of blessings and heavenly rewards, of which is a pledge the Apostolic Benediction which, with very special affection we impart to you, My Lord Cardinal, to your two Colleagues in the Sacred College, to the Bishops, Clergy and to all the Faithful of the United States.

BENEDICT PP. XV.

From the Vatican, 28 October, 1916.

INSTRUCTING OUR CATHOLIC PEOPLE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Few priests exercising the ministry, at least in places or districts where there is no parish school, have failed to realize that quite a number of the faithful have not a passable understanding of many if not most of the principal doctrines of faith. It is practically certain that if these people were questioned, say, as to the supernatural life of the soul, the kinds and effects of sin, the necessity and the means of spiritual rehabilitation, the economy of sanctification through the Sacraments, the nature and value of the Mass, the true meaning and

purpose of Holy Communion and the Real Presence, the meaning and fruits of the Incarnation—it is practically certain, I repeat, that if these people were individually questioned as to any of these things, their answer, if any were forthcoming, would be appallingly inadequate.

Hence it is that even the simplest instruction at the Sunday Mass benefits them but little, if at all. They do not understand the value or meaning of its terminology. Herein, also, is the explanation of what must seem a puzzle, namely, how it is that so many Catholics not at all irreligious or vicious at heart, make light of, and disregard to such an extent, the great duties and helps of religion. It is because they do not understand them. Their religion is to them as a country with which they are not familiar, and into which they never penetrated far beyond the frontier. If it were otherwise, they would in all probability be thoroughly practical Catholics, keenly appreciative of their holy religion.

A SUGGESTION.

Now in missions or districts wherein there is no parish school and the conditions I have described obtain, might it not be well for the pastor to introduce the practice of reading, every Sunday, to his congregation, immediately before the regular sermon or instruction, in a form at once clear and brief, the more important truths of our holy religion? By dint of hearing them distinctly and repeatedly enunciated, might not even the more ignorant eventually come to understand, remember, and be duly impressed and influenced by them?

It does not seem that such a practice would be an innovation. For in his *Avis aux Jeunes Curés*, the justly celebrated and apostolic Père Lejeune exhorted pastors to proclaim frequently and distinctly, at the *prône*, the great truths of Faith; and it was a custom with him to introduce, after his discourses, an abridgment of Christian doctrine. In Ireland, it is an ancient and constant practice with the officiating priest, to read aloud, every Sunday, immediately before the celebration of the Divine Mysteries, the Acts of Faith, Hope, and Charity, and a Prayer before Mass, in which certainly the chief truths of religion are clearly expressed.

Evidently, I would have my table or syllabus of religious truths comprise more than those great fundamental ones of which an explicit knowledge is declared necessary for salvation. To these I would add some others, such as those regarding the soul's supernatural state and destiny, sin, justification, the divine law, the Church. How many and which they should be, and how best expressed, would, of course, be matter for consideration and discussion.

I venture to hope that my brethren in the ministry may not judge my proposal unpractical or valueless, and that they may help by kindly counsel and suggestion to give it form and effect.

C. M.

BLESSING OF NEWLY ORDAINED PRIESTS.

Qu. Is there any indulgence attached to the blessing usually given by newly ordained priests on occasion of their first Mass? People are in the habit of waiting for that blessing, in which they kiss the anointed hand of the young levite. There is no announcement of indulgences on such occasions.

Resp. There is no special indulgence attached to the blessing of the newly ordained priest apart from that granted to those who attend the first Mass and the Ordination service. In the case of the latter Pope Leo XIII granted a *plenary indulgence*, to the priest himself, and to all relatives (to the third degree of consanguinity included) who attend the solemn function of the first Mass; also, a *partial indulgence of seven years and seven quarantines* to all the faithful attending in like manner. The usual conditions of Confession, Holy Communion, and prayer according to the intention of the Sovereign Pontiff, are required in all cases. Pope Sixtus V had granted similar indulgences to religious.¹

THE MORALITY OF ANTI-CONCEPTIVE DEVICES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Having read Father Slater's article on "Anti-Conceptive Devices" in your November number, in which the writer states that he offers his contribution in order that priests by their in-

¹ S. C. Ind., 16 January, 1886. *Raccolta*, nn. 596 and 663.

fluence may be of help to their fellowmen, I note a quotation from Dr. Mary Scharlieb, which states: "From the use by the wife of a douche or a quinine pessary, or from the use by the husband of a sheath, I do not see that any physical injury results" Lest any reader attach overmuch authority to that opinion, I would like to add the words of an eminent specialist, Dr. Gardner on the subject: "It is undeniable," he writes, "that *all the methods* employed to prevent pregnancy are *physically* injurious. It should require but a moment's consideration to convince any one of the harmfulness of the common use of cold ablutions, astringent infusions, and various medicated washes . . . Few are rash enough to cover a gouty toe, rheumatic knee or erysipelatous head with cold water. Yet, when in the general state of nervous and physical excitement attendant upon coitus, the *organs* principally engaged in this act are congested and turgid with blood, do you think you can with impunity throw a flood of cold or even lukewarm water far into the vitals in a continued stream? . . . Powerful medicinal astringents suddenly corrugate and close the glandular structure of the parts, and this is followed by a corresponding reaction, and the final result is debility and exhaustion, signalized by leucorrhoea, prolapsus, and other diseases." Speaking of intermediate tegumentary coverings, the doctor adds, "they produce, as alleged by the best modern (French) writers, certain *physical* lesions from their irritating presence as foreign bodies, also from the chemicals employed in their fabrication, and other effects inseparable from their employment, oftentimes of a really serious nature."¹

GALVESTONIENSIS.

THE ST. LOUIS "PASTORAL-BLATT."

The St. Louis *Pastoral-Blatt* has just completed its fiftieth year of active service. For half a century it has furnished the German-speaking clergy of the United States with that special aid—information, direction, suggestion and encouragement—which belongs to the province of a literary periodical devoted to the exclusive interests of the Catholic priesthood. The December issue is given over to a succinct review of the

¹ *The Shame of the Human Race.* By Rev. F. G. Tyrrell, D.D. Chap. XI.

magazine's past history, introduced by a spirited Jubilee Ode from the pen of Father John Rothensteiner, the American priest whose mastery of the two languages, English and German, has gained him recognition as a poet in both tongues.

The *Pastoral-Blatt* owes its origin to the initiative of the Rev. Michael Heiss, while rector of the Salesianum Seminary. He never edited it, though he was a constant contributor, until his elevation to the episcopal see of La Crosse, two years later, and his promotion afterward to the archiepiscopal see of Milwaukee, obliged him to direct his activities into administrative channels. The editorship from the outset was consigned to a St. Louis priest, the later Vicar General of that diocese, Father H. Muehlsiepen. The connexion of the Seminary in Milwaukee and the clergy of St. Louis was brought about through Fr. Christopher Wapelhorst, a St. Louis priest who had been called to teach at the Salesianum, and who was an enthusiastic promoter of the project proposed by Father Heiss. It was the St. Louis clergy who not merely furnished the editorial staff but also pledged the financial support of the undertaking. Fr. Muehlsiepen associated with him a young priest, Father Faerber, whose learning and particular intellectual tastes fitted him exceptionally for pastoral literary work. The record of his industry and erudition is to be found not only in the pages of the *Pastoral-Blatt*, but in those admirable catechetical studies published by him and to which he devoted a large part of his literary activity in later days.

These two priests, in union with some others of the diocese of St. Louis, not only sustained the undertaking of the *Pastoral-Blatt*, but they set about creating a taste for good books by the founding of a *Society for the Propagation of Good Reading*. In order to facilitate the spread of solid Catholic literature they made affiliation with the old Freiburg firm of Benjamin Herder in Europe and induced that house to found a branch establishment in St. Louis under the management of Mr. Gummersbach.

We need not dwell upon the excellent work done by the *Pastoral-Blatt*, its unswerving orthodoxy, practical incentive to priestly piety, solid learning, and timely zeal in all that has made for the upbuilding of our Holy Church in the United States. The mantle of Fathers Heiss, Muehlsiepen and Faerber

has fallen on worthy shoulders in the present editor, Father Holweck, whose learning is amply attested by his *Fasti Mariani* and his valuable disquisitions on medieval ethics and liturgy. The difficulties which confronted the first founders of the *Pastoral-Blatt* have not wholly passed away. The increase in the course of years among the German population has been offset by the habits of the younger clergy who, being mostly native-born, make their pastoral studies and reading largely from English sources because these are more easily accessible and in accord with their daily surroundings. This necessarily limits the circle of readers commanded by a German periodical like the *Pastoral-Blatt*. But the organ stands for principles and methods with which we cannot easily dispense, whatever the language or the extent of its circulation. The sacrifices its supporters have made, and in some sense are still making, to maintain its original standard, are not a vain expenditure of energy or money for the sake of upholding merely old traditions. Unswerving fidelity to Catholic orthodoxy, absolute loyalty to the authority of the Roman See in matters of faith and moral teaching, a solid scholarship without pretension, and a moderation in controversy which bears testimony to the sincerity of priestly brotherhood, have uniformly characterized the conduct and editorship of the *Pastoral-Blatt* for half a century. These elements have been a silent but effective influence for edification among our clergy; and THE ECCLESIASTICAL REVIEW gladly records its indebtedness to the *Pastoral-Blatt* for incentives to high efforts, and for the example to maintain Catholic principle above temporal successes in the conduct of a magazine for the clergy. May our St. Louis co-laborer retain its virile life in defence of priestly activity for our holy faith and the salvation of souls—AD MULTOS ANNOS.

CO-OPERATING WITH THE CHARITY OF THE Y. W. C. A.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your article in the December issue of the REVIEW, on the Y. W. C. A. in America, will, I dare say, surprise and even shock some of your readers. I fear it will be taken by many as an encouragement to join the Y. W. C. A. and the Y. M. C. A. I am not sufficiently conversant with the rules of the Y. W. C. A. to speak with authority

of it, but I know that the Y. M. C. A. is an association which no self-respecting Catholic may join. While calling itself Christian, it excludes the largest body of Christians, namely Catholics, from full membership. It will take their money, and give them athletic sports, etc., and at the same time it virtually says to them: "As far as being Christians, you are in our eyes on the same level with the Jews." I do not see how any manly Catholic man, or self-respecting Catholic woman, can join an organization which thus insults them.

R.

If any priest finds in the article on the Y. W. C. A. in our December number a note of encouragement to join the Y. W. C. A., he has failed to read it with sufficient attention or understanding. The REVIEW appeals to the clergy alone. It does not even admit, ordinarily, much less cater to the subscription of laymen or women. In the case under discussion it counsels priests to take a rational view of the particular needs of penitents, young women who, earning their daily bread in large establishments where non-Catholics exercise a leading influence, are at times urged to coöperate—not in religious worship—but in charities, with their sisters not of the same faith, with whom they are bound together in social and industrial matters.

Priests are, we trust, in no danger of joining the Association.

The fact that the non-Catholics of the Y. W. C. A. call themselves Christians and wish to be Christians is not to their discredit. It is preferable that they should be so, rather than call themselves pagans or infidels.

The professed aim of the Young Women's Christian Association is the moral, social, and intellectual well-being of young women. They are banded together to encourage thrift, purity, and to afford help in cases of sickness. The means adopted are evening classes, reading-rooms, gymnasiums, holiday-homes, circulating libraries, total abstinence, saving funds, intelligence bureaus for securing positions, and aid to travellers.

Opportunities are afforded for instruction in religious knowledge (Bible classes) and for common worship, but attendance at these is not obligatory, nor a condition of membership. These adjuncts are offered as opportunities for improvement.

There is no restriction of membership or of the enjoyment of the benefits which the Association offers. It takes the membership fee and offers the members in return athletic sports

and other good things. But there is restriction in the management. Catholics are not eligible to the managerial positions; and that is from the non-Catholic viewpoint the only way to preserve the efficiency of the organization in trying to be a help to all classes. The Association has no mind to insult Catholics. It respects their convictions and excludes them from the management because it knows that there are certain duties incumbent upon Catholics, by reason of their profession of faith and obedience to the authority of the Church, which might interfere with the freedom of those who, though professing Christian principles, are still disinclined (whether through prejudice or ignorance) to the acceptance of the Catholic rule of faith and Catholic discipline as their guiding norm. The principles which govern the life of a Catholic are such that he can not always accommodate himself to the preferences of others in matters of religion, and the restrictions placed upon him by his own religious convictions may at times prevent him from giving his service to the majority of professing Christians who are not so strictly bound in their own convictions. His conduct would interfere with the proper control of the organization. Catholics have their convictions, allegiances, and preferences, based upon the knowledge that their faith is true. These too may become an excuse for fostering friendships and preferences that might violate the sense of equity, and thus cause dissension. With Protestants this danger, thought not remote, is less great because of their less strong religious faith, and their less strong sense of the obligations it imposes.

Whilst therefore the rule which governs the Catholic moralist to dissuade from membership in non-Catholic associations is peremptory when it concerns the integrity of faith and religious observance, especially when the Catholic is weak, or inexperienced, or ignorant, we have Christ's precept and example to show that, in the matter of charity, coöperation is always safe unless it involve an explicit or implied denial of faith, or the scandal that arises from such denial. Neither of these conditions is assumed in the case discussed by us; on the contrary they were emphasized.

It is the priest as spiritual adviser who must know where to draw the line; his discretion must determine what safe-

guards are requisite for the individual, that she or he may maintain the faith of Christ while in close association for purposes of charity or material necessity with those who profess a less perfect form of religion than Catholics do.

EXTREME UNCTION AND THE BEATIFIC VISION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Whilst I do not want to open a controversy in the matter of Father Richards' statement in the December number of the REVIEW, that the reception of Extreme Unction obtains for the soul the immediate enjoyment of the Beatific Vision, I would lodge a mild protest against his assurance on the subject. Some one commenting on a former article in the same vein by Fr. Tecklenburg suggested that the effect of Extreme Unction was indeed the remission of sin; but that it does not follow that all punishment is thereby also cancelled. This is entirely in accord with the traditional teaching of the Church and the great majority of Catholic theologians.

Father Richards states that the Greek word *egerei* ("will raise up") cannot refer to purgatory. That would seem to depend entirely on what notion we form of purgatory. For it is not so much a question of entering purgatory that is involved in the effects of Extreme Unction, as rather what purgatory does for the soul. According to Catholic teaching it is a place of purgation or a state in which the soul is undergoing purification. Sin is atoned for by penalty, with the assurance of heaven as a result. But purgatory is also a state of purgation in which the *reliquiae* of sin—and among these we must count the psychical (apart from the physical) habits contracted by repeated acts of sin—are to be corrected before the soul takes on the habit of that perfect love which qualifies it for the enjoyment of the Beatific Vision.

The question whether the soul immediately after death can, by a single act of love, eliminate habits contrary to love, contracted during a life of sin, is not easily answered. Bellarmine thinks it possible, because sensible attractions are no longer present to the soul to prevent such an act. But there are psychical attractions as well, which probably remain; and it is much more reasonable to assume with Suarez and others that,

"Pravi habitus ex peccatis relictis non tolluntur per gratiae infusionem quantumvis perfectam; et ideo non tolluntur per hoc sacramentum magis quam per alia. Unde experientia constat, eum, qui in aegritudine hoc suscipit sacramentum, si postea convalescat, eosdem habitus sentire." A recent Jesuit theologian, Fr. Kern,¹ commenting on Sainte-Beuve's argument to the contrary replies: "Quae arbitrarie sunt conficta, adversantur essentiali modo operandi sacramentorum et, quod in nostra quaestione praecipuum est, excludunt opinionem, abstersionem reliquiarum sensu exposito esse Extremae Unctionis effectum essentialem. Affert quidem sacramentum auxilia contra dictas reliquias peccatorum; at non tollendo vitiosos habitus in se, sed largiendo robur ad superanda pericula salutis quae ex illis reliquiis maxime imminet homini graviter infirmo."

It seems therefore much more likely that the effects of Extreme Unction, so far as they consist in a destruction even of the habits of sin in the soul (to be eliminated after death in virtue of the Sacrament), vary according to the nature of these habits and the consequent power of the soul to elicit acts of divine love, sufficiently strong to counteract them.

Furthermore, we have the constant practice of the Church recommending the suffrages of the faithful for the departed whom she supposes to have been beneficiaries of the Sacrament of Extreme Unction. Hence we may safely remain on the side of those theologians who leave the attainment of what is indeed the immediate object of the last Sacrament, that is, the Beatific Vision, to the discerning judgment of God.

"Quantum vero poenae per hoc sacramentum tollatur, theologî definire non audent. Neque vero omnem reatum poenae semper auferri inde sequi videtur, quod alias suffragia, per sacrificia missae e. g. facta, saepissime inutilia essent. Itaque dicunt sacramentum ex sese habere vim omnem reatum poenae dimittendi, sed de facto poenam dimittere juxta dispositionem et devotionem suscipientis, quae plus minus perfecta esse potest, ideoque non semper totam auferre."²

H.

¹ *De Sacramento Extremae Unctionis*—Tractatus dogmaticus.

² *De Effectibus Saer. Extremae Unctionis. Dissertatio Historico-Dogmatica.* Ign. Schmitz, p. 80.

A THEORETICAL QUESTION AGAIN.

As the opinion quoted from Wapelhorst in the REVIEW for October, 1916 (page 432), in regard to the validity of consecration at the second Mass when a priest, binating, uses the same chalice as in the first Mass, has given rise to misunderstandings, we return to the question. There is first of all the practical question, namely how to avoid a mixture of even a small quantity of the consecrated species with unconsecrated wine, and there the rubricists, adhering to the safer view, advise that every means should be taken to consume the last particles of the consecrated species before placing the wine in the chalice for the second Mass. If, as we said, these prescriptions are followed with care, the question becomes a purely theoretical one. The theoretical question is, what happens when unconsecrated wine is mixed with a few drops, or one drop, of the consecrated species? The *communior sententia*, quoted by Wapelhorst, is that the sacred species remain, especially if the wine be of the same kind, that is, color, taste, fragrance, and so forth. It is a fact that, as we have just said, this is the more common opinion, especially among rubricists. Suarez (Disp. LVII, Sect. IV) says: "Quando species consecratae miscentur vino non consecrato, sub eis semper manet sanguis Christi. Est communis sententia." An array of authorities follows, the strongest of which is from the paragraph *Quaesivisti*. Indeed, the canonists seem to be in almost unanimous agreement with the rubricists. Barbosa, for instance, says: ¹ "Contra (S. Thomae sententiam) videntur sentire fere omnes theologi." There is another opinion, namely that, no matter how small the quantity of unconsecrated wine that is mixed with the species, the Real Presence ceases: "Non manet sub toto". This opinion is rare. The third opinion is that all depends on the quantity of the unconsecrated wine. This is the opinion of St. Thomas: "Manifestum est quod corpus et sanguis Christi remanent in hoc sacramento quamdiu illae species manent eadem numero; consecratur enim hic panis et hoc vinum. Unde, si fiat tanta permixtio liquoris cuiuscumque quod pertingat ad totum vinum consecratum et fiat permixtum, erit aliud numero, et non remanebit ibi sanguis

¹ *Collectanea Doct. in Lib. III Decretalium*, p. 405.

Christi; si vero fiat tam parva alicuius liquoris adiunctio quod non possit diffundi per totum, sed usque ad aliquam partem specierum, desinet esse sanguis Christi sub illa parte vini consecrati, remanebit tamen sub alia."² This doctrine of St. Thomas, namely that, if the quantity of unconsecrated wine is large enough, the Real Presence ceases in the few drops of consecrated species remaining in the chalice, is sufficiently authoritative to remove all reasonable misgiving in the mind of the celebrant at the second Mass. At the same time, he should not neglect the rubrical prescriptions which, if strictly observed, will keep the problem in the purely theoretical plane.

THE ARMY CHAPLAIN'S DUTIES.

Qu. Writing on the chaplain in the United States Army (ECCLES. REVIEW, March, 1915) Father Waring mentions, among others, the following duties of the chaplain: He is required to conduct appropriate services for men of other faiths; he is required to perform the marriage ceremony for all who belong to his regiment, whether they are of his faith or not; he must attend funerals, without reference to the religion of the deceased. Now, it seems to me that these duties involve "communicatio in divinis cum haereticis," and I should be interested in knowing what are the theological principles by which these practices are justified.

Resp. Not only priests but lay people as well are forbidden to take formal, implicit or explicit, part in false rites or ceremonies. They are forbidden to take material part in such rites when there is danger of scandal or perversion. But if danger of scandal is removed, they may, even publicly, take part in services when there is in the rites performed neither a profession of false religion nor any contempt of true religion. This, however, supposes that there is a grave cause. So far natural and divine law. We come now to positive legislation. Lay people may be, and in some countries are, forbidden to be present at any kind of non-Catholic service. A priest is forbidden, by a decree of the Holy Office, from accompanying the corpse of a heretic to the cemetery, in places where there is no Protestant minister. A priest, again by force of positive legislation, may not act as official witness, in his civil capacity,

² Sum. Theol., III, LXXVII, 8, corpus art.

at the marriage of non-Catholics. And there are many other enactments of positive ecclesiastical law—bearing on “*communicatio in divinis cum haereticis*”. The case of the chaplain is this. When the requirements of the natural and divine law are fulfilled, when the rite in question is not a distinctly heretical service, when there is no danger of scandal or perversion, the peculiar position of the chaplain and the special nature of his duties seem, by common consent, to exempt him from the restrictions imposed by positive law. What Noldin says of the following case, “*Licite Catholicus cum protestante simul orationem dominicam vel alias preces recitare potest, quia in hac actione non continetur professio falsae religionis*”, states the natural and divine law. Circumstances may be such that ecclesiastical authority may rightly forbid even such “communication”, as it has done in the cases mentioned above. The principle by which we should justify the chaplain’s conduct is, therefore, that divine and natural law does not forbid him to do as he does, and positive legislation in the matter is presumed to make an exception in his case, on account of his position.

IMPEDIMENT OF CLANDESTINITY.

Qu. In the issue of the REVIEW for October, 1916, pages 431, it is stated in answer to a question regarding the revalidation of marriage, that a priest using the faculties granted by the Holy Office in 1888, and 1889, cannot dispense from the impediment of clandestinity, and that consequently for the ceremony of revalidation he must have two witnesses. This would not seem to be correct. According to the decree of the Holy Office of 1888, Ordinaries either by themselves or through an ecclesiastic appointed by them, can dispense from all impediments except priesthood and licit affinity in the direct line. In this decree no exception is made with regard to the impediment of clandestinity, and therefore there is no reason to suppose that this impediment cannot be dispensed with, for “*ubi lex non distinguit, nec nos distinguere debemus*.” Were it not permitted to dispense from his impediment, the Holy Office would surely have included it among the other exceptions. This was the common doctrine until the question was definitely settled by a response of the Holy Office, 13 December, 1899, to the following doubt: “*Utrum in citatis decretis (i. e. Leonis XIII, 1888 et 1889) vere comprehendatur etiam facultas dispensandi ab impedimento clandestinitatis;*

adeo ut ex. gr. parochus, ab Episcopo habitualiter delegatus, possit in sua paroecia vel coniungere non suos sed extraneos inibi casu existentes, dispensando a praesentia parochi proprii, ad quem nullimode valeat haberi recursus, vel etiam coniungere suos, sed *sine testibus*, pariter dispensando ab eorum praesentia, cum omnino non sint qui testium munere fungi possint." The answer of the Sacred Congregation to this doubt was in the affirmative, and this affirmative reply was subsequently approved of by the Pope himself. It is therefore clear from this reply that in the case the priest could have dispensed from the impediment of clandestinity, were this necessary, and that consequently he could have revalidated the marriage without the presence of two witnesses. Nor can the legislation of Pius X relating to dispensations *in periculo mortis* be urged as an objection to this, for it is generally admitted that this, instead of nullifying and abrogating, rather completes and amplifies the Leonine legislation. This opinion is upheld by De Smet, and many others whom he cites in his work, *Betrothment and Marriage*, Vol. II, no. 369.

LECTOR.

Resp. The point raised by our correspondent is due, we think, to a misunderstanding. The priest, in the circumstances, can dispense from all impediments that may have invalidated the first marriage, with the exception of the two mentioned, namely priestly ordination and affinity "in linea recta ex copula licita". In celebrating the second marriage, the deathbed marriage, he is however obliged to have two witnesses to the ceremony and can only dispense from the impediment of clandestinity, "quando omnino non sint qui testium munere fungi possint". These are the words of the decree itself. We suppose, throughout the case, that the priest in question, although not the pastor, was at least a missionary to whom the Ordinary had given the usual delegation of faculties.

BINATION FOR BENEFIT OF SISTERS.

Qu. Our parish is a large one. Next door to the parish church is a convent of teaching sisters. The sisters are not bound by enclosure, hence are free to go out. There are about sixty sisters in the convent, for it is the mother-house; even the novices and postulants go out, every morning, to teach in the different parish schools of the city. The sisters have no regularly appointed chaplain, but the priests attached to the parish act as chaplains, celebrating Mass,

every weekday morning, in the convent chapel. On Sundays, however, the sisters have no Mass in their chapel, but one of the priests gives them Holy Communion, after which they attend Mass, in the parish church, as it is only thirty feet distant from the convent. Now, in the community are three or four very old sisters and one or two who are sick. Of course, it would be physically impossible for these to attend Mass in the church. So the two following questions have arisen, and diverse opinions have been given. Would you please give the very valuable opinion of the ECCLESIASTICAL REVIEW?

1. Would it be lawful for one of the priests of the parish to binate on Sundays, so that the old and sick sisters, never more than six in number, might have the great consolation of hearing Mass on Sundays?

2. Supposing that a regular chaplain be appointed, would he be justified in saying one Mass on a Sunday morning in the convent chapel, and a second in the parish church?

It must be understood that the sisters live next door to the church. No hardship is imposed on them by asking them to attend Mass in the parish church. As a matter of fact, they all attend there, for a second and third Mass. Of course it goes without saying that the old and invalid sisters could not attend Mass outside their convent.

What should the chaplain do, if the pastor wants him to say a Mass, in the parish church? Should he let the sisters go without Mass, or could he binate?

Resp. The general principles governing the faculty of binating on Sundays and holidays of obligation have been explained more than once in the pages of the REVIEW. Briefly, the Ordinary, that is, the bishop or vicar apostolic, has the power to grant the privilege "*gravi ex causa.*" Naturally this phrase is capable of many applications and interpretations, and many *dubia* have been formulated and decided under this head. For instance, a decree of the S. Congregation of the Council decides that the "*greater convenience*" of the people in the parish is not a sufficient reason; there must be a question of at least the difficulty of fulfilling the Sunday and holiday obligation of hearing Mass. It should, however, be borne in mind that, while this is the *jus commune*, the practice of the Church has been to interpret the "*gravis causa*" more leniently in so-called missionary countries, in which, as Sabetti says, "*requiritur sane necessitas aliqua, sed minor.*" Or, as the third Plenary Council of Baltimore expresses it, "*Maluit (Ecclesia)*

potius rem decernendam relinquere iudicio Ordinariorum, ut in prudentia et caritate sua pro causae gravitate Missam iterent vel a suis missionariis iterari permittant". Lehmkuhl (Vol. II, 295) records that in 1688 the S. Congregation of the Holy Office decided that it would not be a "sufficient reason" if it were a question of fifteen or twenty persons missing Mass; and yet, in the same year, the S. Congregation of the Propaganda judged it a sufficient reason if ten or twelve *servants* would otherwise be unable to hear Mass. From which he fairly concludes: "Quare non ex solo numero sed etiam *ex hominum conditione* et necessitate ratio desumenda est". It would seem, therefore, that in the case before us the matter should be referred to the Ordinary of the diocese, who would, we believe, be justified in granting a favorable answer.

NUMBER OF CANDLES AT BENEDICTION.

Qu. Being in doubt as to the number of wax candles to be used for adoration of the Blessed Sacrament, and also for Benediction, and hearing so many contradictory statements, some directing the use of twelve wax candles and some of six (and lately we heard that wax was not necessary except at Mass), we take the liberty of asking you to inform us on this subject.

Resp. There is a diversity of opinion regarding the number of wax candles required at Benediction and Exposition of the Blessed Sacrament. Wapelhorst (Ed. IX^a, n. 217) says that "ten or twelve candles of pure wax" are required to be lighted for Benediction, and in a footnote he refers to a decree of 20 May, 1882. A decree of the S. Congregation of Rites, dated 15 March, 1698, orders "at least six candles" for Exposition. More recent decrees, however, such as that of 8 February, 1879, require, even for the poorest churches of the diocese a minimum of twelve candles for public Exposition of the Blessed Sacrament, and this seems to be the general practice. The candles should be of wax.¹

QUESTION OF CREMATION.

Qu. I enclose an advertisement of a book on Cremation which claims that one of its authors is a Catholic priest. Would it not be well to state briefly in the REVIEW the attitude of the Church on the question?

¹ See ECCLES. REVIEW, Vol. I, p. 271; Vol. II, p. 110.

Resp. The printed pages which our correspondent was so kind as to send us tell how a certain Crematory Association appropriated a small sum of money for the purpose of conducting a campaign "on the religious, sentimental, economical and hygienic advantages of cremation of the human body after death, as contrasted with burial in the ground". Apparently a portion of the amount appropriated was spent on the publication of a booklet "containing the authorized statements of a Protestant minister, a Catholic priest, and a Jewish rabbi. Each divine advocates cremation, and shows it to be in harmony with Biblical teaching and the doctrines of his faith." The task of the "divines", especially of the priest and the rabbi, must have been a difficult one, and when the advertisement before us characterizes their arguments as "too brutally logical to even be published in an advertisement", we confess to a suspicion that the rare adverbial qualification of the word "logical" may be more appropriate than complimentary. The Catholic Church has not only condemned the practice of cremation (except in extraordinary cases of epidemic, etc.), but has also forbidden Catholics to join societies for promoting the practice, and decreed explicitly, "*Non licet umquam cremationi cooperari mandato vel consilio*".¹ Other enactments prohibit ecclesiastical burial services in the case of a person who voluntarily decided to have his remains cremated; in case the decision was made by relatives or others, the body may be taken to the church and the usual rites performed, but the clergy are forbidden to accompany the funeral to the crematory. It is understood, naturally, that a priest may defend the proposition that cremation is not *in se* and intrinsically evil. There is, however, a vast difference between this academic thesis and the active formal promotion of cremation and its "religious, sentimental, economic and hygienic advantages". Indeed, moralists are of opinion that it is wrong to promote the practice or recommend it even in the case of those who are not bound by the legislation of the Church.

¹ Cf. Decree of S. U. I., 27 July, 1892.

CATHOLIC AUTHORS AND EPISCOPAL APPROBATION.

Qu. In connexion with Monsignor Meehan's article in the October REVIEW on Catholic Authors and Ecclesiastical Approbation, a plea in a recent number of the *Ave Maria* urging priests to make more use of the daily press to correct misstatements of the Church's doctrine and practices gives rise to the following questions:

1. According to the directions of the *Motu proprio Sacrorum Antistitum*, is ecclesiastical approbation of the Ordinary required before such corrections can be sent by a priest to the daily paper?

2. Is it the practice of bishops in this country to forbid priests by a diocesan statute to print such corrections without the express permission of the Ordinary? If the good work recommended by the *Ave Maria* is to be of any use, it would seem that such corrections should be sent without the delays and formalities involved in official approbations.

APOLOGETICUS.

Resp. On page 383 of Monsignor Meehan's article it is stated that *books* on certain subjects and *all writings*, however brief, which have a special bearing on religion and morals must be submitted. These statements are based on paragraph 41 of the Constitution *Officiorum et Munerum*. Paragraph 41 reads, *prope finem*: "Ac generaliter scripta omnia in quibus religionis et morum honestatis specialiter intersit". "Scripta omnia" would, of course, include all articles and treatises, no matter how brief, published in newspapers or elsewhere. It is to be noted, however, that these writings must treat of religion and morals, and that they must be of special importance. Vermeersch,¹ for example, interprets "Scripta, quorum argumentum sit pro religione vel moribus peculiaris momenti, ob quod merito ab ecclesia recognitio praevia sit exigenda"; and Cardinal Gennari² agrees: "Qui non si parla di libri solo, ma di qualunque scritto, e però anche di periodici e di giornali . . . senza dubbio di giornali cattolici, che intendono difendere la religione e la morale cattolica. Non basta, però, qualunque trattazione sui detti argomenti, ma si richiede che lo scritto abbia *uno speciale interesse* sulla religione e sull' onestà dei costumi." It would seem, then, that, so far as the general

¹ *De Prohibitione et Censura Librorum*, n. 118, ad 3.

² *La Costituzione "Officiorum"*, p. 49.

legislation in the matter is concerned, the brevity of the communication to the press would not exempt it from the requirement of ecclesiastical approbation, but its lack of special importance or interest may do so. When, for example, a certain periodical published some years ago an account of a pontifical High Mass in which the celebrant was described as wearing "a chasuble to which were appended a pair of thurifers," no kind of approbation would be required for a communication which aimed at correcting the ludicrous error.

The second query may be answered in the negative, so far as we know the general practice in this country. Under the general provisions of the law, the Ordinary may impose such restrictions in the matter as he deems necessary. Where, owing to the fact that, as sometimes happens, those who are least qualified may be the first to rush into print in order to correct current misstatements, a remedy may be found in the designation of a few writers whose duty it would be to watch out for misstatements in regard to doctrine and morals and make corrections without delay.

REMOVAL OF BLESSED SACRAMENT TO SACRISTY FOR PRIVATE DEVOTION.

Qu. Father X, for grave reasons, has obtained permission from the Ordinary to say week-day Masses in the sacristy. Now, he wishes to know if he may lawfully bring the Blessed Sacrament from the church to the sacristy tabernacle for one hour of private devotion each week. To spend an hour in the unheated church would be for him, if not impossible, at least gravely inconvenient.

Resp. There is here a conflict of devotional instincts, so to speak. On the one hand, there is the very priestly desire to spend an hour before the Blessed Sacrament; on the other, there is what may be called, at least, a semblance of *deordinatio* in transferring the Blessed Sacrament to the sacristy for the sake of private devotion. It is forbidden to open the tabernacle for the purpose of saying prayers privately before it, and an *a pari* reasoning would seem to discountenance the transfer of the Blessed Sacrament for private devotion. Could not Father X find a practical solution by arranging his hour of adoration in such a way that he would merely have to

heat his church an hour before the usual time on Saturday, or to keep it heated an hour after the usual time on Sunday or Monday?

CONFITEOR IN MASS WITHOUT SERVER.

Qu. When a priest has no server (*minister*) should he repeat the Confiteor? Should he omit the words "et vos fratres"?

Resp. If a priest is obliged to celebrate without a server or the server is unable to recite the Confiteor, he says the Confiteor only once¹ and omits the words "et vos fratres" and "et vobis fratribus."²

CONFESSION FOR GAINING INDULGENCES.

In the December number of the REVIEW, page 683, a decree of 11 March, 1908, is referred to as the latest decree on the subject of confession as a requisite for gaining indulgences. There is, however, a still later decree, that of 23 April, 1914, which declares that a confession made within eight days before the time at which the indulgence may be gained is sufficient: "Ut ad quaslibet lucrandas indulgentias sufficiens habeatur confessio sacramentalis ultimo octiduo ante diem pro lucranda indulgentia designatum peracta; dummodo tamen non oporteat ut secundum prudens confessarii iudicium aliquis ex Christifidelibus aliter se gerat". The latter part of the sentence would seem to refer to those who, "in the prudent judgment of the confessor", could not safely be allowed to receive Holy Communion without going to confession more frequently than once a week.

¹ Cf. Decree S. Congr. Rites, 3368, ad 1^{um}.

² See REVIEW, Vol. XXXVII, p. 657.

Criticisms and Notes.

DISTRIBUTIVE JUSTICE.—The Right and Wrong of our Present Distribution of Wealth. By John A. Ryan, D. D., Associate Professor of Political Science at the Catholic University of America; Professor of Economics at Trinity College. The Macmillan Co., New York. 1916. Pp. xviii—442.

In the average circumstances of life it is a relatively easy thing to measure, if not to settle, the claims of commutative justice. If you order a suit from Mr. Goldtschneider and he charge you fifty dollars, you are quite sure you owe him that amount if you want the clothes. On the other hand, however, when the affair concerns distributive justice, the process of measurement is by no means so easy. The claim here is based, not as in the previous case upon equality *rei ad rem*, but upon equity, due proportion *onerum et meritorum*. How complicated the problem may here become is manifest as soon as we confront the multiplicity of relations of persons and things involved in the case. Should, for instance, Mr. Goldtschneider's conscience be sensitive, it may find itself perplexed when he asks himself how much of your fifty dollars he ought to pay out in wages to his seamstresses, how much to his foreman, cutter, clerks, messenger boys; how much he may charge to rent on the plant; what may be assigned to interest on capital; how much he should keep as profit on management, goods, and so on. And yet the problem of the individual distributor is child's play, if compared with those involved in the distribution of the products of a large community, and still more of an entire nation.

Four armies of agencies are here at work: (1) landlords, who own the land; (2) capitalists, who provide money and machinery; (3) managers, who contribute skill, enterprise, and business tact; (4) laborers, who furnish brawn and some brain—human energy. The first two of these four agencies contribute things, material instruments; the other two put personal energy into the product. Now take the whole national income; how much of it all should, according to the equities of distributive justice, go to land as rent, to capital as interest, to management as profits, to labor as wages? It is to the discussion of these vastly complicated questions that the volume before us is devoted.

Probably most people are dissatisfied with the mode and measure of distributing the nation's products at the present time. Landlords want more rent, capitalists more interest, business more profits, workers more wages. The demands of each of these agents have

frequently been discussed in special economic treatises. The author himself of the present volume has written a well-known work on the *Living Wage*. But outside of the book at hand there is probably no single work in which the claims of all productional factors are discussed; each one in turn and all interrelatedly.

First in order come the landowners. Are the claims of these agents based on justice? Is the present system of private ownership of land just? Ought not the land, the Creator's gift to man, be held collectively, by the community, the state? Socialists claim that it should. On the other hand, were it not more just and more advantageous to society that land be nationalized and be leased out to those who want to use it, in return for the payment of a flexible tax—rent being thus converted into tax—as the Georgites would have it? Dr. Ryan, tracing the history of landownership, finds that private ownership has been practically universal ever since men began to till the soil in settled communities. Moreover, he claims that not only are the arguments of Socialists and Single-Taxers against the justice of the institution invalid, but also that the present system, eliminating certain defects, is economically and socially preferable. The defects, he finds, are the promotion of certain monopolies, such as that of coal, iron, oil, natural gas, lumber, etc., and the excessive accumulations of land in the hands of individuals and corporations. These and other defects may, he thinks, be remedied. First, all mineral, timber, gas, oil, grazing- and water-power lands that are now publicly owned should remain so and be leased by government to private individuals and corporations. Secondly, cities should purchase land and lease it for long periods to those who wish to utilize it for legitimate purposes. Thirdly, "by means of taxation the State might appropriate the future increases of land values, subject to the reimbursement of private owners for resulting decreases in value; and it could transfer the taxes on improvements and personal property to land, provided that the process were sufficiently gradual to prevent any substantial decline in land values. In some cases the State might hasten the dissolution of exceptionally large and valuable estates through the imposition of a supertax."

Taking up the second agency of production, capital, the Socialist arguments against interest are shown to be invalid. But this does not prove that the arguments usually adduced for the justice of interest are conclusive. Neither the alleged productivity of money, nor the claim of service or of abstinence, nor legal permission, Dr. Ryan holds, does of itself, nor do all these combined, justify interest. The "main and sufficient justification is to be found in the presumptive title which arises out of possession, in the absence of any adverse claimant with a stronger title to this particular share of the product."

Capital, it must be admitted, very frequently gets its undue share in the shape of interest. A remedy might be to reduce the rate of interest. In this measure, however, Dr. Ryan places little faith. A wider diffusion of capital through coöperative enterprise seems to him more hopeful. "Through coöperation the weaker farmers, merchants, and consumers can do business, obtain goods at lower costs, and save money for investments with greater facility, while the laborers can slowly but surely become capitalists and interest-receivers, as well as employes and wage-receivers."

We have no space here to follow even cursorily the author's treatment of the claims for profit and wages. Regarding the problems connected with the latter factor he is of course a well recognized authority.

That the conclusions reached in the work have not all the precision and definiteness that some inquirers might desire and look for, is no fault either of the facts or the reasoning. Neither the principles of distributive justice nor the industrial and social conditions to which they apply, are, as was said above, simple. As St. Thomas, quoting Aristotle, says somewhere, "*Tanta certitudo quaerenda est in unaquaque re quanta materia patitur.*" Moral certitude and general definiteness are all that can be obtained in matters of ethics and economics. The author claims for his discussion that "the moral judgments advanced are fairly reasonable and the proposed remedies fairly efficacious." This is an extremely modest claim and no one, it may be assumed, will think of questioning it. Intelligent readers, and especially students acquainted with the literature of social and industrial problems, will claim for the work merits higher and more extensive. They will see in its pages the evidences of intimate familiarity with the perplexing details of economic facts and conditions; full awareness of the manifold interpretations thereof that have been devised by the craftsmen of economics; personal intimacy with the remedies for social ills proposed by reformer and revolutionist. But what impresses one most in reading the book is the author's penetration into ethical and economic principles and his comprehensive grasp of their bearings and applications. Those who followed the debate between Dr. Ryan and Mr. Hilquit, carried on some few years ago in *Everybody's*, or in their ensemble in the volume,¹ had no difficulty in discerning that the strength of argument lay on the side of the debater who was armed with philosophical principles which he knew how to utilize, while the feebler thrust and parry came from him who, however specious and flourishing in movement, lacked the philosophical equipment. The same, *mutatis mutandis*, is true of these dis-

¹ *Socialism: Promise or Menace?* New York: The Macmillan Co. 1914.

cussions on distributive justice. There pervade them throughout the life and power of fundamental truths. And when these have done their duty of explanation, interpretation, and suggested remediation, they come forth, converged and focused into a single light wherein all theory and all practice must ultimately unite and blend. For, "although the attainment of greater justice in the distribution is the primary and most urgent need of our time, it is not the only one that is of great importance. No conceivable method of distributing the present national product would provide every family with the means of supporting an automobile, or any equivalent symbol of comfort. Indeed, there are indications that the present amount of product per capita cannot long be maintained without better conservation of our natural resources, the abandonment of our national habits of wastefulness, more scientific methods of soil cultivation, and vastly greater efficiency on the part of both capital and labor. Nor is this all. Neither just distribution, nor increased production, nor both combined, will insure a stable and satisfactory social order without a considerable change in human hearts and ideals. The rich must cease to put their faith in material things and rise to a simpler and saner plan of living; the middle classes and the poor must give up their envy and snobbish imitation of the false and degrading standards of the opulent classes; and all must learn the elementary lesson that the path to achievements worth while leads through the field of hard and honest labor, not of lucky deals or gouging of the neighbor, and that the only life worth living is that in which one's cherished wants are few, simple, and noble. For the adoption and pursuit of these ideals the most necessary requisite is a revival of genuine religion."

THE CITY OF GOD.—The Divine History and Life of the Virgin Mother of God. Manifested to Mary of Agreda for the Encouragement of Men. Translated from the Original Spanish by Fiscar Marison (The Rev. George J. Blatter). First complete edition, Vol. I. The Conception; pp. 610. — Vol. II. The Incarnation; pp. 608.—Vol. III. The Transfixion; pp. 790. — Vol. IV. The Coronation; pp. 668. Printed and Published by (the W. B. Conkey Company for) Theopolitan, So. Chicago, Illinois.

The process of canonization of the Venerable Mary of Agreda, begun in 1673—that is, eight years after her death—is still pending. The holiness of her life has never been questioned. She entered the Franciscan Community of the Immaculate Conception at the age of eighteen, became superior of the convent at twenty-five, and remained so by election for nearly all the remainder of her life—for over thirty years. She was out of office only during a single term of three years.

Her practical good sense and administrative ability are further attested by the success that attended her undertakings for the enlargement of the monastery and the management of public affairs submitted to her prudent counsel. Philip IV, king of Spain, had a deep reverence for her wisdom and sanctity, as is shown from the correspondence (recently published in Germany) between them. Her influence in directing the education of the good queen Mary Teresa, wife of King Louis XIV of France, who maintained a high moral standard in the midst of traditional court corruption, sufficiently demonstrates that Mary of Agreda was not a mere visionary, as Eusebius Amort, and before him the faculty of the Sorbonne, maintained.

Since the definition of the dogma of the Immaculate Conception, to the exposition of which Mary of Agreda devotes her first book, occupying some three hundred pages in the present translation, there has been renewed interest shown among the historians of hagiography, in the voluminous writings of the saintly nun. Hence it would to-day require, we fancy, but little effort to arouse public enthusiasm in behalf of her beatification, if the matter were taken up by members of the Franciscan Order.

Although the "*Mystica Ciudad de Dios*" has been many times translated into practically all the languages of Continental Europe, there has never appeared a complete version in English. No doubt the Reformation is accountable for this singular fact, as well as for the poverty of ascetical literature in the larger sense among English-speaking people in general. It was therefore no useless or fitful undertaking on the part of Father Blatter, when in 1902 he essayed to make this large work of four volumes known to the readers of our ascetical literature. The result of fifteen years of assiduous labor in translating is here presented in four stately volumes, well printed in approved library format.

For an understanding of the actual value of the work it is necessary to refer to the opposition which it met at its first appearance from the learned critics not merely of the French University, but of the Spanish Inquisition, and from influential members of the Congregation of the Index. In each case the opponents succeeded in having the work officially censured, at least for a short time. The fact that it deals largely with the miraculous phases of Our Lady's life, enters into certain aspects of mystical theology approved by the Scotist school of theologians, and seems to mix here and there historical facts with semi-inspired traditions, led the critical and more or less rationalistic school of seventeenth-century humanists to pick flaws in the work. These defects might easily be explained away by the attitude of one who saw events in the light of faith and had no mind

to apply scientific standards to the emotions of Divine love or the visions which that love inspires. The character of the Sacred Writings is somewhat of a parallel, and is the best argument with which to answer such criticisms, even though there is of course no claim made to rank the visions or revelations of Mary of Agreda in the category of inspired Scriptures.

Whilst the Holy See has given no official verdict regarding the value of this work, the attitude of the Sovereign Pontiffs and the Sacred Congregations is sufficiently explicit to show that the "Mystical City of God" is quite free from heterodox doctrine, and that, if much of it may be put down as devout speculation of a pious mind, the whole is extremely edifying and singularly conducive to fostering a spirit of reverence and affection for the Mother of Christ and her Divine Son. The attractive details into which the writer enters regarding the history of Our Lady, her ancestry, the special prerogatives of the Divine Maternity, make the reading of these volumes quite absorbing. There are marvellous interpretations, all through, of the Sapiential Books, the Apocalypse, as well as of the Gospel narrative. The student of mystical theology will learn greatly to appreciate the author's exposition of the divine mysteries, the workings of the individual soul, the sense of the old prophetic allusions. And what gives a fundamental sanction to the whole work is its manifest aim to draw out the reader's spiritual energies through the contemplation of the life of Christ and His holy Mother. Whether or not we accept details here and there as appealing to our experience or the sense of probability as it has impressed us in other spheres of life, we are carried away by the sublime reflection of this humble nun; for she does not arouse the spectacular sense, or attract attention to herself; but her reflections divert all the faculties of the mind and heart toward the supernatural end of our creation, the ultimate purpose of making us realize the value of the Incarnation for the attaining of that end.

We have then here the story, first of all, of the maidenhood of our Blessed Lady, up to her fifteenth year; then the birth of Jesus, to the Ascension, in which the Mother of Sorrows plays so prominent a part; and finally, the life of the Blessed Virgin, to her Assumption and Coronation in heaven. This material is grouped under the four titles of Conception, Incarnation, Transfixion, and Coronation. The narrative is interwoven with devout reflections, which would seem to assign the character of private meditations to these revelations. That God should have added His lights to the efforts of His spouse and devoted lover, cannot be deemed strange by those who are familiar with the lives of such saints as St. John of the Cross or St. Teresa. A special study of Mary of Agreda as a subject of the

"scientia infusa" has been made by the Franciscan theologian John of St. Thomas; also in the *Prologus galeatus* of Joseph Ximenez Samiega. Another sympathetic writer of the Seraphic school has formulated the conclusion that "probabile formari posse iudicium, revelationes has vere esse divinas." Though we need not accept so explicit a statement, we may still fully approve and profit by these writings. It is enough to have the judgment of mystics like Goerres, who does not endorse the *Ciudad* without discrimination, and yet admires its deep insight into the Divine counsels; or of scholars like Guéranger of Solesmes, not to speak of the approbations of Popes like Innocent XI, Clement XI, and Benedict XIV. Three hundred years are a good test in historical perspective. They should suffice to settle our opinion of the worth of Venerable Mary Agreda's writings. As an antidote to the materialistic and sceptical spirit of our age they are of double value. For this reason, if for no other, we should advocate a large circulation for the present work. But apart from this the translator has made considerable sacrifice of labor and money to bring his edition into the market. The ordinary publisher, who must look to his profits, could hardly have undertaken it in these days of cheap books.

THE SEMINARIAN, HIS CHARACTER AND WORK. By the Rev. Albert Rung, Priest of the Diocese of Buffalo. P. J. Kenedy & Sons, New York. 1916. Pp. 182.

All of us are wont at times to speculate on possibilities; to dream of what might have been, had we in the past done so and so—but especially if some one else had done this or that. It is an agreeable and an easy occupation, this reverying; particularly when the unfulfilling of the conditions can be charged up "to the other fellow." A profitable and an edifying exercise it is, too, if it nerve one to more strenuous striving. Priests are not unwont to brood over possibilities of the seminary and in such moods to detect discrepancies between the actual and the ideal, and this particularly when the shortage is felt in their own lives. Usually indeed, when knowledge has matured in the sunlight of experience into wisdom, one finds that the discrepancy is not due so much to defects of the institution as it is to lack of coöperation on the part of those who abide therein. Be this as it may, those who read the neat little volume at hand, be they priests or aspirants toward the sanctuary, will see in it the lineaments of the seminarian who makes the best of his opportunities and who endeavors to realize in himself the ideal of the institution in which he is trained. Father Rung writes of the seminarian—what he ought to be and how he may and should labor to attain the ideal

for which the seminary exists. His book is not a manual of piety. It is a succinct, well reasoned out, sensible, practical *directorium*. It tells of the various aspects of the seminarian's life and duties—his devotions, study, discipline, social life within and without the seminary, the care of his body, his general spirit; in a word, no one phase of the seminarian's career, inner dispositions, or outer relations, has been passed over. And it does it all in a manly and a kindly temper. Intelligent, sound, sane, it breathes the priestly spirit. While it may to advantage be read publicly in the seminary, it will be more effectual if a copy be placed in the hands of each seminarian to have and to hold, to read and to re-read. Priests in the ministry who are guiding youths toward the seminary would do well to hand them the little manual, that they may understand in advance what they ought to be and to do if they wish to reach the true goal.

SAINTS' LEGENDS. By Gordon Hall Gerould. Houghton Mifflin Co. Boston. 1916. Pp. 402.

The volume before us has met with a very unequal reception on the part of Catholic reviewers. In one of our prominent periodicals it was subjected to a most unsympathetic, if not hostile, criticism, apparently the outcome of an impressionistic appraisal, for it cannot be said to have been provoked either by the tone or the general tenor of the publication, the trend of which is calmly critical, but nowise aggressive. Fortunately, the voice of this critic has found no echo, but is offset by a judicious and generous appreciation in another widely known magazine, that does justice to the obvious merits of the book. A reviewer's outlook must be sufficiently embracing to enable him to discern the good in a literary production that is inspired by other ideals than those to which he has given allegiance, provided that it is not subversive of a higher good and that the author's intentions are sincere. Even a work that attacks the critic's own world view, may, without sacrifice of principle, be approached in a broad and understanding spirit; the necessary strictures, in that case, will be more telling and effective.

The author studies the saints' legends as a distinct type of literature; and there seems to be some warrant for assigning a specific place to this form of literature, both by reason of the subject-matter, which is quite different from that of ordinary biography, and of the object, which is moral inspiration and religious edification. To trace the evolution of legend writing through the ages, and more particularly through the successive periods of English history, is a fascinating theme and one which cannot be indifferent to a Catholic heart;

for the lives of the saints and even the pious fancies that have clustered round them are the most precious heritage that has come down to us from the ages of faith. We feel grateful for this work, as it focuses the attention upon the heralds of the supernatural, which are in such imminent danger of being forgotten by a generation engrossed by the visions of earthly splendor. We might quarrel with statements and parallels that somewhat jar our religious instincts; but we prefer to gather and enjoy the exquisite fruits of painstaking research, so profusely scattered over these pages.

The author treats his subject with reverence and tactful regard for those who do not share his views on this matter. His historical criticism is usually sound, though in some cases he pushes scepticism too far, as when he shows himself inclined to deny the very existence of St. Catherine of Alexandria, on the score that the primitive narrative is overlaid with a maze of grotesque details from which it seems impossible to disentangle the truth. Now the substance of a legend may be true, though later ages have embroidered the original simple story. Modern hagiography, while willing to discount the apocryphal embellishments of the various texts dealing with the life of the Saint, holds fast to the fundamental outline and establishes beyond cavil the fact of her existence and identity.

Our generation has lost the naive attitude toward the supernatural, so common in the earlier ages of the Church and the Middle Ages. We fail to understand that supreme disregard for the outward fact in the interest of a higher truth. To the mind of our Christian forbears, the world and all its external show was sacramental and symbolical; history to them was a means to convey a lesson, and, provided the lesson was true, the mold mattered little. Hence, they did not hesitate to build up round the saints an atmosphere of the miraculous and preternatural, as being the fitting expression of the inner facts of their lives. The inventions of their pious fancy were not meant to be taken as stubborn facts in our materialistic and crude sense, but as shadowing forth of spiritual realities, which, though profoundly real, were not visible to the sense. Thus the legendary embroiderings of popular Saints' lives become untrue only when they are stripped of their internal meaning. Nor must it be forgotten that the Saints' legends, in those periods, were practically the only literature of entertainment accessible to the people, and catered to the same fundamental desire which is satisfied by our modern fiction and Oriental story-telling, in both of which psychological truth ranks higher than historical accuracy. When we understand this rightly, the superciliousness with which we are wont to regard the credulity of the medieval mind will vanish. It is somewhat in this fashion and with a genial tolerance that the author handles the question, and though

his standpoint may not be to our liking, we cannot deny that he has a more intimate insight into the workings of the medieval mind than is usually found and that he is in harmony with all that is uplifting and ennobling in legendary lore. He sums up the upshot of his essay in the following passage: "The modern world has much to learn from the veritable lives of the saints, as they are revealed through critical scholarship; and it could find things of profit to civilization even in the legends that have grown up about their lives." The decay of the hagiographical art in our days is deplorable, but more lamentable is the apathy of the reading public with regard to this important type of letters; it is to be hoped that the author's delightful and thorough study will lead many to drink from the refreshing fountains of saintly lore. The bibliography is comprehensive and suggestive, though it remains inexplicable why the name of Francis Thompson should have been omitted from the list of modern hagiographers.

C. B.

THE MASS AND VESTMENTS OF THE CATHOLIC CHURCH. Liturgical, Doctrinal, Historical and Archeological. By the Right Rev. Monsignor John Walsh. Benziger Brothers, New York, Cincinnati, Chicago. 1916. Pp. xviii—479.

It would not be easy to overstate the value of this work primarily as a medium of instruction and consequently as an aid to solid devotion to the Holy Sacrifice. It need hardly be said that the latter value depends upon the former, since, *ceteris paribus*, the deeper and the more comprehensive one's knowledge of the Mass the deeper and the more worthy will be one's reverence and love for the august mystery. As a vehicle of instruction the work is not surpassed, if equaled, by any other book of the kind. There is hardly an aspect of the Mass, or of the objects pertaining thereto, that is not singled out for explanation. The general history of Liturgy; the various liturgical rites; the sacrificial nature of the Mass; the applications of the Mass; time, place, requisites; and so on—these headings, with their manifold implications, suggest what a wealth of doctrinal, liturgical, and historical material is here spread out. The clergy may be supposed to be familiar with these things. Nevertheless a handbook of the kind may be highly serviceable as a refresher of one's memory, particularly in getting up instructions. The subjects elucidated never can lose their interest for the people, and no instructions will be listened to more attentively than those which this volume will suggest. The catechetical method of question and answer which the author has deliberately selected, while it may not please every one, will no doubt facilitate the didactic employment of

the volume, not only by the clergy but by religious teachers generally. The book is well indexed and well made and contains some useful illustrations of the text. It should be noted that in its present form the work is a reprint of the original impression, which appeared some few years ago; although we find no mention of this fact anywhere between the covers. Occasion should have been taken of this republication to secure greater accuracy of expression. For instance, it is by no means precise to denominate "precision, vigor, nobility and clearness", "elements" of the Latin language. There are other infelicities of this kind.

LIGHTS AND SHADOWS. Scenes and Sketches from the Mission Field. Compiled by the Rev. Joseph Spieler, P. S. M. Translated by O. Lawrence, O. M. Cap. Mission Press S. V. D., Techny, Illinois. 1916. Pp. 225.

The growing interest and zeal for missionary propaganda has called forth a considerable literature, both periodical and more or less permanent. Heretofore there has been wanting a manual that surveys the field of missionary activities and sets forth typical illustrations of conditions and requirements. The present volume goes far to supply such a need. The first part of the book offers a general outline of the religious and social conditions prevailing in the pagan world of to-day. It is an awfully sad picture of the actual moral and social status of heathenism, and should help to elicit zeal and effort to bring light to the uncounted millions who dwell in the shadow of death. The typical lives of missionaries are sketched in the second place. Their difficulties, trials, poverty, dangers, and the deaths of these heroes of faith and charity, are made plain in unmistakable lineaments and colors. However, the apostle's life is not void of consolation. The oftentimes splendid success of the missionary's labors is given due prominence. The devotion, faith, love, fervor in the use of the channels of grace by the neophytes are lucidly drawn. The story makes instructive and edifying reading. The missionary's life is not without its humor, pleasantries that cheer and enliven. Incidents of missionary experience are narrated which, while not uproariously funny, do reflect a somewhat lighter vein. Thus, for instance, the story of the Capuchin missionary in India who at the beginning of his Mass realized the presence of what seemed to be a snake imprisoned in the cowl of his habit is mildly humorous in the telling, though the actual experience of having a reptile (it turned out to be a big heavy lizard) wriggling continually along one's head and neck during the whole Mass must be far from comical.

The narratives of the missionaries' experiences are on the whole interesting and edifying, though one regrets that occasionally the stories terminate rather abruptly—a method which has the effect of choking off the reader's interest when it is most alive. It might be well in a future edition to omit these amputated stories and substitute for them narratives rounded out to their natural ending.

Literary Chat.

The Way to Easy Street is the latest of the bright little books which we have been taught to expect from the facile pen of Mr. Humphrey Desmond. These booklets are not inter-associated by a serial heading, though they all might properly be classed under the title of the eldest in the family, *The Glad Hand*. There is a joyousness about their appearance and a cheeriness in the things they bring to the soul that make them welcome as is the grasp of a happy man's hand. They offer "the larger values", they are "uplifts"—big rather than "little", They emphasize the true value of "the old standards for the new laity", and they show how "the way to easy street" lies through the narrower path of sane moderation. If it seem not ungracious, we might note that the types forgot their English grammar (or the quotation marks) at the top of page 99 and their Latin on page 117, while the poet who lapses from his rhetoric had as well not have been honored on page 119. (A. C. McClurg & Co., Chicago.)

Those who are the happy possessors of Father Engelhardt's monumental history of *The Missions and Missionaries of California* will be interested in knowing that an index to volumes two, three and four has just been issued. Besides the index, which within 136 pages touches all the principal topics, the volume contains a supplement comprising some important documentary notes appertaining to the first volume. (The James Barry Co., San Francisco.)

Our age is obsessed by the idea of time-saving. Hence the demand for condensation and brevity, which, in a measure, has also been extended to the pulpit. The leisurely, rounded, architecturally constructed discourses of by-gone days are tabooed. Religious truth must be administered in small doses. Short sermons are the demand, if not the need, of the hour. Yet a brief sermon, if carefully planned, may be very instructive and impressive. To what degree of excellence this type of homiletic effort may attain is shown by the Rev. Philibert Seebock, O.F.M., who has given us a collection of short, crisp, and breezy sermons that cannot easily be surpassed for clearness of exposition, directness of diction, and strength of appeal. (*Brief Discourses on the Gospel*. For All the Sundays and Festivals of the Year. Translated from the German by E. Leahy. Fr. Pustet & Co., New York.) The English garb fits snugly and accentuates the good qualities of the original text.

Sermons and Discourses (Delivered by the Rev. H. B. Altmeyer, Principally on the Gospels, Feasts of the Church and the Lives of the Saints, during the Last Ten Years. Swan Printing & Stationery Co., Huntington, W. Va.) is cast in a larger mold. The dogmatic element predominates and the apologetic tone is very conspicuous throughout. It is evident that they have been pronounced in an environment where the Catholic Church is on the defensive. But this condition of affairs is fast becoming nation-wide. Accordingly this collection of discourses is very timely and bids fair to become popular. It answers the more exacting requirements of a city pulpit surrounded by men of shrewd observation and keen judgment.

Though sermons setting forth the general duties of the Christian life abound, discourses that make a more definite application of the Christian principles to particular states and concrete conditions are not numerous. The latter form of oratory presents special difficulties; it must avoid an ineffective vagueness and an undignified triviality. Father Reynold Kuehnelt strikes the right note in his *Conferences for Young Women*. (Joseph F. Wagner, New York.) These addresses are straightforward talks that make their point and touch upon a great range of topics. The illustrations used to bring home the abstract lesson are well chosen, and the language properly attuned to the audience. The surety of touch in the handling of the many subjects, sometimes very delicate, betrays a long experience in the sacred ministry.

Whoever loves adventure and delightful thrills will read with pleasure *Her Father's Share*. (A Novel. By Edith M. Power. With three illustrations. Benziger Brothers, New York.) The construction of the plot reveals tragic power of no mean degree. An exquisite love story runs through the pages and relieves the tragedy of the denouement, which is neither conventional nor melodramatic. The scenes are laid in Portugal, and the author makes the best of the opportunities which this fact affords for splendid and graphic descriptions. The scenic, as well as social, background is saturated with local color, against which the characters stand out in bold outline and subdued realism. The author does not merely write for art's sake; she has a message to convey, but she allows the reader to gather it for himself from the iron logic of events. There is no moralizing in her story; it vibrates with life.

Refining Fires is another good story, happier in its ending and less tragical than the preceding, but for that not less stirring and interesting. Alice Dease, not a novice in the literary world, is the author. She draws characters very convincingly and makes them true to life. The heroine is a sweet woman that one would like to meet; but her virtue is not ready-made; it has blossomed, ripened, and mellowed in the heat of trial and suffering. The story moves rapidly, never allowing the attention to flag. (P. J. Kenedy & Sons, New York.)

Truth may be more thrilling than fiction, as is evidenced in Sister M. Antonia's account of Belgium's invasion by the German troops. (*From Convent to Conflict*. A Nun's Account of the Invasion of Belgium. John Murphy Co., Baltimore.) These pages bear the earmarks of truth; they are written with an unpoisoned pen and a compassionate heart. They do not aim at effect, but are rich in gripping tragedy and tearful pathos. The profits derived from the book will be devoted to the reconstruction of the damaged convent of Willebroeck, Belgium.

The extent of the drug evil and the fearful social ravages it causes, make it imperative that all should unite in combating this terrible scourge. The Philadelphia Narcotic Drug Committee has issued a pamphlet containing data and useful hints for the effectual organization of the anti-drug campaign. It may prove helpful to a priest who comes in contact with an unfortunate drug victim. (*The Narcotic Evil in Philadelphia and Pennsylvania*.)

The History of the Sulpicians in the United States by the late Doctor Charles G. Herbermann is a tribute worthy of the devoted sons of the saintly Olier and a monument to the zeal and painstaking research of the learned author. A review of the work is held over to our next issue.

A small volume summing up the arguments for our Lord's Divinity has been written by Father George Roche, S.J., and published by the Catholic Truth Society of Ireland. (B. Herder, St. Louis.) There are just ninety pages between the covers, but they contain a wealth of thought, condensed without being cramped, solidly doctrinal, yet withal intelligible to the average educated reader. It should do good service with minds in which faith has not as yet dawned or has unhappily grown dim.

Another little book that might well be used as a supplement to the foregoing, bears the title *The Divine Master's Portrail*, by the Rev. Joseph Degan. It contains a series of brief essays on the Spirit of Christ. These are attractively written and appeal to the heart as well as the mind. (Sands & Co., London; B. Herder, St. Louis.)

That indefatigable composer of books instructive and edifying, Father Charles Coppens, S.J., has added another to his goodly list in the form of *A Brief Commentary on the Little Office* "of the Immaculate Conception of the Blessed Virgin Mary". The Little Office is "a golden chain, set with a multitude of varied jewels, each shining with its own peculiar lustre". Perhaps the devout religious and sodalists who are wont to employ this form of devotion, do not, owing to a lack of adequate knowledge, derive from it all the riches which it offers. Father Coppens's suggestive commentary, summed up in just fifty small pages, will prove an aid to intelligent piety.

The seventy-third volume of the *Columbia Studies* is of exceptional interest to students of the history of economics. There are three numbers in the volume (171-3), and each deals with a phase of the *Chartist Movement*—that vehement though short-lived industrial and political revolution of the laboring classes which agitated England during the closing decade of the first half of the nineteenth century. In the first number (171), the author, Dr. Frank Rosenblatt, deals with the social and economic aspects of the movement. Only the first part of this study has been published. A second part is in course of preparation. "The Decline of Chartism" is treated by Dr. Preston Slossom in number 172. "Chartism and the Churches" is surveyed by Dr. Harold Faulkner in number 173. The author rightly concludes that "the participation of Catholicism in the Chartist movement was always casual and incidental, never in any way general or official" (p. 105). The reasons he assigns for the abstention are no less true. For, as he observes, Catholicism was "a bugbear ever present in the minds of Englishmen during the first half of the century. Politicians had but to raise the cry of papal aggression, and Churchmen and Dissenters would both for the time being forget their differences in the face of this greater danger. It was consequently to be expected that in the heat of recrimination some one would endeavor to prove a connexion between the Chartist movement and Catholicism. It so turned out and the charge was not infrequently made." The names of O'Connor and O'Brien (and seemingly at first O'Connell) gave some plausibility to the charge; though neither of the two firebrands appear to have had much more in common with the Church than the name of Catholic.

The Irish Rebellion of 1916 and its Martyrs; "Erin's Tragic Easter," is a symposium by a number of representative Irishmen, in which the causes and history of the recent national uprising in Ireland, and the execution of the leaders involved in the movement are succinctly discussed. Whatever men may think of the wisdom or opportuneness of the attempt to force the establishment of an Irish republic at the present time, it is difficult to withhold one's admiration from the self-sacrificing character of the men who paid the penalty of their untimely resistance. It was the conviction of Thomas MacDonagh, Joseph Mary Plunkett, Padraic Pearse, and most of their associates, that the spilling of their blood in a noble effort will produce results that will lead to ultimate freedom all the more sure and strong. This is the conviction, too, of the writers—Father Gavan Duffy, Padraic Colum, James Reidy, Seumas O'Brien, Maurice Joy, and the patriotic women who have undertaken the defence of the cause in this volume. The martyrs themselves were, in the majority of cases, notable characters, who not merely excelled as writers, poets, and educators, but who showed great self-restraint at times in their patriotism, and who were moreover deeply religious in a sense which can in no way be confounded with the fanaticism of mere demagogues. The reading of this handsomely printed and illustrated volume will touch many a tender chord in the reader familiar with Irish history, and is calculated to stir the emotions

of patriotism in the hearts of Irishmen who retain fond aspirations for the motherland.

The Catholic Truth Society of England publishes a short history of *The Society of the Holy Child Jesus*. Within thirty-two pages it gives a sketch of the life of the foundress, who was a convert, born in Philadelphia in 1809. A larger biography is, we understand, in preparation and will soon appear. Apart from the history of the Foundation and its approbation by the Holy See, the growth of its establishments in England and America, we get a clear idea of its spirit and aims as the source of its present flourishing condition. The booklet is one of the series of uniform publications telling briefly the story of various religious establishments since the so-called Reformation.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE DIVINITY OF JESUS CHRIST. By the Rev. George R. Roche, S.J. Catholic Truth Society of Ireland; B. Herder, St. Louis. Pp. 96. Price, \$0.25.

THE DIVINE MASTER'S PORTRAIT. A Series of Short Essays on the Spirit of Christ. By the Rev. Joseph Degen, author of *Christian Armor of Youth*. With an Introduction by the Right Rev. Monsignor James V. Warwick, President of the English College at Lisbon. Sands & Co., London and Edinburgh; B. Herder, St. Louis. Pp. 72. Price, \$0.50.

THE SEMINARIAN, HIS CHARACTER AND WORK. By the Rev. Albert Rung. Priest of the Diocese of Buffalo. P. J. Kenedy & Sons, New York. 1916. Pp. 182. Price, \$0.75 net.

CATHOLIC SOLDIERS' AND SAILORS' COMPANION. By the Rev. Thomas S. McGrath. Benziger Brothers, New York, Cincinnati and Chicago. 1916. Pp. 143. Price, \$0.50.

THE CATHOLIC POLICEMEN'S AND FIREMEN'S COMPANION. By the Rev. Thomas S. McGrath. Benziger Brothers, New York, Cincinnati and Chicago. 1916. Pp. 127. Price, \$0.50.

THE FALL OF MAN. By the Rev. M. V. McDonough, author of *The Chief Sources of Sin and One Year with God*. John Murphy Co., Baltimore and New York. 1916. Pp. 93. Price, \$0.50.

BRIEF DISCOURSES ON THE GOSPEL FOR ALL SUNDAYS AND FESTIVALS OF THE YEAR. Translated from the German of the Rev. Philibert Seeböck, O.F.M., by E. Leahy. Fr. Pustet & Co., New York and Cincinnati. 1916. Pp. 287.

CONFERENCES FOR YOUNG WOMEN. By the Rev. Reynold Kuehnle. Joseph F. Wagner, Inc., New York. 1916. Pp. 250. Price, \$1.50 net.

INSTRUCTIONS FOR THE INTERPRETATION OF THE MOTU PROPRIO OF PIUS X for Priests of the Archdiocese of Dubuque in the Regulation of Choirs. 1916. Pp. 14.

SERMONS AND DISCOURSES. Delivered by the Rev. H. B. Altmeyer during the last ten years. Principally on the Gospels, Feasts of the Church and the Lives of the Saints. Swan Printing & Stationery Co., Huntington, West Virginia. 1916. Pp. 337.

CITY OF GOD. By Sister Mary of Agreda. Complete edition. Vol. I, *The Conception*; Vol. II, *The Incarnation*; Vol. III, *The Transfixion*; Vol. IV, *The Coronation*. The Theopolitan, South Chicago. Pp. 640, 630, 790 and 640. Price, \$2.50 each volume.

PHILOSOPHICAL.

DISTRIBUTIVE JUSTICE. The Right and Wrong of Our Present Distribution of Wealth. By John A. Ryan, D.D., Associate Professor of Political Science at the Catholic University of America; Professor of Economics at Trinity College; author of *A Living Wage, Alleged Socialism of the Church Fathers*; joint author with Morris Hillquit of *Socialism: Promise or Menace?* The Macmillan Co., New York. 1916. Pp. xviii—442. Price, \$1.50.

THE CHARTIST MOVEMENT IN ITS SOCIAL AND ECONOMIC ASPECTS. By Frank F. Rosenblatt, Ph.D. Part I. Pp. 248. **THE DECLINE OF THE CHARTIST MOVEMENT.** By Preston William Slosson, Ph.D. Pp. 216. **CHARTISM AND THE CHURCHES.** By Harold Underwood Faulkner, Ph.D. Pp. 152. (Vol. LXXIII, Nos. 1, 2 and 3 of *Studies in History, Economics and Public Law*. Edited by the Faculty of Columbia University.) Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, London, 1916. Price, \$4.50.

INTRODUCTION A L'ÉTUDE DU MERVEILLEUX ET DU MIRACLE. Par Joseph de Tonquédec. Gabriel Beauchesne, Paris. 1916. Pp. xvi—461. Prix, 5 fr.; 5 fr. 50 franco.

HISTORICAL.

THE MISSIONS AND MISSIONARIES OF CALIFORNIA. By Fr. Zephyrin Engelhardt, O.F.M., author of *The Franciscans in California, The Franciscans in Arizona, The Holy Man of Santa Clara*. Index to Vols. II—IV. The James H. Barry Co., San Francisco. 1916. Pp. 186.

THE INSTITUTION OF THE ARCHPRIEST BLACKWELL. A Study of the Transition from Paternal to Constitutional and Local Church Government among the English Catholics, 1595 to 1602. By John Hungerford Pollen, S.J. Longmans, Green & Co., London and New York. 1916. Pp. xi—106. Price, \$1.75 net.

THE HOLINESS OF THE CHURCH IN THE NINETEENTH CENTURY. Sainly Men and Women of Our Own Times. By the Rev. Constantine Kempf, S.J. From the German by the Rev. Francis Breymann, S.J. Benziger Brothers, New York, Cincinnati and Chicago. 1916. Pp. 415. Price, \$1.75 net.

THE IRISH REBELLION OF 1916 AND ITS MARTYRS: ERIN'S TRAGIC EASTER. By Padraic Colum, Maurice Joy, James Reidy, Sidney Gifford, the Rev. T. Gavan Duffy, Mary M. Collum, Mary J. Ryan and Seumas O'Brien. Edited by Maurice Joy. 46 illustrations. The Devin-Adair Co., New York. 1916. Pp. 427. Price, \$2.50 net.

LIGHTS AND SHADOWS. Scenes and Sketches from the Mission Field. Compiled by the Rev. Joseph Spieler, P.S.M. Translated by C. Lawrence, O.M.Cap. Mission Press, S. V. D., Tschy, Illinois. 1916. Pp. 225. Price, \$0.75.

OAK LEAVES. Gleanings from German History. (*Publications of the St. Boniface Historical Society*.) B. Herder, St. Louis. 1916. Five numbers. Price, \$0.40.

CORAM CARDINALI. By Edward Bellasis. Longmans, Green & Co., London and New York. 1916. Pp. vi—134. Price, \$1.25 net.

REPORT OF THE FOURTH CENTENARY CELEBRATIONS, THE LUZ CHURCH, MYLAPORE. 6 August, 1916. "Good Pastor" Press, Broadway, Madras. 1916. Pp. 55. Price, 1 Rupee. The proceeds will be devoted to the Memorial Grotto of Our Lady of Lourdes.

"PAGES ACTUELLES", 1914-1915: No. 56. *La Guerre telle que l'entendent les Américains et telle que entendent les Allemands.* Par Morton Prince, M.D., auteur de *La Dissociation de la Personnalité*. Pp. 45. No. 62. *Pro Patria.* Par Victor Giraud. Pp. 63. No. 81. *La Défense de l'Esprit Français.* Par René Doumic, de l'Académie Française. Pp. 48. No. 89. *Du Subjectivisme Allemand à la Philosophie Catholique.* Par S. G. Mgr. du Vauroux, Evêque d'Agen. Pp. 64. Bloud & Gay, Paris et Barcelone.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—FEBRUARY, 1917.—No. 2.

THE NOMOCANONICAL LITERATURE OF THE COPTO-ARABIC CHURCH OF ALEXANDRIA.

THE ecclesiastical jurisprudence of the Oriental Churches, as it presents itself in our modern times, is quite different from that of the Western Church of to-day. In the first Christian centuries, of course, there was only one law, and consequently only the one same jurisprudence in all the several branches of the one Church. Matters began slowly to change when the Christological heresies came into existence. An essential change, however, was brought about by the great Greek schism. While the Western Church had always in the autonomous Pope a very effective means of developing ecclesiastical law and of modernizing it in accordance with the new political, economical and social conditions and the progress of civilization, the Oriental Churches had to remain in a state of relative stagnation. General councils which, according to the Greek doctrine, alone were capable of building up the law, were practically impossible. On the other hand, the Patriarchs had no right nor authority whatever to change any law, which was given by a general council or established by tradition for the universal Church.

It is, therefore, quite natural that the whole Oriental jurisprudence was confined to collecting the ancient legal sources and systematizing them. The only thing that was left to the ecclesiastical superiors and patriarchal or metropolitan synods was to draw general principles from the established laws, to apply them to similar problems, and, in case of emergency, to establish administrative orders.

The ecclesiastical legal literature of the Eastern Church comprises, therefore, three different kinds of works: first, the collections of ancient laws, then the protocols of administrative orders of the ecclesiastical authorities, which often were adopted in other dioceses and thus generalized, and finally the so-called Nomocanons.

Nomocanon in its strict sense denotes a manual of jurisprudence which contains the civil νόμοι, and at the same time the ecclesiastical κανόνες. But there is another and now more common use of the word in so far as by Nomocanon are designated all manuals of law which *systematically* contain any sources, not considering whether or not they belong to both groups, νόμοι and κανόνες. The specific difference of this definition in opposition to the collection of canons is to be found only and entirely in the systematic arrangement and treatment of the sources in regard to the subjects, not the authors. Nomocanon in this article is generally taken in this sense, although almost all of the Arabic Nomocanons more or less contain both νόμοι and κανόνες.

The most interesting works from a practical and juridical point of view, without any doubt, are these Nomocanons. They show the spirit in which the ancient laws were applied, and the modifications which life, with its ever changing conditions and problems, had to demand of the oftentimes antiquated canons and laws. Nothing is more apt to afford a real insight into the whole civil and religious life of communities, families, and individual persons. It is therefore not astonishing that we find Nomocanons in all branches of Eastern Christianity, as in the Greek Church, the *Nomocanon quinquaginta titulorum*,¹ and the still more famous *Nomocanon quattuordecim titulorum*,²

¹ Sometimes wrongly called Nomocanon of Johannes Scholasticus. It was made under the reign of Justinus II (565-578) and completed by the addition of later canons. In the ninth century it was translated into Slavic, possibly by St. Methodius, and used as legal norm up to the thirteenth century and later. The Greek text is published in G. Voelli et H. Justelli's *Bibliotheca Juris Canonici Veteris*, Paris, 1661, II, 603 ff, and Pitra, *Juris Ecclesiastici Graecorum Historia et Monumenta*, Rome, 1864-1868, II, 416 ff. For this and the other Greek Nomocanons and their translations and adaptations consult the excellent work of the Orthodox Bishop of Zadar, Nikodemus Milasch, *Das Kirchenrecht der Morgenländischen Kirche*, übersetzt von A. R. von Pessic. Mostar, 1905, and the literature there referred to.

² Often wrongly called Nomocanon of Photius. The first redaction of this Nomocanon was made at the time of Sergius, Patriarch of Constantinople

and a good many others of later date. Also in the Semitic Christian world every Church had one or more Nomocanons of its own. So, the Maronites had that of Archbishop David (about 1060 A. D.),³ the Nestorian Syrians that of 'Abhdîsô' (commonly called Ebed Jesu), the Bishop of Nisibis-Şôba,⁴ and the Jacobite Syrians that of the famous Abū 'l-Farag,⁵ who is better known under the name of Bar Hebraeus.⁶

It is among the Copts in Egypt that the nomocanonical literature was most abundant. Here we count, besides a few related works,⁷ no fewer than five Nomocanons,⁸ mostly of re-

(610-638), its second redaction in the year 883. Later on, it was approved officially and generally and remained up to the present the authentic Code of all branches of the Orthodox Church. Published in Voelli et Justelli, *Bibl. Jur.*, II, 785 ff, Pitra, *Jur. Eccl. Hist. et Mon.*, II, 445 ff and especially in Rhalli and Potli, *Syntagma Canonum*, etc., Athens, 1852-1859, I, 5 ff.

³ Originally written in Syriac, but preserved only in an Arabic translation in the Karshūnī manuscript syr. 223 of the National Library at Paris and in an extract Vat. syr. 220, 10.

⁴ Died 1318 A. D. His Nomocanon is still preserved. The text and the Latin translation (of Aloysius Assemani) were published by A. Mai in the 10th vol. of the *Scriptorum Veterum Nova Collectio* (text pp. 169-332, translation pp. 23-168, both in the first half). Chabot in his *Synodicon Orientale*, Paris, 1902, pp. 609 ff., describes another work of 'Abhdîsô: *Regulae judiciorum ecclesiasticorum*, which also seems to be a kind of Nomocanon.

⁵ Died 1286 A. D. His Nomocanon is preserved in the original Syriac and in the Arabic translation in many manuscripts. The Syriac text has been published by Bedjan, *Nomocanon seu jus ecclesiast. et civile Gregorii Barhebraei*, Paris and Leipzig, 1898, the Latin translation (of Aloysius Assemani) by A. Mai, loc. cit. X, pp. 1-268 second part.

⁶ Also the Arabic-speaking Christians of Spain possessed a Nomocanon in Arabic, written by a priest Vincentius in the year 1087 of the Spanish era i. e. 1049 A. D. Cf. the *Bibliotheca Arabico-Hispana Escorialensis* by Michael Casiri, Madrid, 1760, vol. I, pp. 541 ff.

⁷ For instance, parts of the *Liber demonstrationis de canonibus, qui vigent, et de constitutionibus, quae obsoletae sunt*, by Abū Sukr Buṭrus Ibn ar-Rāhib Abī 'l-Karām, Vat. ar. 116 and 117 (A. Mai, loc. cit. vol. IV, pp. 235-239), and the *Liber de officiis ecclesiasticis* by Kyrillus Ibn Laqlaq, the 75th Patriarch of Alexandria, in Vat. ar. 117 fol. 197-206 (A. Mai, IV, 239-240) and others. It is sometimes difficult to state exactly, whether or not a book of an Oriental author belongs to the legal group, because many subjects which we certainly should treat in Sacramental or Moral or even Dogmatic Theology, are treated by them in Canon Law.

⁸ As a matter of fact, there were more Nomocanons in the Coptic Church of Alexandria; at least six. But at least one of them, that of Gābriel Ibn Turaik, an Alexandrian patriarch, has been lost. The report of Abū 'l-Barakāt in his *Lampas Tenebrarum*, ch. 5, where he also copies the titles of the chapters and extracts of the Nomocanon (translation in Riedel, *Kirchenrechtsquellen des Patriarchats Alexandrien*, Leipzig, 1900, p. 61), seems to intimate, that the work of Gabriel Ibn Turaik was fairly comprehensive, since it contained 72 chapters and 10 extracts from the so-called Books of the Kings and other writings. Gabriel Ibn Turaik generally is said to be the 70th patriarch of Alexandria and to have reigned from 1131 to 1145 A. D. According to Abū 'l-Barakāt, however, he was

spectable size. They exhibit some specific features not found in those of the other Oriental Churches. Jacobite heresy and the invasion of Egypt by the Arabs eliminated in a comparatively short time the influence of the official Church of the Eastern Roman Empire and forced upon the legal literature a development of its own. This singular fact resulted in the preservation of very ancient sources that would have been otherwise forgotten and lost. Moreover it opened the way to many strange falsifications, for ancient laws, having developed and changed in the course of time and become sacred by tradition, were gathered under the name of an ancient authority. A perfect parallel phenomenon in the Latin Church are the *Decretalia Pseudo-Isidoriana*, which, although now regarded as a forgery, were believed and used authoritatively as official sources of Law. Exactly like these *Decretalia*, the Oriental falsifications were the expression of the ecclesiastical discipline in force and sanctioned by long and constant tradition. Another interesting feature is the widespread influence some of them exerted. The Abyssinian Church, being practically dependent on the Coptic Church of Egypt, received its laws and legal literature from Alexandria. Thus it happened that some of the Nomocanons were translated into Abyssinian and that one of them became the norm for the inner life of the Abyssinian Church and, owing to the intimate union of Church and State, the law of the Abyssinian kingdom.

The first Nomocanon of the Coptic Church is that of Abū Ṣulḥ. His full name, according to the manuscripts, is Abū Ṣulḥ Yānus (or Joannes) Ibn 'Abd Allāh eš-Sadīd Ibn Bānā.⁹ Nothing is known so far about his life or person. Assemani¹⁰ calls him an Armenian, but apparently without any foundation, mistaking him for Abū Ṣālīḥ (or also Abū Ṣulḥ?), the sup-

the 71st patriarch and reigned at a later time, since he has him publishing canons to the clergy of the Alexandrian Church in the month of Ba'ūna of the year 865 M = June, 1149 A. D. Maqārā, in his collection of canons, also calls him the 70th patriarch of Alexandria (cf. Vat. ar. 150, fol. 99 r a), but dates his canons to the clergy of the Alexandrian Church on the month of Ba'ūna of the year 870 M = 1154 A. D. (Vat. ar. 150, fol. 102 r a, in agreement with the Berlin manuscript Diez A. quart. 107, fol. 191 a).

⁹ According to the manuscript ar. 252 of the National Library in Paris, or Ibn Yānā, according to the manuscript Vat. ar. 634 of the Vatican Library; the manuscript Vat. ar. 150 omits the diacritical point and therefore the name may read either way or Nānā, as Assemani reads it twice in Mai IV, p. 281.

¹⁰ In Mai, loc. cit., V, p. 281.

posed author of the important book on the Coptic Churches and Monasteries,¹¹ who flourished about the beginning of the thirteenth century. As to Abū Ṣulḥ's time, one thing is certain: he must have lived not later than the beginning of the eleventh century. This follows from a colophon at the end of his Nomocanon in Vat. ar. 150, fol. 121 b, where we are informed that this copy was made from an original, finished on the 27th day of the month of Ramaḍân, 419 of the Hegira = the 12th day of Bâba, 745 of the era of the Martyrs = 1028 A. D. Whether this original mentioned was the real original, coming from the hand of Abū Ṣulḥ, or only an early copy, is quite uncertain; Abū Ṣulḥ, therefore, may belong to even an earlier period, say, the tenth century. Indeed, this is quite probable, since Abū Ṣulḥ in his Introduction to his Nomocanon emphasizes the fact that he is *translating* the Canons from the Coptic. Thus he may be, and probably is, the first translator of Coptic Canons into Arabic, which will justify us in locating him about 900-950 A. D.

W. Riedel, in *Kirchenrechtsquellen des Patriarchats Alexandrien*,¹² claims that the Nomocanon of Abū Ṣulḥ has been lost, only the introduction to it being preserved. Fortunately, however, this is wrong. It is true, in the beginning of the Berlin manuscript Diez A. quart. 117, on fol. 18-25, only the introduction, not the Nomocanon itself, is contained. I found it, however, in not fewer than three manuscripts (ar. 150 and ar. 634 of the Vatican Library, and ar. 252 of the National Library at Paris).

In his introduction, after having justified the composition of the Nomocanon, Abū Ṣulḥ refers all canonical legislation to the Apostles, and vindicates their right to make laws and sanction them. A German translation of the introduction is found in Riedel, mentioned above. Since the Nomocanon itself is not known at all and never has been described, I add a short account of its contents:

¹¹ Cf. Abu Ṣāliḥ, *The Churches and Monasteries of Egypt*, etc., publ. and transl. by B. T. A. Evetts and A. J. Butler, Oxford, 1895. The real author, however, is said to be Ibn Duqmâq; cf. *Description of Egypt*, published by K. Vollers, Kairo, 1893, from the manuscript in the Khedivial Library.

¹² Leipzig, 1900, pp. 80-81.

Collectio Canonum Abū Sulh Yānus 'Abd Allah es-sadīd Ibn Bānā.

A. Introductio. Vat ar. 150. fol. 114 r a.

B. Nomocanon. fol. 116 r a. 1. De electione et consecratione episcopi.—2. De officio episcopi.—3. De suspensione.—4. De translatione clericorum.—5. De susceptione clericorum suspensorum et peregrinantium.—6. De simonia.—7. De reiectione episcopi.—8. De synodis.—9. 10. De accusatione episcopi.—11. De administratione ecclesiae.—12. 13. 14. De abstinencia ab Eucharistia, de moribus clericorum, et de clerico peccatum confitente.—15. De separatione a congregatione.—16. 17. 18. De causis depositionis episcopi.—19. 20. De aetate canonica.—21. De litteris testimonialibus.—22. De potestate Chorepiscopi.—23. De libris in ecclesia legendis.—24. De temporibus orationis.—25. De oblationibus et de loco liturgiae.—26. 27. De ieiunio et feriacione diebus festis.—28. De quadragesima.—29. De prohibitione liturgiae tempore quadragesimae.—30. De iis qui ab Eucharistia excluduntur, et de baptismo.—31. De consecratione et ordinatione Neophytorum.—32. De communicatione in sacris cum Judaeis etc.—33. 34. De acceptione baptismatis et Eucharistiae ab haereticis.—35. De irregularitatibus.—36. De matrimonio secundo clericorum.—37. De repudiatione uxoris.—38. 39. De servis et dominis eorum.—40. De commemoratione mortuorum.—41. De usu vestium sexus alterius.—42. De relicione filiorum et parentum status monastici ingrediendi causa.—43, 44. De apostatis.—45. De nuptiis secundis et tertiis.—46. De retentione adultricis.—47. De egressu e monasterio.—48. De raptu.

C. Canones et sectiones e variis Patribus et Conciliis et scriptis pseudo-apostolicis (fol. 118 v a-122.) videlicet: Nicaea, Basilium, Didascalia, Liber Clementis secundus, Apostoli et Paulus, Nicaea, Cyriacus, et synodus ad eius installationem convocata, Timotheus Alex., Gregorius Nyss., Ancyra, Nicaea, Gregorius Nyss., Cyriacus Ant.

Abū Sulh's Nomocanon is remarkable on account of its shortness and conciseness, this probably resulting from the fact that his is the first attempt in the nomocanonical literature. Unlike the later nomocanonists, he generally abstains from quoting verbally the canons on which he bases his translations, but after a general quotation of the sources he condenses their contents in a short sentence. The following translation of the first section may serve as illustration.

Summa¹³ prima. Canon Apostolorum duodecim et concilium Nicaeae et Synodus Antiochiae.¹⁴ Non licet Patriarchae consecrare Episcopum nisi electione gregis habita et voluntate eius expressa; si autem consentit maior numerus et opponunt duo vel tres, praevaleat opinio maioritatis eorumque decisio. Episcopus autem ne consecratur manu Episcopi (unius); si autem faciunt (ita), separentur (ab Ecclesia) et is cui imposita est manus et is qui eam imposuit.

The Nomocanon following next in time is most probably that of Michael of Damyât at the end of the twelfth century. Anbā Michael, (said to be the first who used the title of Metropolitan of Damyât) is well known as author of a good many books, some of which are lost.¹⁵ First of all, he wrote a controversial treatise against the Coptic reformer Marqus Ibn al-Qunbar, which according to Renaudot,¹⁶ Neale¹⁷ and Riedel, p. 89, is still preserved. Ten canons, also written by him, are found in the Collection of Canons of Maqârā. The Vatican Library still possesses two other writings of his on the Laws and Rites peculiar to the Jacobite Copts, the Vat. ar. 158 (mutilated in the middle)¹⁸ and the Vat. ar. 159 (mutilated in the end). Finally, Vat. ar. 158, fol. 14b-24b contains a letter of Michael, addressed to Marqus, after he had left the Jacobites and joined the Melchites. A report of Michael of Damyât on Marqus Ibn al-Qunbar is preserved by Abū Ṣāliḥ (loc. cit., pp. 34 ff.).

As to the controversial work against Marqus Ibn al-Qunbar, Riedel and Neale omit entirely to indicate where it may be found; Renaudot, from whom both borrow their remark, in-

¹³ The sections are called "Summa" as giving a short condensed résumé of the canons referred to.

¹⁴ i. e. Can. 1, 72, 73 of the 81 Apostolic canons; can. 13, 21, 52, 56 of the 71 Apostolic canons; can. 1 of the 56 Apostolic canons; can. 76 of the Oriental canons of the Council of Nice; can. 4 of the Greek canons of the Council of Nice; can. 19 of the Synod of Antioch.

¹⁵ Cf. the list in Abū 'l-Barakât's *Lampas Tenebrarum*, Ch. 7. Published and translated by Riedel in *Nachrichten der Kgl. Gesellschaft der Wissenschaften zu Göttingen*, Phil.-hist. Klasse, 1902, p. 635-706. An Extract in Vansleb (= Wansleben), *Histoire de l'Église d'Alexandrie*, etc., Paris, 1677, Part 7.

¹⁶ Eusebius Renaudot, *Historia Patriarcharum Alexandrinorum Jacobitarum*, Paris, 1713, p. 552.

¹⁷ John Mason Neale, *A History of the Holy Eastern Church. The Patriarchate of Alexandria*, London, 1847, vol. II, p. 264.

¹⁸ Fol. 1 and 2 of the first Kurās are preserved, fol. 3-10 of the first Kurās and fol. 1-9 of the second Kurās, in summa 17 foll. are missing, fol. 10 of the second Kurās and the rest are preserved.

forms us that it is preserved "in amplissima canonum collectione", viz. the Collection of Maqârâ. Renaudot's information, however, is erroneous. The piece, which is contained in Maqârâ's Collection of Canons, is an "Abrégé" of Michael's canons, as de Slane, translating its title in his *Catalogue des Manuscrits Arabes de la Bibliothèque Nationale*, Paris, 1883, p. 67, terms it correctly. The original, a compendium of which it is, is either the piece contained in Vat. ar. 159, fol. 3b-19a incl. (which is more probable) or the work contained in Vat. ar. 158, fol. 1-13a. Both are very similar to each other, but, contrary to Assemani's claim, by no means identical, arrangement and phraseology being different. Since also the other statements of Assemani in Mai, IV, pp. 297-298 and pp. 299-300 are wrong or misleading, I give here an exact account of the contents from the manuscripts themselves.

I. Vat. ar. 158. 1) On the sign of the cross with one finger only and from the left to the right (incomplete in the beginning), fol. 2a-3a. 2) On the taking off the shoes in the churches, fol 3a-6a. 3) On the circumcision, fol 6a-9a. 4) On the obligation of receiving holy communion, fol 9a-10a. 5) That the Holy Sacrament shall not be concealed (=preserved in the Tabernacle) and that it shall not be carried from place to place, fol 10a-12b. 6) On the incense with the Sandarûs (resin of thuia), fol 11a-12b. 7) On the sucking of water after the Communion (to rinse the mouth) and the covering of the Holy Sacrament with beans and lupines (by eating them), fol 12b-13b.

II. Vat. ar. 159. It starts with an introduction (fol 3b-5b), treating of the oral confession to a confessor (fol 4b-5a), the fasting from fish in the first week of lent (fol 5a-5b), the fasting on the feast of the 40 Martyrs (fol 5b) and on the feast of Annunciation (fol 5b), the genuflexion on the day of Pentecost (5b-6a), the nursing of the hair and the use of frankincense (fol 6a) and several other things (fol 6b). At the end of fol 6b and the beginning of 7a, there follows a short index of the subjects of the treatise proper. They are as follows: 1) sign of the cross with one finger from the left to the right, 2) marriage between near relatives, 3) abrogation of the confession to the confessor, 4) taking off of the shoes in the churches, 5) shaving of the hair, 6) circumcision, 7) obligation of receiving Communion during the Divine Service, 8) abrogation of the Holy Sacrament and of carrying it from place to place, 9) sucking of water after Communion, 10) eating of beans and lupines after Communion, 11) incense with the Sandarûs and abrogation of frankincense. Only

a few of these titles are extensively treated of, viz. No. 1 on fol 7b-9b, No. 2 on fol 9b-12b, No. 5 on 12b-15a, No. 3 on fol 15a-19a, all the remaining parts being lost.

III. The Compendium as preserved in the Collection of Maqârâ contains all Nos mentioned above in Vat. ar. 159 with exception of No 9, which is omitted; only the arrangement is partly different. The Nos 1, 2, 5, 3, in Vat. ar. 159 extensively treated, are shortened very much, which fact justifies the conclusion, that also the other Nos have been shortened in the same fashion. The arrangement is this (the first number is that of the Compendium, the second that of Vat. ar. 159): 1=1, 2=4, 3=2, 4=5, 5=3, 6=6, 7=7, 8=8, 9=11, 10=10.

The chief work of Michael of Damyât,¹⁹ however, and the one which interests us most, is his comprehensive Nomocanon. It is preserved in the Berlin manuscript Diez A. quart 117, which copy was finished according to the colophon on fol. 422b, the 20th day of the Abîb 927 M=21st day of the Muḥarram 607 H=1211 A. D. A modern copy is found in the National Library at Paris, ar. 4728 (cf. *Revue de l'Orient Chrétien* XIV 1909 p. 177). A third manuscript is extant in the Vatican Library, Vat. suppl. ar. 907 (123), written in the fifteenth century.²⁰ But, as Monsignor Ratti, the Prefect of the Vatican Library, states, the codex is covered on the recto and verso of every folio with a kind of protective paper. This paper, at some future time, may become white and transparent, but, for the time being, is yellowish and semi-opaque, so that the manuscript cannot be photographed in its present condition.²¹ Johann Michael Wansleben, the famous German traveller and purchaser of Oriental manuscripts for the Royal, now the National, Library at Paris, mentions the acquisition of another copy of this Nomocanon in the year 1664, which, however, is now missing.

The Berlin manuscript Diez A. quart. 117 begins with three introductions, 1) the introduction to the Nomocanon of Abū

¹⁹ Abū 'l-Barakât mentions another work of Michael of Damyât in 8 chapters and 24 sections under the title: "*The desire of him who seeks the redemption and salvation of his soul on the day of retribution*" which work apparently is lost. Cf. Riedel in the *Nachrichten*, etc., pp. 654 ff. (text) and 687 ff. (translation).

²⁰ Cf. Riedel in the *Nachrichten*, etc., p. 688, 1.

²¹ I owe this information to the kindness of my esteemed colleague Dr. Hyvernat, who, on my request, was good enough to ask Monsignor Ratti for photographs of this manuscript.

Şulh, 2) the introduction which commonly is found before the so-called Thirty Laws of the Apostles and 3) an introduction of Michael of Damyât himself. A German translation of these three introductions is given by Riedel, loc. cit., p. 81 ff., 160 ff. and 92 ff., which, although not very exact, may be consulted with profit.

The first two introductions are omitted in the Paris manuscript ar. 4728. They belong, however, to Michael's original work, since the authority of the modern Paris copy is proved by its numerous additions, omissions, misplacements, rearrangements and corrections not to be of equal weight with the Berlin manuscript. In regard to the introduction of Abū Şulh, every reasonable doubt is excluded by the statement, which the copyist of ar. 252 of the National Library at Paris on p. 691 inserted into his text: "He (i. e. Abū Şulh) said this preface, and the book of Anbā Michael has added it," and by the first-hand remark at the margin in fol. 114 a of Vat. ar. 150: "This preface occurs also in the book of Anbā Michael".²² If this first introduction must be considered as pertaining to the work of Michael, it seems more than probable, not to say certain, that the introduction to the Thirty Laws of the Apostles also was inserted by Michael himself in his Nomocanon.

It is unnecessary to add a detailed description of the contents of the Nomocanon, as it may be found in Riedel, loc. cit. pp. 91-115.²³ The sources Michael of Damyât uses, are: The Holy

²² These two remarks are interesting in so far as the mistakes of the writer of ar. 252 of the Nat. Library at Paris form a striking proof for Vat. ar. (149 and) 150 being the real original of the Paris manuscript ar. 252.

²³ A few corrections, which I just happen to remember may here be added. "Einleitung" always instead of "Hauptstück"; No 2: 43 instead of 33; No 7: "Ackerland" instead of "Stätte"; No 21: "I Thess. 5, 14-18" instead of "I Thess. 4, 12-18"; No 21, c add: "Sno 31"; No 21, p: "I Ap. 33 instead of 72"; No 21, u: "aufgenommen werden" instead of "kommunizieren"; No 33: "mag in Gefahr des Todes" instead of "soll bei Todesstrafe"; No 34, d: perhaps "Bas. 78" instead of "Bas. 68"; No 35, i: "Didascalia 6, 7, 8" instead of "Didascalia 6, 8"; No 35, m: "col. 498" instead of "col. 489"; No 41: "(col. 499, Nr. 14)" instead of "(col. 497, Nr. 10)"; No 41, b: "das Nehmen von Frauen und Schwestern (= subintroductae)" instead of "die Enthaltung von Frauen und Besitz"; No 41, f: "und dies wieder rückgängig machen" instead of "wieder in Lust verfallen"; No 41, k: "Nachkommenenschaft" instead of "Besitztümer"; No 46: "χειροτονία" instead of "χειροτόκοι"; No 47, h: "I Tim. 3, 11" is more probable than "I Tim. 2, 12"; No 49, e: "übrig bleiben" instead of "bevorzugt werden"; No 490: "beizusteuern" instead of "beizuwohnen"; No 49, q: "die Liturgie feiert" instead of "hinzutritt"; "zur Ader lassen" instead of "... ?, nicht ... ?"; No 56 cancel "und der Jungfrauen" and add after "werden": "und über die Erstlinge";

Scripture, Didascalia, the different collections of the Canons of the Apostles (with 81, 71, 56, 30 canons, the so-called Old Testament Traditions and another collection), the Councils of Ancyra (314 A. D.), Carthage (between 313 and 323), Nicaea I (325), Constantinople I (335), Antiochia (341), Laodicea (between 343 and 381), Sardica (343/4), Gangra or Gangras (second part of the 4th century), Ephesus (431), the canons of Hippolytus, Pope of Rome, Basil the Great, Chrysostom, Gregory of Nyssa, Epiphanius, Patriarch of Constantinople, (520-535)=Novella VI (cf. *Novellae* in Schöll's recension, Berlin, 1895, p. 35 ff.), Cyriacus the Great, Patriarch of Antioch, (793-817), Gabriel Ibn Turaik, Patriarch of Alexandria, (1131-1145) and the so-called Canons of the Kings i. e. Roman Emperors (cf. Bruns-Sachau, *Syrisch-Römisches Rechtsbuch*, Leipzig 1880).

In order to illustrate the manner in which Michael of Damyât composed his Nomocanon, I give here the translation of its first chapter: "*Caput primum. De eo qui audet aliquid ex eis dissolvere quae constituerunt Patres et Defensores Fidei. Dixit Evangelium inclitum: (follows Luke 11, 28). Idemque dicit: (follows John 8, 17) Dixit Petrus secundum id quod canon 20 e canonibus 71 continet: (follows canon 20 of the 71 canons of the Apostles).²⁴ Et dixit Paulus in epistula ad Romanos (follows Rom. 3, 34). Et dixit synodus Antiochena canon 1 (follows canon 1 of the council of Antioch). Et dixit synodus Constantinopolitana canon 1 (follows canon 1 of the council of Constantinople I). Et dixit synodus Ephesina canon unicus (follows the canon of the council of Ephesus). Et dixit Clemens de defensione fidei: Dicit magister meus Petrus mihi-metipsi Clementi: Defende fidem et disputa de ea in veritate stringente et argumentis e libris sanctis Dei, nam ei qui defendunt eam et disputant de ea, hereditabunt regnum Dei, et dimica gladio ferreo contra negatores infideles qui non credunt in Christum, neve acceperis facies neve sumpseris dona."*

No 62 (344b) 4: "des Sohnes seines Sohnes" instead of "eines Sohnes seines Vaters"; No 68: "Über den, der die Sklaven Auflehnung gegen ihre Herren lehrt" instead of "Wenn ein --- weiss".

²⁴ Cf. Jean et Augustin Périer, *Les cent vingt-sept Canons des Apôtres*, Paris, (Tome VIII, fasc. 4, of Graffin and Nau's *Patrologia Orientalis*) pp. 589-590. The other Arabic sources, quoted by Michael of Damyât, have not yet been published.

The Jansenistic Renaudot, loc. cit. p. 552, judges Michael of Damyât very harshly. He calls him a "mediocris theologus" and says about his controversial writing against Marqus Ibn al-Qunbar: "ea disputatione vix quidquam insulsius potest excogitari". The Catholic Stephanus Evodius Assemani (in his *Bibliothecae Mediceae-Laurentianae et Palatinae Codicum MSS orientalium Catalogus*, Florence, 1742, p. 100) seems not to esteem him very highly either. On the other hand, the Protestant Riedel, loc. cit. pp. 89 and 90, is almost enthusiastic over him. To do justice to Michael of Damyât, who stands out prominently in the history of the Jacobite Coptic Church of Alexandria as defensor of her creed and peculiarities, we ought to set aside our religious convictions and judge him from his own point of view on the quality of his works alone. To an impartial judge, there will hardly be any doubt whatever, that the intellectual qualification of Michael and his ability as independent thinker and writer are not of an exceptionally high grade. His works are entirely of the average standard to which we are accustomed among Oriental Christian writers, and thus he deserves neither special blame nor special praise. As a compiler, however, he should be given every credit for his indefatigable diligence and his laborious zeal. It is true, his Nomocanon cannot stand a comparison with that of Ibn al-'Assâl or any other canonist, Abū Şulḥ not excluded, but on the other hand, his Nomocanon certainly is valuable on account of its comprehensiveness and the innumerable literal quotations from the sources, some of which would otherwise have been lost.

By far more interesting than the Nomocanon of Michael of Damyât is another one with the title *Medicina Spiritualis*, which, as it seems probable, was written at about the same time. The Arabic manuscripts almost without an exception, omit any indication of the author. Only one manuscript as far as known to-day, preserved in the Mount Sinai Convent, gives as author one Marqus Metropolitan of Damyât. However, since a metropolitan of Damyât with the name of Marqus is not known, the word "Metropolitan" most probably is but an erroneous addition of a copyist who thought it certain that an author, writing such a powerful and authoritative Nomocanon could not be a simple priest. The only Marqus of Damyât, known as being qualified to be the author of such a work, is Marqus,

surnamed Ibn al-Qunbar.²⁵ There are strong internal reasons in favour of Marqus Ibn al-Qunbar's authorship. First of all, as Gildemeister in the description of the manuscript N 28 (88g) in the University Library at Bonn observes, Melchitic peculiarities are found in the Nomocanon in spite of its generally Jacobite appearance. This would apply very well to Marqus Ibn al-Qunbar, who was born and raised a Jacobite and joined the Melchites later on in life and perhaps only transitorily. The chief reason, however, is the polemic tendency which permeates the whole work.

Michael of Damyât and Marqus Ibn al-Qunbar were the leading persons in the great controversy on certain customs in the Jacobite Church of Egypt, especially on the necessity of oral confession. The Coptic Church of Alexandria at the end of the twelfth century had practically given up the ancient custom of oral confession and substituted for it a kind of burning frankincense. Marqus Ibn al-Qunbar,²⁶ a most gifted and scholarly man, arose to introduce it again. In this he succeeded extremely well; thousands and thousands flocked to him and his companions to confess their sins. Michael, the Metropolitan Bishop of Damyât, to whose diocese Marqus Ibn al-Qunbar apparently belonged, did all he could to counteract Marqus' preaching on this subject, but in vain. Therefore he had him suspended and excommunicated. The controversy, however, was by no means settled by this procedure, but went on on both sides until after the death of both Michael and Marqus.

²⁵ Ethiopic manuscripts of the *Faus Manfasâwî* (the Ethiopic translation of this Nomocanon) attribute it to Michael, bishop of Atrib and Malig, the renowned author of the *Synaxarion* of the Coptic Church. On the strength of these remarks, I established in my publication of the *Medicina Spiritualis* in the *Oriens Christianus*, VI, (1906) pp. 74 ff., that the time, when this Nomocanon was written, might be the twelfth century, and could not be later than the end of the thirteenth century. After finishing the publication, my attention was called by R. Dr. H. Gussen in Düsseldorf on the Rhine, to the fact that an Arabic manuscript, No. 203 in the Mount Sinai Convent, had the following title: *Liber, qui vocatur Medicina Spiritualis, ex canonibus Patrum et post eos Patris Marci, Metropolitanæ Damiættensis*. It is R. Dr. Gussen, who first believed this to be an indication of the authorship of Marqus Ibn al-Qunbar.

²⁶ According to the reports of his adversaries, Michael and Abū Sâlih, his full name was Marqus aḍ-Darîr Ibn Mauhûb Fahîr Ibn al-Qunbar. It is not altogether certain, that aḍ-Darîr and Fahîr and even al-Qunbar are parts of his real name, since their meaning seems not to be fit to a proper name (Darîr = blind, Fahîr = braggart, and Qunbar perhaps = inflation). Anyhow, it is amusing to see Michael of Damyât always calling him Fahîr in his report.

With what result is not known; it is, however, remarkable, that aṣ-Ṣafī Ibn al-ʿAssāl, a Jacobite living shortly after, in the 51st chapter of the second part of his *Nomocanon* ²⁷ agrees to the usefulness of oral confession and perhaps to its necessity in principle, but finds it practically unfeasible on account of want of conscientious and learned confessors. According to the reports of Michael's partisans which, unfortunately, have alone been preserved, Marqus became Melchite, but soon repented and asked for rehabilitation. This was granted to him, but only after he had promised not to preach the necessity of oral confession again. After his reconciliation, he relapsed, was again excommunicated, again became Melchite, repented again, asked again for rehabilitation which this time was refused, and died in the year 1208 in el-Quṣair, a monastery of his followers.²⁸

Marqus ad-Darīr Ibn Mauhūb Fahīr Ibn al-Qunbar was, according to Abū Ṣāliḥ, loc. cit. pp. 34 ff., a fertile writer. He is said to have translated Holy Writ from Coptic into Arabic; besides he composed the *Tafsīr et-Tafsīr* i. e. Explanation of the Explanation, as it seems, a commentary to his translation of Holy Writ or parts thereof, then a book called "The ten chapters" or "The ten chief matters", perhaps the book against which Michael of Damiyāt wrote his treatise "De legibus et ritibus Coptis peculiaribus." Moreover there is ascribed to him a book "Kitāb el-Mu'allim wa 't-Talmīd i. e. book of the confessor and the penitent (not, as Evetts, l. c. p. 43 wrongly translates, book of the teacher and the disciple, the words mu'allim and talmīd being the technical terms for confessor and penitent.) Finally a work "al-Magmū' fīmā ilaihi 'l-Margū"; which perhaps has to be translated "Collection of controverted questions," not as Evetts, loc. cit. p. 43 does, "Collection of fundamental principles" and other works, the

²⁷ Cf. also ch. 55 of the *Collection of the Fundamentals of the Religion* by aṣ-Ṣafī's brother al-Mu'taman Abū Ishaq Ibn al-ʿAssāl (Girgis Philotheos 'Aūd, *Al-Magmū' as-Ṣafawī*, Kairo, 1908, p. 424) and ch. 97 of *al-Gauharat en-Nafisa* by Yubannā Ibn Zakaryā Ibn Ṣabā' (published at Kairo, 1902).

²⁸ As to the controversy between Marqus Ibn al-Qunbar and Michael of Damiyāt, cf. Renaudot, loc. cit. pp. 550 ff., Neale, loc. cit. II, pp. 261 ff. and the sources mentioned in Neale, p. 261, Note 1, especially Abū Ṣāliḥ, loc. cit., pp. 20-43. Unfortunately, all Arabic sources as to Marqus Ibn al-Qunbar's case are from the partisans of Michael of Damiyāt and thus probably less trustworthy.

titles of which are not mentioned. None of all these works has been found with certainty up to the present. De Slane in his *Catalogue des manuscrits arabes de la Bibliothèque Nationale*, p. 48 treats of two manuscripts ar. 195 and 196 which have also the title "Kitâb at-Talmîd wa 'l-Mu'allim".²⁹ In spite of the similarity of the titles and contents, his book which has 23 chapters cannot be the same as that of Marqus Ibn al-Qunbar mentioned above, if the assertion found in its preface is true that sources of ar. 195 are translated from the Fathers by Kyrillus Ibn Laqlaq who became Patriarch of Alexandria in the year 1235 A. D. i. e. twenty-seven years after the death of Marqus Ibn al-Qunbar. There is, however, still the possibility that the author of ar. 195 and 196 incorporated Marqus Ibn al-Qunbar's work in his. As long as this cannot be decided by a careful study of the manuscript itself, I might be inclined to identify Marqus Ibn al-Qunbar's book of the Confessor and Penitent with our *Medicina Spiritualis*, if only Michael of Damyât in mentioning Marqus' book, did not expressly add: in eight chapters, while the *Medicina Spiritualis* has forty-eight chapters.

The *Medicina Spiritualis* consists of two introductions (ch. 1 and 2), the Nomocanon and a long exordium (ch. 48). In the first introduction the author indicates the several reasons moving him to write his Nomocanon. The following short passage taken from the introduction expresses them in a nutshell. "Because I saw the children of the Church not caring for their salvation nor knowing the canons for the absolution of the sins, and (because) I saw the clergy and the confessors leading astray others and going astray themselves, since they do not know how to lead the faithful nor do they understand

²⁹ The main title, according to de Slane, seems to be: *Book of the confession and the work which frees the soul from the sin*. The description which is found in de Slane's Catalog and that of the manuscript Syr. 216 in Zotenberg, *Catalogue des Manuscrits Syriques de la Bibliothèque Nationale*, Paris, 1874, p. 166/7 are not full enough as to make out whether or not the manuscript Syr. 216 contains the same work as Ar. 195 and 196. Henri Omont, *Les Missions Archéologiques Françaises*, Paris, 1902, 2nd vol., p. 923/4 has Wansleben describing the manuscript No 415, sent by him to the Royal Library at Paris, as follows: "Le Maître et le Disciple. C'est un livre qui dans 43 colloques explique tous les principaux points de la religion Chrétienne. Il est vieux et je l'ay accepté à Alep. L'auteur en est Thedao de Roha" (Thaddai of Edessa?). This work may perhaps be the same as Syr. 216, but must be different from Ar. 195 and 196, if the description of Wansleben is correct.

how to cure those who come to them, I felt myself moved to make one collection out of the multitude of canons so that confessors and penitents might take profit out of them and free themselves from their sins."

In the second introduction he proves the necessity of oral confession and the power of the priests to give absolution and offers a few general directions for the conduct of confessors. The exordium again contains much valuable advice to confessors and a comprehensive controversy on the necessity of oral confession, in which he ably refutes his opponent with arguments from Scripture, tradition and *ratio theologica*. I abstain from giving details of the contents of the Nomocanon, since the whole translation has been published by me in the *Oriens Christianus*, Rome VI-VIII, 1906-1908.

The work we are treating of, as a matter of fact, is a Nomocanon. Its aim, however, is not so much to teach dry canon law as to help confessors in rightly administering the Sacrament of penance. It is certainly a fine product of a pastoral mind, full of power, discretion and charity. In this it is far superior to the unpalatable legalistic work of Michael of Damyât. One need only read the following beautiful remark in the last chapter, which serves as exordium: "De eis quae medicus i. e. confessarius scire debet. Primum omnium est, ne illum clementer tractet qui clementer tractandus non est, ne ipse incurrat responsibilitatem pro illius peccatis. Si autem sacerdos non ignorat fore ut peccator inclementer tractatus ex obedientia excidat nec se convertat, descendat cum eo usque ad infimum gradum, qui in poenitentiis haberi potest, et suscipiat eum sicut filius prodigus susceptus est et sicut beatus Joannes Evangelista suscepit latronem, quamvis manus eius inquinatae essent sanguine humano. Itaque confessarius, si scit poenitentis peccata esse multa, eius autem zelum esse parvum atque infirmum, allevet onus super eum et innitatur in amore Dei erga hominēs eiusque gaudio de eorum poenitentia et conversione." This wonderful apostolic spirit, this spirit of a father and an ambassador of Christ, characterizes the whole Nomocanon. Moreover, Marqus Ibn al-Qunbar proves himself to be an independent thinker, using his own judgment in explaining and modifying the ancient rigid laws, and using it well. Indeed, if Ibn al-Qunbar is really the author of this

Nomocanon, the idea which we obtain about his person and character by a careful study of his work, is entirely different from what his enemies would want us to believe. It is he, not his opponent, Michael of Damiât, who fully deserves our respect, sympathy and affection.

The Coptic Christians seem to have held the Nomocanon of Marqus Ibn al-Qunbar in very high esteem. This conclusion may be drawn from the many Arabic manuscripts which have been preserved; no fewer than seven are known up to now. They are No 28 (88g) in the University Library at Bonn, Vat. Syr. 134 in the Vatican Library at Rome, Diez A. quart. 107 in the Royal Library in Berlin, Cod. 109 Or. 125/121) in the University Library at Göttingen, No 35 in Dêr Za 'ferân, Sinai No 203 according to the Catalog of the Arabic manuscripts of the Sinai Convent in the papers of bishop Porphyrius Aspanski and finally an uncatalogued manuscript in the collection of Amélineau of the Institut Catholique at Paris.³⁰

It may be drawn, moreover, from the fact that the *Medicina Spiritualis* was translated into Ethiopic, which translation also is preserved in a good many manuscripts under the title "Faus Manfasâwî".³¹ The most striking proof, however, of the high esteem which this Nomocanon won in the Coptic Church, is the fact, that it was made the basis of another and larger Nomocanon, that of Farag Allâh al-Ahmîmî.

About Farag Allâh al-Ahmîmî, his person and life, nothing is known at all. All we know of him, is, that his home country was Ahmîm (al-Ahmîmî meaning native or man of Ahmîm) and that he is author of a Nomocanon. This Nomocanon is preserved apparently in one manuscript only, viz. ar. 250 of the National Library at Paris, written 1073 M=1356/7 A. D. The date of this manuscript which, as follows from the colophon fol 237 b, is a copy, not the original, furnishes as a terminus ad quem about 1325. On the other hand, the fact that Farag

³⁰ I owe the information of the last four manuscripts to the kindness of the Rev. Dr. H. Gussen.

³¹ As a matter of fact, there are two works extant in Ethiopic bearing the title of Faus Manfasâwî. One of these is without the slightest doubt a close and faithful translation while the other one appears to be a revision rather than a translation. Both texts are to be published by my friend and colleague Dr. Butin.

Allâh uses Marqus Ibn al-Qunbar and aṣ-Ṣafī Ibn al-ʿAssâl, who died at the beginning and at the end of the thirteenth century³² respectively, fixes the terminus a quo at about 1250. The exact date, however, can not be ascertained.

Almost everything found in this Nomocanon is borrowed. The general plan and the arrangement are borrowed from the famous Nomocanon of Ibn al-ʿAssâl; the subject matters are borrowed mostly from Marqus Ibn al-Qunbar's Nomocanon, but also, especially in the last part on the civil law, from the Nomocanon of Ibn al-ʿAssâl, from the *Paradisus orthodoxiae* of Abū 'l-Farag 'Abd Allâh Ibn Abī 't-Ṭayyib³³ and one

³² aṣ-Ṣafī died after 1274 A. D., since his treatise on the Trinity and Unity, according to ar. 199 of the National Library at Paris, was composed at the end of 673 H = 1274 A. D.

³³ Died 1043 A. D. The work, quoted above, is preserved in Vat. ar. 36 and 37 (Mai, loc. cit. IV, 78). Moreover, the treatise *De hereditatibus* is preserved in the Collection of Maqârâ and in Vat. ar. 160, fol. 1b-8 (written 1220 A. D.). Riedel, loc. cit. pp. 148 ff. attempts to prove, that this Ibn at-Ṭayyib is not to be identified with Ibn at-Ṭayyib the author of a collection of canons under the title "*Laus of Christendom*" preserved in Vat. ar. 153 (Mai IV, p. 286) and Laur. 57 (Assemani, *Bibliothecae Mediceae Laurentianae et Palatinae codicum manuscriptorum orientalium catalogus*. Florence, 1742, p. 93) whom he refers to the fourteenth century. The main reason that Riedel brings against the identity of both, is Ibn at-Ṭayyib's quality as secretary of the patriarch Timotheus, a patriarch with the name of Timotheus being known only in the ninth and in the fourteenth century, but not in the first part of the eleventh century. The entire argumentation of Riedel, however, is wrong. The facts are these. Vat. ar. 180 contains the approbation of a controversial work of Elias, bishop of Nisibis, which at-Ṭayyib wrote in the year 1027 A. D. or perhaps 1026 A. D. The additional remark of Mai, loc. cit. p. 326, that this approbation was given at the order of the patriarch Timotheus, may perhaps be found in that copy of the fifteenth century. It is, however, erroneous or, at least, misleading. The approbation, there can not be any doubt about, was given in compliance with a decree of the patriarch Timotheus I (778-841 A. D.), written in a synod in the year 174 H and confirmed in the synod 189 H (cp. Assemani's *Bibliotheca Orientalis*, III, 1, p. 81 and 82). Thus there is no mention of Timotheus as the name of the patriarch in the first part of the eleventh century. It is true, ar. 177 of the National Library at Paris, written not after 1289 A. D., in its preface, also seems to refer Ibn at-Ṭayyib as secretary of one patriarch Timotheus. This, however, is very doubtful, as it is not clear at all from de Slane's Catalog, loc. cit. p. 47, whether the name of the patriarch is found in that preface itself or added by de Slane *ma te proprio*. And even if it should be found there, it would not prove much, since the preface is of rather late date, the script being "*bien plus moderne que le reste du manuscrit*." The last authority for Ibn at-Ṭayyib's being the secretary of the patriarch Timotheus is Abū l-Barakât in the 7th Chapter of his *Lampas Tenebrarum*. There is, however, little reason to attach much weight to this incidental remark of an Egyptian writer, who died not less than three hundred years after Ibn at-Ṭayyib. Indeed, there is good probability that all the references to Ibn at-Ṭayyib as the secretary of a patriarch Timotheus were caused by a simple misunderstanding of the remark concerning the approbation of the controversial work of Elias mentioned above. However, I can not attempt a full solution of this difficulty now, since the World-War renders it impossible

Mâr Elias of Nisibis.³⁴ With exception of the last two authors, he deems it entirely unnecessary to indicate his sources or to allude to them. In the art of borrowing he is certainly a perfect master and a most conscientious one too; he borrows both substance and form, mostly without the slightest change. Sometimes, it is true, he dares be so independent as to add a few paragraphs or insert a few passages from the Scripture or a few Tituli from the civil code, known as "Laws of the Kings", or a few canons which he just happens to know. I am even guilty of suspecting him (which suspicion however, I can hardly prove), of having quietly smuggled in a few lines of his own now and then or even a whole chapter or two, which, however, after all, are but compilations from other collections of canons or the Didascalia and similar writings. He, who, for instance, expects in chapter 27 in book 2: *De Judiciis Ecclesiasticis*, an interesting exposition of the custom and usages of the ecclesiastical courts in the thirteenth and fourteenth century in Egypt, will be greatly disappointed, for the whole chapter with all its twelve sections contains simply and only a literal extract from the Didascalia and Clementine writings. And should there be a few lines of independent thought in this Nomocanon, as it perhaps may happen to be in the introduc-

to obtain the necessary manuscripts to be studied. One thing, however, is certain, namely, that Ibn at-Ṭayyib, *the Collector of canons*, can not be placed back in the fourteenth century, as Riedel proposes. The Commentary to the Gospels, which according to Abū l-Barakât has to be attributed to Ibn at-Ṭayyib, *the collector of canons*, is preserved in two manuscripts, in ar. 85, written in the eleventh century, and ar. 86, written in 1248 A. D., both in the National Library at Paris. The author, therefore, must belong to the eleventh century at least. This argument can not be shaken, even if we did suppose that Ibn at-Ṭayyib was really the secretary of a patriarch, named Timotheus. It is true, Le Quien, *Oriens Christianus*, does not mention such a patriarch between 841 and 1318 A. D. But this can not be considered a definite proof, that there really was none in that period, especially since also Vat. ar. 157 (written in 1220 A. D.) seems to mention a patriarch of that name in that period. He may have been an anti-patriarch or a patriarch *ad interim* during the vacancy of the patriarchal see between Iṣō'yab (died 1025 A. D.) and Elias (elected 1028 A. D.). As to Ibn at-Ṭayyib cf. *Nachrichten der Kgl. Gesellschaft der Wissenschaften zu Göttingen, Phil.-hist. Klasse, 1902*, pp. 563 and 648 with Riedel's note 2.

³⁴ Elias of Sôba' is meant, whose work *De Hereditatibus*, based on the similar work of the patriarch Elias, is preserved in 'Abhdîšo's Nomocanon (Mai, loc. cit. X, pp. 222-230 and pp. 56-65). In the Parisian copy of Farag Allâh's Nomocanon, the words "Elias" and "Nisibis" of the title "sanctus Pater Elias, Episcopus Nisibis" have been erased; apparently the orthodoxy of the Melchite or Jacobite owner of the copy did not allow the epithet "Pater sanctus" to a heretical Nestorian bishop.

tion, they are by no means incontestable improvements, in so far as these additions can hardly be said to be important or instructive or well managed. The Nomocanon is in itself, without any doubt, a most valuable and useful piece of work, but all, or almost all, of the good points that Farag Allâh shows in it, are wholly due to his great forerunners, Marqus Ibn al-Qunbar and aṣ-Ṣafī Ibn al-‘Assâl.

The Nomocanon of Farag Allâh has not been published yet nor described in a sufficient manner; the few lines of description of the Paris manuscript in de Slane's Catalog being neither exact nor adequate. A short indication of the contents of the Nomocanon therefore, will not be deemed out of place.

Liber Collectionis Canonum auctore Farag Allâh al-Ahmîmî.

Liber prior. (26 capita, 163 [?] sectiones)

fol. 2b. Introductio [Medicina Spiritualis, Cap. 1, 2]

fol. 7b. Index capitum

fol. 9b. Caput I. Mandata quae scripserunt Apostoli duodecim et quae vocantur leges iudiciales [?].

fol. 15b. Caput II. Mandata quae scripserunt Apostoli sancti ad universam ecclesiam Christianam. (6 sectiones)

fol. 18a. Cap. III. De disciplina obligatoria et conveniente et de eius valore in Ecclesia orthodoxa. (14 sect.) [Med. spir. cap. 32, 34]

fol. 25a. Cap. IV. De ordinatione ecclesiae et de oratione altaris. (11 sect.) [Med. spir. cap. 29]

fol. 31a. Cap. V. De baptisate. (6 sect.) [Med. spir. cap. 27]

fol. 35a. Cap. VI. De *μύρω* et de eius dignitate eiusque usu in consecratione altarium, et de eo qui peccat post baptisma (8 sect.) [Med. spir. cap. 28]

fol. 36a. Cap. VII. De patriarcha, et plurima ex eis, quae valent de episcopis, valent de patriarcha, nam ipse vocatur "episcopus magnus" et "pater" et "princeps episcoporum". (1 sect.) [Ibn al-‘Assâl, I, 4a]

fol. 38a. Cap. VIII. De *χειροτονία* episcoporum etc. (10 sect.) [Med. spir. cap. 25]

fol. 48b. Cap. IX. De functionibus presbyteratus, et de impositione manus et baptisate et liturgia et oblationibus (1 sect.)

fol. 50a. Cap. X. De sacerdotibus et diaconis et de vestimentis eorum et de diaconissis (8 sect.) [Med. spir. cap. 31]

fol. 56b. Cap. XI. De observationibus presbyterorum et obligationibus clericorum. (7 sect.)

fol. 61a. Cap. XII. De monachis et sanctimonialibus et virginibus et eorum obligationibus, et de viduis. (15 sect.) [Med. spir. cap. 37]

fol. 66a. Cap. XIII. Quod status clericalis praestantior sit statu regali, et de clerico, qui vadit ad reges, et de eo qui non debet fieri clericus. (5 sect.) [Med. spir. cap. 35]

fol. 67a. Cap. XIV. De oblationibus et de communicantibus, et de rebus e quibus sumantur [oblationes] et e quibus ne sumantur, et quod ne ponatur in altari oblatio talium quae non licet offerre, et de primitiis et decimis. (17 sect.) [Med. spir. cap. 26]

fol. 73b. Cap. XV. De visitatione ecclesiae omni die facienda. (2 sect.)

fol. 75a. Cap. XVI. De benedictione et εὐλογία. (1 sect.)

fol. 75b. Cap. XVII. De ieiuniis et feria quarta et feria sexta. (11 sect.) [Med. spir. cap. 38]

fol. 79a. Cap. XVIII. De hebdomada sancta et resurrectione. (5 sect.) [Med. spir. cap. 39]

fol. 80b. Cap. XIX. De diebus quibus non licet ieiunare neque prostrationem facere. (2 sect.)

fol. 81b. Cap. XX. De festis et de diebus quibus debet feriari, et quid faciendum sit die Sabbathi et Dominica. (11 sect.) [Med. spir. cap. 40, 41]

fol. 84b. Cap. XXI. De temporibus precum et de lotionem omni tempore facienda. (7 sect.) [Med. spir. cap. 42]

fol. 87a. Cap. XXII. De eleemosyna et partitione eius. (7 sect.) [Med. spir. cap. 43]

fol. 89b. Cap. XXIII. De votis (6 sect.) [Med. spir. cap. 44]

fol. 90b. Cap. XXIV. De obstetricibus. (1 sect.)

fol. 91a. Cap. XXV. De visitatione aegrotorum et de fidelium in hac re obligatione. (1 sect.)

fol. 91a. Cap. XXVI. De libris sanctis quos accipit ecclesia. (1 sect.)

Liber alter. (50 capita, 335 [?] sectiones)

fol. 92b. Cap. I. De nuptiis prohibitis earumque speciebus (19 sect.) [Med. spir. cap. 5, 6]

fol. 96b. Cap. II. De nuptiis viduae quae sexaginta annos supergressa est. (8 sect.) [Med. spir. cap. 5, 6]

fol. 98b. Cap. III. De corruptione matrimonii et divortio. (2 sect.)

fol. 99a. Cap. IV. De redditione arrhabonae ad mortem unius e coniugibus. (1 sect.)

fol. 99a. Cap. V. De mandatis circa matrimonium. (10 sect.)

fol. 102b. Cap. VI. De superbia. (1 sect.) [Med. spir. cap. 3]

fol. 104b. Cap. VII. De occisione. (9 sect.) [Med. spir. cap. 4]

fol. 107a. Cap. VIII. De fornicatione eiusque speciebus. (12 sect.) [Med. spir. cap. 5, 6]

fol. 114b. Cap. IX. De bestialitate et sodomia. (5 sect.) [Med. spir. cap. 7]

fol. 116a. Cap. X. De concubina et concubino et de eo qui habet concubinam. (6 sect.) [Med. spir. cap. 8]

fol. 117b. Cap. XI. De coitu cum uxore inordinato et de retractione ab ea. (2 sect.) [Med. spir. cap. 11]

fol. 118a. Cap. XII. De eo qui vult expellere uxorem suam e domo sua. (15 sect.) [Med. spir. cap. 12, 13]

fol. 121a. Cap. XIII. De somniatione. (10 sect.) [Med. spir. cap. 14]

fol. 123a. Cap. XIV. De abstinence ab uxore sub ratione quod sit prohibita. (4 sect.) [Med. spir. cap. 9]

fol. 124a. Cap. XV. De temporibus quibus coniugibus copula non permittitur. (5 sect.) [Med. spir. cap. 10]

fol. 127a. Cap. XVI. De eo qui vadit ad conventus iudaeorum et magorum et astrologorum et incantatorum serpentum et lusorum et augurum et eorum qui praeferunt diem diei et ceterarum categoriarum. (5 sect.) [Med. spir. cap. 15]

fol. 129a. Cap. XVII. De apostasia. (13 sect.) [Med. spir. cap. 16]

fol. 132b. Cap. XVIII. De furto eiusque divisionibus. (9 sect.) [Med. spir. cap. 17]

fol. 135a. Cap. XIX. De usura. (1 sect.) [Med. spir. cap. 18]

fol. 136a. Cap. XX. De iis qui se applicant arti fraudulentae, et de falsariis. (3 sect.) [Med. spir. cap. 19]

fol. 137a. Cap. XXI. De offensione et obtractione et maledictione. (8 sect.) [Med. spir. cap. 20]

fol. 138b. Cap. XXII. De ira et odio. (3 sect.) [Med. spir. cap. 21]

fol. 139b. Cap. XXIII. De iure iurando veraci et mendaci. (12 sect.) [Med. spir. cap. 22]

fol. 142a. Cap. XXIV. De mendacio. (9 sect.) [Med. spir. cap. 23]

fol. 144b. Cap. XXV. De testimonio falso. (1 sect.) [Med. spir. cap. 24]

fol. 145a. Cap. XXVI. De actionibus vilibus. (1 sect.)

fol. 145b. Cap. XXVII. De refectorio. (1 sect.)

fol. 145b. Cap. XXVIII. De iudiciis ecclesiasticis et testimonio contradelinquentes. (12 sect.)

fol. 148b. Cap. XXIX. De mactato, et quid ducendum sit licitum circa cibos et quid illicitum. (12 sect.) [Med. spir. cap. 36]

fol. 155a. Cap. XXX. De castratis et circumcisis. (6 sect.) [Med. spir. c. 33]

fol. 156a. Cap. XXXI. De daemoniacis et catechumenis et confessoribus. (3 sect.)

fol. 157b. Cap. XXXII. De martyribus et mandatum de eis, et de eundo ad carceres, et quod ecclesia ne nominetur nomine martyris. (4 sect.)

fol. 159a. Cap. XXXIII. De iuribus imperatoriis et obedientia erga imperatorem et principes, et de spatio praescriptionis et petitione iurium legalium et venditione et emptione, et quod ne intercedant mulieres. (4 sect.)

fol. 160a. Cap. XXXIV. De venditione servorum et procuracione eorum et manumissione servorum. (5 sect.)

fol. 161b. Cap. XXXV. De christianis qui ex hoc mundo decedunt, et de coemeteriis. (2 sect.)

fol. 163a. Cap. XXXVI. Quod patres filios suos instruant et in matrimonium dent, si hoc sunt digni. (1 sect.)

fol. 163b. Cap. XXXVII. Diversa. (23 sect.) [Med. spir. cap. 45, 46, 47, 48]

fol. 168a. Cap. XXXVIII. De merito poenitentiae, et quod peccator manifestet peccatum confessario ecclesiastico, ut sibi imponat poenitentiam peccato suo congruam, et demonstratio huius rei et testimonia pro ea. (1 sect.) [Med. spir. cap. 48]

fol. 170b. Cap. XXXIX. De hereditatibus (35 sect.) [10 sect. = Ibn al-'Assâl lib. II cap. 42; 1 sect. ex tractatu: "Paradisus orthodoxiae populi christiani" auctore Abū 'l-Farag 'Abd Allâh Ibn Abī 't-Tayyib; 24 sect. ex tractatu: "De categoriis heredum" auctore Mâr Elia Metropolitâ Nisibeno]

fol. 190a. Cap. XL. De commodato et de deposito et de procuracione et de tutela (4 sect.) [Ibn al-'Assâl, l. II cap. 28, 29, 30, 32]

fol. 194b. Cap. XLI. De venditionibus et de iis quae ad has pertinent. (7 sect.) [Ibn al-'Assâl, l. II cap. 33]

fol. 198b. Cap. XLII. De societate et de compulsione et de rapina. (3 sect.) [Ibn al-'Assâl, l. II cap. 34, 35]

fol. 201a. Cap. XLIII. De mercedibus et conductione et viis et plateis et locis et restoratione aedificiorum et cursibus aquae et rivulis campi. (12 sect.) [Ibn al-'Assâl, l. II cap. 36, 37]

fol. 207b. Cap. XLIV. De societate quaestus et stipulatione debiti. (5 sect.) [Ibn al-'Assâl, l. II cap. 38, 39]

fol. 209a. Cap. XLV. De rebus quae inveniuntur perditae et derelictae in locis communibus v. g. campo, via, foro, balneo, diversorio et ecclesia. (4 sect.) [Ibn al-'Assâl, l. II cap. 40]

fol. 211b. Cap. XLVI. De testamento de bonis. (5 sect.) [Ibn al-'Assâl, l. II cap. 41]

fol. 217b. Cap. XLVII. De iudice eiusque obligationibus et de testibus. (14 sect.) [Ibn al-'Assâl, l. II cap. 43]

fol. 229a. Cap. XLVIII. De donatione. (1 sect.) [Ibn al-'Assâl, l. II cap. 26]

fol. 230b. Cap. XLIX. De regibus. (5 sect.) [Ibn al-'Assâl, l. II cap. 44]

fol. 234a. Cap. L. De mutuo et de fidei iussione et de pignore et de vadimonio. (5 sect.) [Ibn al-'Assâl, l. II cap. 27]

fol. 237b. Explicit Nomocanon Farag Allâh al-Ahmîmî. Colophon copistae.

The last Nomocanon, which has to be mentioned in this paper, is the justly famous Nomocanon of Ibn al-'Assâl, which by far outdoes every other, even that of Marqus Ibn al-Qunbar.

Abū 'l-Barakât († 1363 A. D.) in his *Lampas tenebrarum* mentions as the author of this Nomocanon aṣ-Ṣafī Abū 'l-Faḍâ'il Ibn al-'Assâl and distinguishes him from al-Mu'taman Abū Ishaq Ibn al-'Assâl whom he calls his brother. Stephan Evodius Assemani, however, rejects this distinction and claims the identity of both these persons. Strange to say, there is a remarkable confusion in the manuscripts themselves as to the name of the author. This confusion can hardly be cleared up by the manuscript ar. 24g of the National Library of Paris, although it is said, in the colophon on fol. 321a, to be a copy of an original finished in the year 978 M=1261 A. D. in the house of al-As'ad Ibn al-'Assâl. Its only passage fol. 182a, in which, as far as I know, aṣ-Ṣafī Ibn al-'Assâl is mentioned as the author of the Nomocanon, does not form a part of Ibn al-'Assâl's work itself, but is probably only a note of the copyist of the fifteenth century and thus of very little authority. The controversy, however, seems to have been sufficiently settled by Alexis Mallon³⁵ and by the Hegumenos Philotheos.³⁶ Both distinguish three brothers Ibn al-'Assâl viz.: al-As'ad Abū 'l-Farag Ibn al-'Assâl, aṣ-Ṣafī Abū 'l-Faḍâ'il Ibn al-'Assâl and al-Mu'taman Abū Ishaq Ibn al-'Assâl, and attribute the Nomocanon to aṣ-Ṣafī Abū 'l-Faḍâ'il.

Very little is known of the person and life of aṣ-Ṣafī Abū 'l-Faḍâ'il Ibn al-'Assâl. His family seems to have enjoyed an excellent reputation in Church and State. However that may be, certainly all of the three brothers, called Ibn al-'Assâl,

³⁵ In his article "*Ibn al-'Assâl. Les trois écrivains de ce nom*" in the *Journal Asiatique*, Nov.-Déc., 1905, pp. 509 ff.

³⁶ In a letter written in 1886 and inserted in the Arabic introduction to Girgis Philotheos 'Aud's *al-Magmû' as-Ṣafawî*, Kairo, 1908.

were great scholars and authors, who apparently were well versed in all fields of science. Al-As'ad Abū 'l-Farag Ibn al-'Assāl is well renowned as a philologist and biblicist and Al-Mu'taman Abū Ishaq Ibn al-'Assāl won great fame also as a philologist and a dogmatist. Aṣ-Ṣafī is mentioned as author of many important books. He wrote a book, the title of which is "Kitāb aṣ-Ṣahā'ih fī 'r-rudd 'alā 'n-naṣā'ih" ⁸⁷ and a book on the Trinity and Unity, both of which have been preserved in only few copies. Two other books of his, viz. "al-Kitāb al-Ausat", a sharp rejoinder to the objections of 'Abd Allāh an-Nāṣī, Faḥr ad-Dīn Ibn al-Haṭīb and others, and the "Manual for beginners in the science of the canons" seem to be lost entirely. Besides these, according to the Hegumenos Philotheos, ⁸⁸ he wrote 1. a book on the Fundamentals of the Religion, 2. rich explanatory notes to the Disputations between Yaḥyā Ibn 'Adī (died 1006/7 A. D.) and the Muslim 'Isā 'l-Warrāq, 3. a collection of extracts from the works of Yaḥyā Ibn 'Adī, 4. poems in the Regez-meter *De Hereditatibus Christianorum*, 5. sermons in Sag' (rimed prose) and 6. finally perhaps works on natural science. Vat. ar. 38 (Mai, loc. cit. IV p. 78, written 1361 A. D.) "Christianorum Dogmata cum solutione dubiorum auctore Al-Saphi Abul Phadaiel" most probably has also to be attributed to our aṣ-Ṣafī Abū 'l-Faḍā'il Ibn al-'Assāl. The meager account of the catalog, however, does not permit an identification of the work.

His chief work is the "Collection of the Canons", our Nomocanon. It has been preserved in comparatively many manuscripts. No fewer than seventeen are known to me, which are listed partly in Riedel, loc. cit. p. 117/8 and Mallon, loc. cit. p. 524/5 (where also the manuscripts of the other works of

⁸⁷ Riedel translates: *Buch der Wahrheiten zur Widerlegung der "guten Ratschläge"*, and adds the conjecture aṣ-Ṣā'ih (Schreier) instead of an-Naṣā'ih; Wansleben translates: *Le livre des vérités pour résoudre les difficultés des amis*. Both translations are doubtful, but how to translate correctly, I do not know either. Mallon's "*Livre de refutation*" avoids the difficulty by not translating. Wansleben loc. cit. p. 336 mentions the shipment of a copy of this work to the Royal (= National) Library at Paris, which copy, however, is not found in de Slane's Catalog nor in H. Omont, *Les Missions Archéologiques Françaises en Orient*, Paris, 1902, in the lists of the books and manuscripts bought by Wansleben.

⁸⁸ In 'Aud, loc. cit. introduction, p. 10. These informations are taken mostly from Abū 'l-Barakāt's *Lampas Tenebrarum* ch. 7 and al-Mu'taman's Ibn al-'Assāl's work: *Collectio fundamentorum religionis*. Lack of manuscripts prevents a more detailed study of the literary activity of aṣ-Ṣafī for the present.

aṣ-Ṣafī are found); Girgis Philotheos 'Auḍ adds a few more in the introduction to his *Magmū' aṣ-Ṣafawī*, unfortunately without indicating the libraries in which they may be found. A translation of the Arabic text has not been made yet; in the meantime the Italian translation of the Ethiopic *Fetha Nagast* by Ignazio Guidi³⁹ with its many references to the Arabic original may be consulted profitably.

In the Synod, which Kyrillus Ibn Laqlaq and the Jacobite Bishops of the Coptic Church held in the year 955 M (= 1238 A. D.) at Kairo and in which aṣ-Ṣafī acted as secretary, it was resolved:⁴⁰ " Ut conveniat Patriarcha cum doctoribus ex Episcopis et Presbyteris de conficiendo compendio canonum de eis quae prohibentur et permittuntur circa nuptias et alia et circa hereditates et ordinationem officiorum presbyteratus, et ut scribatur exemplar cum signatura Patriarchae et Episcoporum de eius approbatione et acceptione, et (hoc exemplar) conservetur semper in sedibus (episcopalibus). Et omnis sententia iudicialis quae est extra hoc (= that is based on laws and regulations not found in this code), est invalida." Since aṣ-Ṣafī in the introduction to his Nomocanon emphasizes, that his collection is a compendium, although complete, and since aṣ-Ṣafī's work often has the title " Compendium " in the manuscripts, it is obvious to consider it that official compendium of canons which the synod, mentioned above, resolved should be made. This conclusion, however, may be premature. First of all, it seems strange that, at least to my knowledge, no manuscript of the Nomocanon shows the signature of the official approbation and acceptance of the patriarch and the bishops, demanded by the synod. Moreover, and this might be decisive, the manuscript Brit. Mus. or. 1331, written 1355 A. D., states expressly that aṣ-Ṣafī finished his Nomocanon on the 10th of the month of Barmahât in the year 952 M (= 1236 A. D.), almost three years *before* the synod was held. It will not do to surmise, that the synod did not speak of making a new compendium, but submitted the extant one written by aṣ-Ṣafī shortly before, to the judgment of a committee for approbation. 'Auḍ publishes in his *Magmū' aṣ-Ṣafawī* in Appendix 4, pp. 436 ff., a most interesting document, which according to 'Auḍ

³⁹ Ignazio Guidi, *Il Fetha Nagast, o Legislazione dei Re*, Rome, 1899, p. vii.

⁴⁰ § 2 of the protocol, cf. 'Auḍ, loc. cit. p. 452, Appendix 5.

loc. cit. Introd. p. 11, was written by the hand of aṣ-Ṣafī himself and shows the signature of the patriarch Kyrillus Ibn Laqlaq. The larger part of this document is in fact a short but instructive although fragmentary Manual, treating of just those canonical questions, mentioned by the synod of the year 1238 A. D. In the manuscript, used by 'Auḍ, the text is dated on the 17th day of the month Tût 955 M, i. e. eleven days after the date of the decree of the synod. The same manual, but complete, is preserved in the Collection of Maqârâ (for instance Vat. ar. 150, written 1372 A. D., fol. 105 v b—110 rb and Bibl. Nat. ar. 251, written 1353 A. D., fol. 355 r-361 v) and the Berlin Manuscript Diez A. quart. 107, written 1333 A. D., fol. 199 v ff. (as to the order of the folia cf. Riedel, loc. cit. p. 133 No 18). Both manuscripts contain a colophon, in which the patriarch Kyrillus Ibn Laqlaq himself after his signature establishes the fact, that his brethren the bishops approved this text on the 20th day of Tût, 955 M (= 1238 A. D.) i. e. fourteen days after the decree of the Synod, and decreed that all the episcopal sees should keep a copy thereof. It is therefore more than probable, that this document is the compendium demanded by the synod. Most certainly aṣ-Ṣafī was one of the active doctors chosen from among the presbyters, who, according to the decree of the synod, should belong to the committee. It may therefore be taken for granted a priori, that the official compendium should show much relationship to aṣ-Ṣafī's Nomocanon. And indeed, a closer comparison will characterize it as a handy extract from certain parts of this comprehensive Nomocanon, which by this fact alone received a kind of implicit approbation. Thus it is not at all surprising that aṣ-Ṣafī's Nomocanon became the official Corpus Juris Canonici for the decisions of the patriarchal court at Alexandria (for which fact the Hegumenos Philotheos is the authority).

Aṣ-Ṣafī Ibn al-'Assâl's work consists of an introduction and a Nomocanon proper. The introduction treats of the sources of canon law: the fundamental sources are Holy Writ, ecclesiastical canons and deduction by analogy; the special sources he mentions are almost the same as in the Nomocanons of Michael of Damyât, Marqus Ibn al-Qunbar and the plagiarist Farag Allâh. He does not mention an Islamic source, al-

though Guidi believes, he used one in the second book of the Nomocanon on the civil law, viz. *at-Tanbîh* of Abū Ishâq eš-Sirâzî, an author of the Shafitic school of the eleventh century. The Nomocanon proper is divided into two books. The first book treats (in 22 chapters) of worship and clergy and refers mostly to canon law, the second (in 29 chapters) of the laws governing the individual person, the family and the community and refers mostly to civil law. I abstain from fully describing the contents in detail, since all desirable information may easily be obtained from Guidi's translation of the *Fetha Nagast*.

The following translation of the 5th section of the 24th chapter: *De sponsalibus et de contractu maritali et de nuptiis et de eis quae ad has pertinent*, will give a fair specimen of this great Nomocanon. "*Sectio quinta. De definitione matrimonii et de conditionibus eius. In tribus subdivisionibus. Primo. De definitione eius.* Matrimonium est conventio viri et mulieris publica per testes et sacerdotum benedictionem et communio vitae amborum talis, ut unus sit alteri adiutorio in acquirendo ea, quae ambobus sunt necessaria, et generando posteritatem, quae ambobus succedat. *Secundo. De eis, quae considerantur ante matrimonium.* (Titulus 3). Locum non habebit matrimonium, nisi consentiunt nupturientes ambo et illi, sub quorum manu hi sunt, et nisi sunt in aetate pubertatis i. e. viris annos quattuordecim supergressis et mulieribus annos duodecim. Mulier, quae nubit infra hoc [= who has not reached the age of twelve years at the time of her marriage], fit uxor legitima solummodo, si fit gravida a viro [= if her maturity is proved by the fact against the legal presumption]. Deinde: ne quis matrimonium ineat clandestine, sed in praesentia plurium. (Liber regum tertius 1). Contractus matrimonii nec perficitur nec locum habet nisi adest sacerdos et benedictionem pronuntiat super ambos et distribuit ambobus Eucharistiam sanctam tempore coronationis [= marriage ceremony], qua se coniungunt et fiunt unum corpus et una caro, sicut dixit Deus, cui laus est. Si autem huic legi adversantur, non computatur eis matrimonium, nam benedictio est, quae licitos reddit mulieres viris et viros mulieribus."

As already mentioned above, the Nomocanon of aš-Safi Ibn al-'Assâl surpasses all others. It vies from a linguistic

point of view with the classic writers of the best note, especially in the second book, where aṣ-Saḥī is independent of the traditional text of the barbarous ecclesiastical canons. Its methodical arrangement and treatment excels in clearness and compactness. As to the juridical side, it has no equal in comprehensiveness, thoroughness and independence. And finally, its history is quite extraordinary. It has become in its Ethiopic translation the official canonical, civil and penal code of the Abyssinian Kingdom up to the present date.

The legal literature of the Orient is strange to our mind. But all things Oriental are strange to our mind. This is true from every point of view. Oriental civilization, Oriental literature, Oriental politics, Oriental economical conditions, Oriental life and customs; all these are framed by the nimbus of remoteness in such a degree as if they belonged to a world different from ours. And yet, how much have we received from the East! Our history is in many respects only a continuation of Oriental history, our civilization is based in a large degree on Oriental civilization, our life and customs contain thousands of things which seem to us to be our own, but, as a matter of fact, are borrowed from Oriental life and customs of yore. And as to religion, we all know, how intimately it is connected with the Orient. And yet, in spite of all, the Orient remains far from us and strange to our mind. There will be a change in a nearer future than we are ready to hope. The World-War, which is now raging over the fields of Europe and Asia, will build the bridge from the Eastern to the Western peoples, from Western to Eastern politics, from Western to Eastern civilization and let us hope, from the Western Church to the Eastern branch of Christendom. The outcome of this war will not be confined to things political, economical and commercial, but it will reach over far into the sphere of religion and materially influence the future of Catholicism. There was perhaps never a period, except that of the Crusades, which offered so many promising prospects for the union of Eastern and Western Catholicism, and, at the same time there was hardly any that proved to be so full of danger for a definite and irreparable loss to the Western Church of millions of souls for centuries to come.

FRANZ JOSEPH CÖLN.

The Catholic University of America, Washington, D. C.

THE PROXIMATE MATTER OF EXTREME UNCTION.

ST. THOMAS and the scholastic theologians held that the anointing of the organs of the five senses constitutes the essential proximate matter of the Sacrament of Extreme Unction. This teaching was followed either as certain or as more or less probable down to recent times. From the sixteenth century, however, down to our own day the proximate matter of Extreme Unction has furnished a constant subject of controversy. The controversy has centred round the question: Is a single unction made with a general form sufficient for a valid sacrament, or is it not necessary or at least permissible to add, if possible, the usual unctions of the senses when the sacrament in case of necessity has been conferred by a single unction?

Although for most priests this is to-day a settled question, for some it is not so; and this because there are still some few theologians who hold that the usual unctions either can or should be added, if possible, after the administration of the sacrament by a single unction. The teaching of such theologians has been a source of doubt or confusion to not a few priests when they have found it necessary to administer Extreme Unction by the short form.

Since the Sacraments existed in practice centuries before systematic sacramental theology was formulated, the one reliable foundation for theological teaching on the Sacraments is the practice of the Church. With this fact in mind a brief historical review of the practice of the Church, as well as of theological teaching, in regard to the proximate matter of Extreme Unction will manifest that there is solid ground for only one view as to what constitutes the essential proximate matter of this sacrament, and that any other view than this is devoid of intrinsic probability and may be disregarded in practice.

The history of the proximate matter of Extreme Unction falls into three periods: first, from the beginning down to the thirteenth century, the period during which no systematic sacramental theology existed; secondly, the period from the thirteenth century to the Council of Trent, in which time systematic theology of the Sacraments took form; and thirdly, from

Trent down to to-day, a period in which historical research has done much to clarify sacramental theology.

The extant testimonies from the first five centuries in regard to Extreme Unction are comparatively few; yet the patristic writings and other documents previous to the Gregorian Sacramentary do undoubtedly refer to the use of this sacrament. However, they supply no data for the construction of a theory as to the precise nature of the rite employed. These earliest references, like the text of St. James 5: 14-15, our only certain Scriptural reference to the Sacrament of Extreme Unction, speak simply of unction in a way that would suggest the sufficiency of a single unction.

The earliest extant Church orders for the administration of Extreme Unction are found in certain ninth and tenth century manuscripts of the Gregorian Sacramentary. Some of these orders very probably represent the practice of the Roman Church as far back as the sixth century. The testimony of these, as well as of the many other orders for Extreme Unction contained in tenth and eleventh century manuscripts, brings out clearly these three points: first, that in this period previous to the thirteenth century the practice existed in certain churches of anointing with but a single unction; secondly, that in this period there existed a wide divergence in usage in regard to the number of unctions employed and the parts of the body anointed; thirdly, that the anointing of the organs of the five senses did not become a well-established practice in the West before the eleventh century, while it never became the practice of the Eastern Church.

As regards the administration of Extreme Unction by a single unction, it is a well-known historical fact that in the period before the thirteenth century the practice of anointing with a single unction existed in widely separated Churches. In the Gregorian Sacramentary published at Rome by Sixtus V, we have an instance of this usage. The priest is directed to make a sign of the cross with consecrated oil on the head of the sick person, and to pronounce at the same time the form: "In nomine Patris et Filii et Spiritus Sancti sit tibi haec perunctio olei sanctificanti ad purificationem mentis et corporis." Evidence of the presence of this practice in Spain is afforded by an order for the anointing of the sick according

to the ancient Mozarabic rite. This order prescribes but one unction, which is to be made on the head of the sick person while the following form is pronounced: "In nomine Patris et Filii et Spiritus Sancti regnantis in saecula, saeculorum. Amen." The Mozarabic rite was used in Spain and in what afterward became Portugal down to the latter part of the eleventh century. In Denzinger's *Ritus Orientalium* attention is called to the fact that in the ancient Coptic Church Extreme Unction was administered by one unction made on the forehead. In the liturgical remains which have come down to us from the ancient Celtic Church we find three orders for the administration of Extreme Unction which are among the earliest rituals for this sacrament preserved. In none of these is there any mention or suggestion of a multiple anointing. In fact, no more than one unction is called for by the single short form used in each. Finally, as Dom Chardon noted in his *Histoire des Sacrements* nearly two centuries ago, we have some very early examples of the administration of Extreme Unction by a single unction. St. Eugene, for example, as we learn from his acts, was anointed only on the breast. St. Eugene (Eoghan), Bishop of Ardsrath (modern Ardstraw in the diocese of Derry), died about 618.

These citations are sufficient to illustrate the use in certain Churches of the single unction. Let us now turn to some instances of orders for Extreme Unction from the period under consideration which prescribe several anointings. It will be noticed how the number of unctions used and the parts of the body anointed vary in the different orders.

The rite of Extreme Unction in the Gregorian Sacramentary as edited by Menard prescribes that the following parts of the body be anointed: the neck, the throat, and the place between the shoulders; also the breast or the place where the pain is centred. After the form and other prayers this note is added: "Many priests anoint the sick person also on the five senses of the body." Remark that here the anointing of the senses is set down only as a supererogatory action. An order of the Church of Tours found in a tenth-century manuscript quoted by Martene, calls for the same unctions as the above, but it does not add the note concerning the practice of those priests who anoint also the senses. According to an ancient codex of

the Catalonian Church, the unctions are to be made on the breast, shoulders, head, hands, and feet.

Father Kern, S.J., in his invaluable *Tractatus de Extrema Unctione* calls attention to the fact that we possess a number of ancient orders for this sacrament which do prescribe several sense unctions, but omit one or more of the five senses. For instance, a ninth-century order given in Martene's collection of ancient rites for this sacrament directs that the following parts be anointed: the eyes, ears, lips, neck, shoulders, breast, hands and feet; also the umbilicus, or the place where the malady is seated. Remark that the unction of the nostrils is omitted. Of the same type is the order for Extreme Unction found in the ancient *Codex Ratoldi*. The minister is directed to make the unctions on the ears, nostrils, lips, breast, shoulders, hands and feet. The unction of the eyes is not prescribed. Launoy calls attention to the fact that the last of the seven unctions prescribed in the Decree to the Armenians, the unction of the loins, is not found in the earliest extant orders for this sacrament.

Turning to the practice of the Eastern Church, we find there also differences in the rites used. However, the Greek orders for Extreme Unction agree in manifesting that the anointing of the organs of the five senses was never commonly used in the East. According to a ninth-century order contained in Goar's *Euchologion*, only the forehead, the ears, and the hands are to be anointed. Contrast with this the following account of a rite for Extreme Unction used among the Greeks before the schism, which is given by Theodulphus, a ninth-century bishop of Orleans. "The Apostles in anointing the sick with oil made no more than three crosses upon them; whence the Greeks, following the tradition of the Apostles, make likewise but three crosses, forming each cross from the head to the feet and, transversely, from the right hand across the breast to the left hand." As already remarked, the practice of anointing the organs of the five senses never made any headway in the East. Those Eastern Uniats who follow this practice at the present day have simply borrowed it in recent times from Rome. To-day the Greek Schismatics anoint the forehead, nostrils, cheeks, mouth, breast, and hands; or at times only the forehead, chin, cheeks, and hands. The parts

anointed in the Russian Church are the forehead, nostrils, cheeks, breast, and hands.

From the foregoing citations from the mass of evidence available in regard to the number of unctions used and the parts of the body anointed, it is apparent that the practice of the earlier centuries stands squarely against the contention of thirteenth-century theologians that the proximate matter of Extreme Unction consists essentially in the unction of the five senses. Not only do we possess a number of ancient orders bearing witness to the fact that the usage existed in certain Churches of anointing with a single unction, but the oldest extant orders manifest that there was wide divergence in practice in both West and East in regard to the number of unctions and the parts anointed. It is only in the eleventh-century orders that we mark the gradually increasing tendency to include the unctions of the five senses, even though unctions prescribed in other and older orders are omitted. We know that the anointing of the five senses was the more common but not the exclusive practice in the Western Church in the time of St. Thomas. We know, too, that it did not become universal in the West until the seventeenth century. But we find it impossible to say exactly when this usage became well established. Benedict XIV thinks it can be doubted whether the custom was well established or not even in the eleventh century.

Such, then, was the varying practice in regard to the proximate matter of Extreme Unction down to the thirteenth century. In all this time very little attempt had been made to formulate a scientific definition of a sacrament or to describe its essential elements. This was to be done in the time of the Schoolmen. In the thirteenth century, under the influence of Aristotelian Philosophy, systematic sacramental theology took form. The Scholastics, however, did not write as historians or even from a thoroughly historical viewpoint. No particular need of their time impelled them to do so. The thirteenth century was an age of faith; theology was "*Fides quaerens intellectum*"; the sacraments were universally accepted; no one questioned their historical foundation. Hence it was only natural that the Scholastics, in formulating their theological opinions on the Sacraments, should have depended to a great extent on the facts of existing sacramental practice. It was

likewise only natural that the Hylemorphic Theory, once accepted, should have led to excessive conclusions on the unchangeable character of the matter and form of the Sacraments.

By the thirteenth century, as we have seen, it had become the common practice of the Western Church to confer Extreme Unction by anointing the organs of the five senses. Arguing from this practice, with which they were familiar and which they assumed to have existed always, the Scholastics not unnaturally concluded that the unctions of the five senses were essential. St. Thomas, in his Commentary on the Fourth Book of the Sentences of Peter Lombard and in the Supplement, gives clear expression to the fully developed Scholastic teaching concerning the matter and form of Extreme Unction. As regards the proximate matter, the organs of the five senses are to be anointed, and this, says St. Thomas, "*quasi de necessitate sacramenti*". He adds that, by some the feet and reins are also anointed. The reason why the unctions of the five senses are required he finds in the fact that "the principles of sinning in us are the same as the principles of acting; furthermore, the first principle of human operation is to know, and all our knowing has its origin in the senses; therefore the organs of the five senses should be anointed". Albert the Great, St. Bonaventure, and Duns Scotus teach likewise the necessity of the unctions of the senses; they do not distinguish whether the necessity is "*necessitas sacramenti*" or only "*necessitas praecepti*".

This teaching of the great Scholastics in regard to the proximate matter of Extreme Unction describes the more common practice of the Western Church from the thirteenth century onward. It became consecrated, as it were, by being incorporated into what is generally known as the Decree of Eugene IV to the Armenians. This decree, which is in fact a summary of a chapter of the *Opusculum* of St. Thomas "*De Articulis Fidei et Sacramentis Ecclesiae*", was drawn up at the Council of Florence when the Greeks had left the Council and the Armenians had expressed a desire to be reconciled to the Holy See. It was directed to the united Armenians, and not to the whole Church. Although it commands the highest respect, it has not the value of a conciliary definition, nor

does it impose itself on our faith. It gave, however, a practical exposition of the Western teaching of the time in regard to the Sacraments. Concerning the proximate matter of Extreme Unction the decree says: "The sick person is to be anointed on these places: on the eyes on account of sight, on the ears on account of hearing, on the nose on account of smell, on the mouth on account of taste and speaking, on the hands on account of touch, on the feet on account of walking, and on the loins on account of the pleasure there existing."

Not till after the sixteenth century would it be seriously asserted that the practice thus set forth in the Decree to the Armenians was not the general usage of the Western Church in centuries gone by. It was the historico-theologians of the Counter-Reformation period who were to present this new contention. They were to bring forward the historical facts we have just reviewed, to prove that the practice of their day, which was the only valid practice according to the opinion of Scholastic theologians, was by no means the general practice of past centuries either in the East or in the West. It was the Protestant Reformation that gave the impetus for the new historical investigations into the Sacraments.

In the sixteenth century Extreme Unction, as well as the other Sacraments, was attacked by the so-called Reformers. Just after the end of this century the Sacraments found able defenders in the two great Jesuit theologians, Bellarmine and Suarez, whose works were to have so deep an influence on the theology of succeeding centuries. Their teaching concerning the proximate matter of Extreme Unction was the teaching of the great Scholastics. Bellarmine, while affirming the necessity of the fivefold unction, called attention to the opinion of some who thought one unction sufficient; this opinion he rejected as "*singularis et minus tuta*". However, this reiteration of the Scholastic doctrine on the Sacraments with new precision and new force was not sufficient to meet the attacks of the so-called Reformers. The Sacraments were assailed on historical grounds, and these attacks caused Catholic theologians of the seventeenth century to leave for a time the field of Scholastic Theology in order to justify the doctrine of the Church by an appeal to history. The historical studies of men like Morin, Launoy, Martene, Goar, and Chardon completely

vindicated the sacramental dogmas as contained in the Church's definitions. But at the same time they brought to light many facts concerning the Sacraments hard to reconcile with certain theological opinions long accepted in the Schools.

The problem in regard to the proximate matter of Extreme Unction created by the findings of historical research was this: How can the fivefold unction be held necessary for validity in face of the historical facts that the unctions of the senses were never in general use in the East; that striking differences existed in the early Western Church in regard to the number of unctions and the parts anointed; and that, finally, the practice of administering this sacrament by a single unction existed early in the West? As we have seen, the historical facts from the period before the thirteenth century made it very difficult to defend the Scholastic doctrine requiring the anointing of the five senses. Nevertheless, many theologians of the seventeenth, eighteenth, and nineteenth centuries, yielding to the tradition of the Schools and passing over the facts of history, continued to defend the Scholastic view. That the opposite opinion was also probable was asserted by not a few theologians, among them Sylvius, Serarius, Becarius, Estius, Juenin, and Tournely.

In the middle of the eighteenth century, the probability of the opinion that one unction sufficed for validity was admitted by two theologians whose teaching exercised a very great influence during the latter half of the eighteenth century and during most of the nineteenth, Billuart and Benedict XIV. Billuart defended the opinion that the five unctions are essential for validity, but he admitted that the contrary view was probable and as such could be followed in case of necessity. Benedict XIV asserted the probability of the view requiring but one unction and affirmed that this opinion rests on a most valid foundation. He cited the fact that the rituals of certain Churches, for example the *Pastorale Mechliniense*, permitted the use of the single unction not only in necessity but also in times of pest or in cases of contagious diseases in order to avoid the danger of infection. In concluding his treatment of this controverted question he directed that "since the Holy See has not decided the matter, no bishop should venture to decide it in his synod; but pastors are to be admonished that

when it is prudently feared that the person may die before the fivefold unction can be carried out, they are to anoint with a single unction, using a general form”.

This represents the common teaching in this regard throughout the last century. The safer opinion requiring the unctions of the five senses was to be followed always, except in case of necessity. Moreover, when the sacrament was conferred by a single unction, the unctions of the five senses were to be immediately added *sub conditione*, if the person continued to live, on account of the doubt about the validity of the single unction.

The doubt in regard to the essential proximate matter was removed and the long controversy settled by a decree of the Holy Office of 25 April, 1906, which decided that in case of necessity a single form is sufficient. The text of the decree is as follows: “Cum huic Supremæ Congregationi quaesitum fuerit ut unica determinaretur formula brevis in administratione sacramenti Extremæ Uctionis in casu mortis imminuentis, Emi ac Revmi Patres Inquisitores maturrime re perpensa præhabitoque Revmorum Consultorum voto decreverunt: in casu veræ necessitatis sufficere formam: Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.”

There was at first some questioning as to the exact meaning of the decree, but this soon gave way to the following interpretation which is now all but universally accepted. The decree speaks only of the form, but it evidently supposes the use of that form with one unction. By a single unction the words of the form “Per istam” are fully verified. The decree cannot mean that the single unction is valid only in cases of necessity; for if one unction is sufficient for validity in any case, it is sufficient in all cases; but its use would be gravely illicit except in case of necessity.

This interpretation of the decree expresses the teaching of Lehmkuhl, Noldin, Gennari, Sebastiani, Pesch, Ferreres, Tanqueray, Kern, Sabetti-Barrett, and of the article on Extreme Unction in the *Catholic Encyclopedia*. Father Slater, S.J., is the most prominent of the few theologians who still deny that the single unction is certainly sufficient for validity. To say the least, his teaching is singular. Since it has against it the entire weight of historical evidence and the almost unbroken

phalanx of theological authority it may well be disregarded in practice.

Since one unction is sufficient for validity, the unctions of the five senses should not be added after the sacrament has been conferred in case of necessity by a single anointing. This, too, is the teaching of nearly all theologians to-day. To admit the validity of the single unction and yet permit the addition of the unctions of the senses would be inconsistent. Such a subsequent anointing would mean conferring the sacrament a second time; and the Church does not at present allow Extreme Unction to be conferred twice in exactly the same danger of death. This reason makes it unlawful to add the unctions of the senses on the plea of wishing to give integrity and completeness to the sacramental rite. Even though the added unctions be conditional, they are illicit because unnecessary. In this regard the testimony of the Roman Ritual is often cited. The Ritual gives the short form to be used in necessity and affirms that it is sufficient. It makes no provision for the addition of the usual unctions in case the person lives longer than expected. Surely such an omission would be incomprehensible if the short form were doubtful and the addition of the usual unctions a matter of obligation.

During most of the nineteenth century there was a tendency among theologians to set the tradition of the Schools above positive and historical theology; but the revival of historical studies in the latter part of the century brought into prominence anew the historical concept of the Sacraments. Nearly all theologians of recent times accept this concept and admit that certain traditional opinions of the Schools in regard to the Sacraments must be revised in the light of history. Indeed this is precisely what the Holy Office itself did by the decree of 25 April, 1906, giving a short form for Extreme Unction. The change in teaching and practice effected by this decision was merely a return to the usage of earlier centuries when a single unction was recognized as sufficient. The foregoing review of the history of the proximate matter of Extreme Unction indicates how solid was the foundation for that decision and how impossible it is to give to the decree any other interpretation than the one accepted by the great majority of theologians to-day.

JOHN J. LYNCH.

Boston, Mass.

SCHOLASTICISM AND MODERN PHILOSOPHY.

PHILOSOPHY in its traditional meaning is Metaphysic. In other words, it has always been considered the object of philosophy to penetrate with the aid of reason and speculation into the recesses of reality, to advance beyond the knowledge afforded by sense perception of individual things; in a word, to give a rational account of the very nature of things and their relations: "scientia per ultimas causas." The desire of reaching these depths inspired the Schoolmen, and Scholasticism represents the results of their collective philosophical inquiries into the nature of things and phenomena. Now, Scholasticism finds itself opposed by what we may rather vaguely call Modern Philosophy in respect to its fundamental aim and its body of doctrines.

Modern Philosophy is not one well defined system of thought. There are systems upon systems irreducible to one another, ranging all the way from Hegelian Idealism to the workaday Pragmatism, and the diversity of 'isms is so rich that some sober minds have spoken of it as being the bankruptcy of all philosophy. It were a miracle, if each and every one of these systems were hostile to Scholasticism on every point. This is, of course, not the case. There are agreements, in spite of the general opposition in every department; and it must be said to the credit of Scholasticism that the agreements usually represent a return to doctrines never relinquished by the Schoolmen. Professor James styled Scholasticism the college-bred sister of common sense. This is the best distributed commodity in the world, and if it continues to assert itself among the adversaries of the "old views" as it has done for the last several decades, we shall see the agreements on individual questions grow even more numerous. Complete agreement does not, however, appear at all likely, if we look to the underlying convictions of Modern Philosophy. Here we face an attitude, a general tendency or a preconceived *Weltanschauung* which cannot be overcome by any one discovery, and which on the contrary most awkwardly puts off the day of reconciliation indefinitely. For Modern Philosophy is either professedly anti-intellectualistic and anti-speculative, because it pretends to be anti-metaphysical, or it labors in the service of pantheism, where fancy

carries speculation far beyond the control of logic and intelligence. It is a matter of Scholastic faith, which faith is founded on the facts of common sense, that modern thought can escape rational inanition only on condition that it revert to the ancient conviction that human endeavor is not limited in its research to the things that can be measured and weighed, and that speculation can be fruitful only so long as it respects the verdict of common sense which stands for separateness and individuality of substance.

But why, we may ask, has modern thought turned its back on Metaphysic? Historically speaking, Modern Philosophy is the descendant, not of Scholasticism, but of the empiristic philosophy of Bacon and of the intellectualistic system of Leibnitz. Of the two the empiristic strain is by far the stronger, because it received substantial aid from the experimental sciences which flourished so exuberantly in the nineteenth century and which matured the marvelous results of "Science." The scientific successes which will remain the boast of our times so fully vindicated the inductive methods of Bacon that philosophers could not resist the temptation to apply them also to the problems of philosophy, which speculation had failed to advance in hundreds of years. The lure of empiricism still holds philosophy captive, but we believe that it cannot successfully continue to do so, for the empirical methods, in spite of their success in science, do not satisfy our craving for knowledge, and the exclusivism shown toward speculation is by no means justified. The fact is that the natural sciences do not explain in their own name anything. The physicist, the chemist, the biologist, and the rest observe what can be observed; they experiment and classify their results and express the constantly observed behavior of things in so-called laws, which may or may not be correct and are never immutable, because they are formulations of experiences and are not born of absolute necessity. Where the highly refined instruments of observation fail, the constructive mind of the scientist postulates realities, which again may or may not exist, such as ether, atoms, electrons, etc. Thus it is seen that even the purely scientific mind is not content with classification and description of phenomena, with mathematical formulas and statistics of the observable, but that it goes beyond them to fathom the unseen and so un-

consciously slips into an inductive metaphysic. If these methods prove insufficient in the realm of concrete experience, they utterly fail in the exploration of the unseen reality.

Beyond the reaches of experiment lies the field of philosophy, as the Schoolmen have always held. When the atom or electron is reached, the speculative mind would know its very nature. Is it simple, homogeneous? It moves. Movement may be measured by the scientist; but what movement is and what it implies will never lie revealed to the finest instruments of the scientist. Causality, substance, spiritual soul, life, and a host of other questions baffle the inductive methods of research and they remain by all rights the legitimate objects of metaphysical knowledge.

A further reason for the predominance of the empiristic attitude in modern thought lies in the fact that it is an extreme position marking the limit of a reaction against the exaggerated form of intellectualism as exemplified in the philosophy of Hegel. Wolff and Kant had already made the unfortunate discovery that we have two instruments of knowledge: sense and intellect. In the philosophy of these men those two means became absolutely divorced from each other, whereas they really constitute the two elements of one cognitive faculty. The Scholastics held in highest esteem the dictum often ascribed to Locke: "nil in intellectu quod non prius fuerit in sensibus," and they never pretended that the intellect could make out anything about the universe of realities independently of sense cognition. Analysis did lead them to the recognition of a real distinction between sense and intellect, but they never reached the extreme view of Wolff, namely, that the two are separate means of cognition, no more than that matter and form in material things could exist apart from each other, because they are really distinct elements of a thing.

Of this *proton pseudos* of modern philosophy the system of Hegel was begotten. Hegel attempted the prodigious feat of deducing logically with the aid of intellect alone our entire stock of knowledge of reality. He constructed a real world *a priori*, which, alas, in many respects bore little resemblance to the world known to science, and with the growing prestige of the natural sciences, which was entirely warranted by the results achieved, the cultivation of intellectualistic philosophy

of the predominantly Hegelian variety had to diminish. Experiment replaced empty speculation. "Science" assumed the rôle of tutor to philosophy, and the early empiristic impressions wrought upon it were bound to tell in the course of time. The work of Galton and of Fechner, the philosophy of John Stuart Mill, of Spencer, and the vast host of modern psychologists fell almost completely under the spell of the inductive methods. We may say that this is human, and so it is, but it is also unnatural and from the point of view of philosophy most lamentable.

It is interesting to note that modern philosophy of the empiristic or positivistic type is hostile to Scholastic thought only in so far as empiricism represents an excess. The sense of reality and the seriousness of philosophic inquiry, which had been the outstanding characteristics of the Schoolmen in the earlier centuries, have preserved subsequent generations from the temptation to construct with insufficient material an elaborate system of thought which can boast only of coherence and esthetic appeal, such as the system of Hegel. Scholasticism looks to reality, where it finds its problems. Once the real truth is known, it will be found that the sciences have not a stronger ally than Scholasticism when properly understood. And it must be so. For, whatever the pretensions of modern thought may be, the scientist in all his research starts with what is termed the naive-realistic assumption that there is a real world upon which his mind is to work. He does not countenance the doctrine of Solipsism, according to which each man becomes a law unto himself, an isolated individual; he does not hold that the external world is the product of his mind, projected somehow outside himself for no known reason; that movement is unreal or that there is no abiding substance. These modern doctrines would render all his efforts at control of natural forces and the establishment of physical and chemical laws utterly ridiculous. The scientist, like the Schoolman, is guided by common sense.

In so far then as modern philosophy repudiates the idle deductions of the subjectivistic systems we are in hearty accord; our fundamental dissension concerns the metaphysical realities, which, we believe, are not the fanciful assumptions of idle minds. Philosophy will inevitably come back to them as it

becomes increasingly apparent that empiricism cannot give a satisfactory account of the phenomena known to science. We know, for instance, that the efforts to construct a psychology without a soul have failed. Crass materialism tried to accomplish it by saying that thought is the secretion of the brain, as the bile is that of the liver. This solution is to-day given up as being all too crude and impossible. A more refined empiricism taught that the soul is for the psychologist a "stream of consciousness". Here the difference between mind and matter is frankly recognized, but the substantiality of mind is reduced to movement. When we demand an explanation of the facts of memory, of consciousness, judgment, without an abiding mind, we are answered with an irrelevant metaphor: "One conscious state, the present one, falls heir to all that the preceding one possessed." How one moment can inherit another with all that it holds, instantly to disappear itself, is a "metaphysical" question, and therefore of no real importance. The metaphor will serve as a convenient cover to hide the multitude of unwelcome facts, at least for the thoroughgoing empiricist; but the metaphysical problem remains. These solutions strengthen the position of Scholasticism. Experimental psychology so far has not unearthed one sober fact which would warrant the surrender of the traditional verdict that there is in man a spiritual, substantial being called soul. On the contrary, the more carefully the phenomena of consciousness are scrutinized, the more it becomes evident that Aristotle and the Schoolmen were fundamentally right. Corroboration comes unsought from the side of the moderns. Professor Ladd, for example, clearly sees that the physical law of the conservation of energy finds no application in the world of psychic phenomena, that the brain is not identical with soul, that there is a real interrelation of a causal nature between body and soul or mind, and that the mechanistic explanation of soul activity is hopelessly incompetent to explain anything.

The important thing however is not that this or that psychologist, unwittingly perhaps, supports the Scholastic conception of mental life, but that modern psychology is finding its way back into metaphysic, the very basis of all philosophy. Psychology is the open doorway to philosophy and many there are who are making extraordinary efforts to keep from enter-

ing it. Consciousness is forever asserting itself as being manifestly above the things of sense, and the modern psychologist must accept it or renew his first act of unbelief. And, even in this act of the will there stands the Ego speaking for itself with the honest conviction of thousands of years.

Some modern Scholastics have looked askance on the cultivation of this "new" science, principally because the preachers of a wild and dogmatic materialism had heralded it as the perfect weapon with which to batter down ancient superstitions fostered by an antiquated system of metaphysic. These early sanguine hopes are shattered and Materialism is gone from respectable society. We do not mean to imply that the endeavors of the experimentalists have been futile. They have afforded valuable statistics, and scientific observation has brought out minute details which ordinary introspection would probably never have raised to the dignity of an established and general truth. Facts have always been the starting-point of a rational philosophy. It is of the greatest importance to know exactly how a deliberate act is concretely placed or a concept formed, to know the whole phenomenology of cognition, volition, and emotion, if only for the purpose of making it clear that all conscious elements of a sensory nature taken together do not suffice to explain consciousness and the higher mental activities. This means that Metaphysic comes into her own. It may be doubted whether modern philosophy will ever accept the theory of the *intellectus agens* and *possibilis* in their traditional meaning; but it must recognize that their equivalent must be found. While the experimental psychologist preaches with religious fervor the vanity of all metaphysic, the still small voice of reason continues to call for it.

If the facts of experimental psychology seem to give hope of an ultimate reconciliation between Scholasticism and modern thought, there is another obstacle in the way of an understanding which may prove insurmountable—the preconceived *Weltanschauung*. Behind all the individual modern theories and explanations that so rudely shock our native good sense there lies a *Weltanschauung* solidly entrenched and resting on a will to believe what reason cannot approve. It manifests itself sometimes very directly in the preface on modern works, and it invariably takes the form of a warm and almost im-

patient protest against the medieval conception of a soul, which in some mysterious manner directs and controls our volitions and cognitions. Some writers on psychology confine their attention to the experimental work and profess not to venture into the field of metaphysic, declaring that they have to do with the measurable and observable, and yet they feel that they would be delinquent to their duties as good empiricists, if they did not at least in passing pay their respects to Hume "who forever destroyed the notion of substance." Such is the power of prejudice.

Of course, the Schoolmen too have a *Weltanschauung*, and we can admit that it is the life and breath of Scholastic thought. The modern philosopher knows this and we continually have it dinned into our ears, that a Catholic cannot be a true scientist, because he is not *voraussetzungslos*. The late Professor Paulsen was especially insistent—for example, in his *Philosophia Militans*—that the Catholic is shackled by an Infallible Authority and the interests of his Church, and therefore is not free to accept sincerely the verdict of science. In the same volume he exalts Kant as the philosopher of Protestantism, the exponent of the Reformation. Mountain upon mountain of facts refuting the conclusions of Paulsen would not shake his Protestant *Weltanschauung*. Our own deepest conviction is the Catholic Faith, which we consider far more valuable than all the philosophical systems and niceties. The existence of a personal God, the immortality of our soul, etc., are facts of transcendent truth and importance and we should never accept a philosophy which makes faith in these truths impossible. We are however fortunate in that these truths are also revealed. They are not the creations of our wishes, but a strong help given by Him who has made and adjusted our reason and intelligence to the cognition of truth. The same cannot be said of modern philosophy.

Are we not then surrendering our rights to be heard before the tribunal of reason, if we accept certain doctrines as settled for us by Revelation? Are we not just as unscientific as, for instance, the materialist who finds that a spiritual soul is a marplot in his psychology? Of course not. Whatever the faith of the Scholastic may teach him, he does not appeal to Revelation to prove his views. Starting with facts of experi-

ence and guided by reason he establishes on scientific or philosophic grounds the thesis he defends and is willing to rest his case on that basis. His course is absolutely logical. The materialist and the idealistic pantheist, however, while they recognize only reason and experience as sources of knowledge, accept a *Weltanschauung* which finds no vindication before the bar of reason. With them an unreasoned supposition, and not divinely revealed truth, tries to bend the facts of experience and of consciousness into the narrow frame of their *Weltanschauung*, instead of listening to the conclusions reached by the facts. It is unreasonable to declare that there is no spirit, no hyperphysical soul, before the facts are known. So much the worse for the facts; but they have so far proved more stubborn than the modern more or less plausible theories and obscure explanations.

It is unavoidable that the diversity of philosophical opinion be great, as in fact it is in modern philosophy, if the facts must follow the explanation dictated by an unreasoned attitude, and the rational methods must give way to dogmatism. And so it is indeed. Trendelenburg says that some of the modern philosophers would blush with shame, if they saw their doctrines presented in the sober form of the much maligned syllogism. Ebbinghaus, we think, is a fair representative of them. His *Abriss der Psychologie* is considered a standard work, and yet, beside the really admirable observations covering the study of the nervous system, beside the minute and painstaking description of the physiological processes that accompany the psychic activities, there runs a current of superficiality, with a lack of critical thought, which more than justifies the remark of Trendelenburg. Spinozistic monism has conquered the psychologist, and the *selbstständige Seele* must go. The soul, he argues, cannot be conceived as an independent, spiritual substance, totally unlike matter and space, because of the localization of functions on the cortex of the brain. If the soul is conceived as an independent substance acting on the brain and being acted upon it, it is necessarily material. But he will not be a materialist, but a Spinozistic monist, and he therefore identifies brain and soul and makes them one being, which is conscious of self and of other beings. With this his rational demands are satisfied. Turning his attention to the traditional concep-

tion of the soul, which of course is hopelessly antiquated, he finds that it will not square with the principle of the Conservation of Energy. We might argue, as many have done, that this principle is a physical and not a psychic law; but Ebbinghaus shuts off all means of escape by an appeal to the experiments of Atwater. This scientist experimented on five educated subjects and found that the amount of heat given off by the organism, when doing mental work, stands in direct proportion to the amount of nourishment taken in: hence there is no room for independent, substantial souls. If further proof were needed, he reminds us that it does not follow that there are such souls, because he cannot positively show that they are not somewhere in the brain playing "spooks." The alternative, therefore, stands: the dogma of Monism.

This method of philosophizing is by no means a peculiarity limited to Ebbinghaus: it is an affliction of Modern Philosophy of the anti-metaphysical variety. What is "modern" about it? The attitude is as old as Democritus and Epicurus; the conclusions are certainly older than Scholasticism; the psychological facts are as ancient as the human race, and there remain only some physiological phenomena and their measurements, which in no way demand a departure from the Scholastic doctrines. Critical examination of these phenomena rather leads back to Scholasticism.

If we have confined our attention in the foregoing remarks to the study of psychology, it is because psychology was supposed to undo Scholastic metaphysic definitely. We have nothing to fear from it and dare expect to see it become a strong support of our fundamental views. Irresponsible dogmatizing, loose reasoning and equivocation cannot lead to permanent results in any branch. That is why the hardheaded scientist passes round the 'isms and relies on common sense; he ought to prove our strongest ally.

As for the materialistic and pantheistic attitude, there we are helpless; reason is outmatched when pitted against feeling and prejudice.

A. W. CENTNER.

Columbus, Ohio.

PRIVILEGES ATTACHED TO THE SCAPULAR DEVOTION.

AFTER a person has been enrolled in the Scapular of Our Lady of Mount Carmel by a priest possessing the necessary faculties and who afterward sends the name to be inscribed on the register of the nearest Carmelite Monastery or canonically erected Confraternity, the enrolled person shares in a rich mine of spiritual favors. This right to the indulgences and privileges and spiritual comradeship brings with it a corresponding obligation, that is, to be faithful to the rules and to live according to the customs and traditions of the Confraternity. The observance of rules and the living according to acknowledged principles suggest what the theologian would term *onera*, but, for the present at least, we shall call them obligations. In so far as the mere wearing of the Scapular is concerned, these obligations are of the simplest kind, and we shall term them general obligations. Later we shall see there are other obligations attached to the Scapular and those we shall name special obligations.

The editor of the *Decreta Authentica* mentions two general obligations, namely, that the wearer of the Scapular should have been enrolled by a priest who has the necessary faculties and uses the accustomed formulas, and secondly that the person enrolled should wear the Scapular always and in the proper manner.¹ As a matter of fact, there is only the one obligation for the wearer, since the first is the ceremony of initiation. Neither do I consider the necessity of living a Christian life one of the obligations of the Scapular, for that is an obligation on every one of the faithful even though the Scapular is never worn. Briefly, then, I may state the doctrine thus: to gain the promise made to Saint Simon Stock by the Blessed Virgin the wearer of the Scapular has one obligation, namely, to wear the Scapular in the prescribed way. That promise, as generally known, is that "all who die wearing the Scapular shall never suffer eternal punishment."²

¹ Obligationes confratrum ad supradicta consequenda: 1. ut quis S. Scapulare a sacerdote deputato cum solitis ceremoniis recipiat; 2. ut illud humeros portet; et si fuerit attritum, aliud sive benedictum, sive non benedictum absque alia nova cerimonia assumendum est. Nota ad Decr. Auth. p. 475. *Summaria*.

² Apparuit mihi cum grandi comitatu, et tenendo Habitum Ordinis dixit, "hoc erit tibi et cunctis Carmelitis privilegium, in hoc moriens aeternum non patietur incendium" (*Frag. Swanyngton*; cf. *Scapulare* B. V. M. p. 26, Romae 1915).

The element of quasi-predestination that seems to accompany this promise need not affright anyone, for the theology of the promise is sound and wholesome. Doubtless it may be, and has been, abused; but the faithful in general make no mistake as to the real value of the promise or its place in Christian life. I have no fear that the faithful will rush to a dangerous extreme in a devotion like that of the Scapular; as for the vagaries of individuals, all we can say is, What devotion, however sacred, is free from the pernicious influence of their misguided zeal? If we can pray for predestination, why not by works make our prayers more acceptable? One way to second our prayers is to wear the Scapular. The Scapular is not a necessary means to the attaining of this inestimable gift; at most it can never be more than a conditional means since the life of the wearer must be consonant with what the habit signifies and demands.

Although the wearer of the Scapular may live a sincere Christian life, the wearing of the Scapular is for him a real special grace, for it gives him another claim to the attaining of the end for which he is ever working.³ Should he have fallen away from his former loyalty to the devotion of the Scapular and turned aside into the paths of vice, the emblem of God's Mother that he still bears on his person, is a daily reminder of his dangerous state. Faithful comrades in the Confraternity do not forget him, and throughout the wide world prayers are ascending to God for the prodigal's return, and Mary the Mother of God will not forget him. The priest, whether he be missionary or parochial, can bear testimony to the many times he sees extraordinary changes of life without any seeming sufficient reason: sometimes these changes are at the critical hour that heralds the dawn of another world. Certainly, not all such changes can be attributed to the Scapular, but who would care to deny the devotion, so efficacious to inculcate confidence in the Mother of God, at least a share in some such changes?

³ Mais la persévérance finale dans le bien n'en est pas moins une grâce toute spéciale que la très sainte Vierge selon la promesse qu'elle a faite met toute sa sollicitude à obtenir aux membres de la confrérie." 11e partie, IV Section, p. 199, Beringer.

There is no mistaking what the great body of the faithful expect from the promise. For the sake of the promise itself it might be opportune to ask, What do those men think to whom we look for guidance when there is any passing doubt as to the place of our common devotions in the sphere of Catholic life?

Benedict XIV, one of the most learned of the Popes, writes: "Ac visionem quidem veram credimus, veramque habendam ab omnibus arbitramur";⁴ and, proceeding to quote one of the greatest hagiologists, if not the greatest, namely Papebrock, he endorses his remark anent the promise: "nihil quod improbare, se in ea visione reperisse, postquam legerat, quae scripsit Suvanington; de explicationibus, quas PP. Carmelitae tribuunt illis verbis 'In quo quis moriens aeternum non patietur incendium'", ita ait: "Ego in illis nullam video difficultatem. Ea enim Patres Carmelitae tam commode exponunt ut facile evadant omnem justam reprehensionem; neque nata sint (sicut calumniantur nonnulli) stolidam fiduciam ingerere peccantibus adipiscendae salutis, quomodocumque ducatur vita".⁵ The greatest of all controversialists, since the time of the Fathers, was deeply attached to the devotion of the Scapular; indeed it was he, Cardinal Bellarmine, who wrote the lessons for the Feast of Our Lady of Mount Carmel in which is related the doctrine contained in the Sabbatine Bull.⁶ What historical value we may attribute to the story told of the deciding factor in the issuing of the decree of the Roman Inquisition of 1613, it is not for us at present to discuss: it is related that one of the Cardinals engaged on the Commission on the morning when the Committee of Cardinals was about to give the decision as to the value of the Sabbatine Privilege, happened to be in the church of the Discalced Carmelites, La Scala, and he picked up a breviary in which he read the words of the lessons written by Cardinal Bellarmine. After reading the testimony of the greatest genius of his age, the Cardinal at

⁴ Benedicti XIV Pont. Opt. Max. olim Prosperi Card. de Lambertinis, *De Festis Domini Nostri Iesu Christi Beatae Mariae Virginis et quorundam sanctorum*, Romae, MDCCLI, p. 476, *De Festo B. V. de Monte Carmelo*.

⁵ Responsiones ad P. Sebastianum a S. Paulo par 2, ad art. 20, n. 18. Cf. *De Rev. Accusatio II*, n. 28 ad XX, necnon n. 19-25.

⁶ Carmelite Breviary under Feast of Solemn Commemoration of Our Lady of Mt. Carmel. Lessons IV, V, VI, praesertim VI, incipit: "non in hoc tantum, etc."

once made up his mind as to the attitude that he should adopt in the light of this new evidence.⁷ I give the story for what it is worth; nevertheless the underlying fact is beyond doubt, that Cardinal Bellarmine was an earnest advocate of the Scapular devotion.

My one idea in giving the above testimonies to the Scapular and its promise is to disabuse the minds of some who have thought that both the Scapular and its promise were food for the minds of the simple alone amongst the faithful. Those who have to deal with converts have the difficult duty of inspiring respect for the Scapular devotion as well as the other common devotions of the faithful, whilst it must be impressed on them that there is no obligation either to wear the Scapular or to accept the history of it. The common devotions so universally appreciated can be compared to the warm kiss of a mother; the relationship between mother and child is there without any such expression of love; nay more, there are natures that never feel the need of such expressions, natures that would consider any expression of the kind as sheer weakness. On the other hand, there are natures that look for such expressions, natures that without them should wither and die, but having once felt the warmth of a mother's kiss will rise to sublime heights so as to be worthy of a mother's love. One must not expect to find the common devotions of the faithful duly appreciated outside the fold of the Church; one must not try to measure one's appreciation of these devotions according to the standard of those outside the Church.⁸

Thus far I have endeavored to show the manner in which the promise of the Scapular has been received among the general body of the faithful, and it only remains briefly to remind my readers of the explanation on which their acceptance of it is based.

⁷ It certainly is not the modern way a Cardinal goes to a Congress. It seems an impossibility that any Cardinal on such Commission could be ignorant of Cardinal Bellarmine's work.

⁸ It may be remembered that Monsignor Benson's *Confessions of a Convert* contains a passage informing us that one of the obstacles he had to overcome was the popular devotions to the Blessed Virgin. One is hardly prepared for the passage taken from the *Life of Cardinal Vaughan* by Snead-Cox: "What could reach their hearts? Fewer repetitions of the Rosary, and instead the reading of the New Testament with unction in the Schools had been a plan mooted by Cardinal Manning." Vol. I, p. 480. One could scarcely conceive a more erroneous idea of the use as well as objective of the Rosary.

Beringer quotes at great length Benedict XIV, who likens the promise to certain passages of Scripture which taken in and by themselves would convey a meaning totally opposed to their real and true meaning: for instance, "a man is justified by faith," "we are saved by hope," but neither faith by itself, nor hope by itself, is sufficient for justification or salvation; something more must accompany the one and the other.⁹ In a similar manner the wearing of the Scapular, by itself and in itself, is not sufficient; and what is wanting has been indicated by the Saint to whom the promise was made: "Make sure your vocation and practise good works".¹⁰ Cardinal Bellarmine explains the efficacy of the Scapular in much the same manner.

The wearers of the Scapular who desire to obtain the spiritual benefits of the Sabbatine Privilege have other obligations which I have already called special obligations.¹¹ The fact of wearing the Scapular of Our Lady of Mount Carmel, without, at the same time, complying with the obligations required by the Sabbatine Privilege, gives one no right to the spiritual benefits contained in the Bull. To avoid all semblance of controversy, I shall, in a few words, give what is generally received by those who wear the Scapular as the Sabbatine Privilege; neither shall I turn to a defence, much less to an attack. In order to preserve this state of neutrality, I shall content myself by quoting the words of the Roman and Universal Inquisition, which, under Pope Paul V; gave the following decision when the question had been hotly discussed in more than one country of Europe.¹² "It is lawful for the Carmelites to preach that the faithful may piously believe in the succor promised to the Brethren themselves and also the members of the Confraternity of the Blessed Mary, Virgin of Mount Carmel, namely, that the Blessed Virgin will assist by her continual intercession, suffrages, and merits, and also by her special protection, parti-

⁹ *Les Indulgences*, 11e partie, IVe Section, p. 197. Cf. *De Festis*, p. 477.

¹⁰ Fragmentum Swanynghoni apud Cheron; cf. *Scapulare B. V. M.*, Roma, 1915, p. 26.

¹¹ Cf. *Obligaciones particulares pro consequendo privilegio Bullae Sabbatinae*, Decr. Auth. Summaria, p. 475, nota.

¹² Amongst the objections was one from the King of Spain through the keeper of the royal exchequer that the abstinence commanded by the Sabbatine Privilege deprived the Portuguese treasury of 30,000 scudi per annum. The decree of the Inquisition was published 20 January, 1613.

cularly on the Saturday after their death (which day has been dedicated to the most holy Virgin by the Church), the souls of those Brethren and members of the Confraternity who depart this life in charity and who whilst living on earth have worn the Habit, observed chastity according to their state of life and who shall have recited the Little Office,¹³ or if they know not how to read, shall have observed the fasts of the Church and shall have abstained from flesh meats on Wednesdays and Saturdays (unless the Feast of the Nativity of Our Divine Lord is celebrated on that day)." In these few words we have the object of the Privilege, and also the obligations incumbent on those who wish to participate in the spiritual fruits.¹⁴

Those who can recite the Little Office of the Blessed Virgin are bound to do so, but the fulfilling of the obligation is rendered easy by the permission given by the Sacred Congregation, namely, that the Little Office may be recited in the vernacular, that is in the spoken language of the member of the Scapular Confraternity. The Latin was of obligation in the beginning at every recital of the Little Office, whether in public or in private, and is still retained for any recital that partakes of the nature of a public expression of the Church's worship, that is, when the Office is recited in choir, or what is equivalent to choir. This is easily understood, since the language of the Church is the Latin idiom. An exception is made in the case of those languages peculiar to the rites approved by the Holy See; the wearer of the Scapular can obtain the Sabbatine Privilege by the recital of the Office in such languages.¹⁵

As has been remarked before, the Office originally intended to fulfil the obligation of the privilege was the Divine Office; hence, it is scarcely necessary to add that all priests and all religious who are bound to recite the Office in choir, or in private, can gain the privilege by having the intention of so

¹³ I have copied "the Little Office" as in the decree, but in the institution of the Privilege it was really the Divine Office.

¹⁴ Fr. Zimmerman, one time, wished to trace the origin of the word *Sabbatine* from *Subito*, hence corrupted into Sabbatine, since the help of the Blessed Mother is to come *Subito* after death. The derivation does not seem to have pleased anyone.

¹⁵ S. Cong. Indulg. 14 June, 1901. *Acta Sanctae Sedis* (1901-1902), p. 120; also Decr. Auth. p. 369.

doing, whilst engaged in the recital of the Office to which they are obliged. This is equally applicable to nuns who recite the Office, either from obligation or custom. Neither must it be forgotten that when the Office they recite is the Little Office (and it matters not whether they are bound to it or recite it for private devotion), they can gain the Sabbatine privilege by uniting that intention with any other they may have. Here, it may be remarked that a dispensation from the Office does not mean a dispensation from the requirements of the privilege; neither does the fulfilling of the conditions of the dispensation mean the fulfilling of the requirements for the privilege. The obligation of the Little Office or the Divine Office may be commuted by the confessor of the person, as we shall afterward see.¹⁶

The decree of the Inquisition provides for those who cannot read and substitutes for the Office abstinence on Wednesdays and Saturdays and at the same time a faithful observance of the fasts of the Church. If the Feast of the Nativity falls on any of the days, then there is no obligation to the fast or abstinence.¹⁷ In some countries, because of special circumstance the Holy See had dispensed with the obligation of fast and abstinence on Fridays. Arising out of this legislation came misgivings as to the position of those who wore the Scapular and desired the Sabbatine privilege. The doubt was thus expressed to the S. C. of Indulgences, "Could one who desired to obtain the spiritual fruits of the Sabbatine privilege avail of the dispensation thus given to the general body of the faithful in that country?"¹⁸ The answer was "The faithful of those countries could take advantage of the dispensations granted on the Fridays," and the clause was added, "ad effectum fruendi privilegio Sabbatino." This answer is in strict accord with the spirit of the obligation included in the privilege, for since the Holy See had dispensed with the fast and

¹⁶ The reply of the S. C. as to the parts of the Little Office to be recited was: "Recitandum esse Nocturnum diei cum Laudibus et ceteras Horas ejusdem officii". 1868, 18 August.

¹⁷ "vel si recitare nesciant, Ecclesiae Jejunia observaverint, et feria IV et sabbato a carnibus abstinuerint (nisi in iis diebus Nativitatis Domini festum inciderit)".

¹⁸ "Tenentur quoque eam servare feria VI, uti reapse tenentur fideles non americani latini?" *Acta Sanctae Sedis*. 1901-1902, p. 120.

abstinence in those countries, there was no obligation on any one to abstain, so that even for the Scapular sodalist no fast or abstinence existed.

Where the dispensation came immediately from the Holy See, the difficulty in regard to the days of fast and abstinence commanded by the Church could easily be reconciled with the demands of the Sabbatine privilege; but when the permission came through the Ordinary of the diocese it was not so apparent that the wearer of the Scapular could take advantage of the dispensation. The question was therefore proposed to the Congregation, but the solution seemed to the members of such import that the matter was referred to the Holy Father, "Supplicandum SSmo". Leo XIII then declared that, in so far as the Church fasts were concerned, all those who wore the Scapular and desired to gain the Sabbatine privilege could avail themselves of the diocesan dispensations; in regard to the abstinence on Wednesday, the faculty of commuting the obligation of abstinence into some other pious work would be granted to the confessors, so that each one desiring to enjoy the diocesan dispensation could obtain it from the confessor.¹⁹

How far these mitigations of the demands of the Sabbatine privilege departed from the ancient observances of those wearing the Scapular can be seen from the answers given by the Congregation of Indulgences so late as the year 1892.²⁰ The first question was of this nature: Was it a mere matter of choice whether one recited the Little Office of the Blessed Virgin, or observed the abstinence on the Wednesdays; or, on the other hand, was each person desirous of obtaining the Sabbatine privilege obliged to recite, if he could do so, the Little Office? To the first part of the question it was answered: *Negative*; to the second part the answer was *Affirmative*. In other words, those who could recite the Little Office had no option, but must remain faithful to the strict letter of the demands of the Sabbatine privilege. However, the question that most interests us at this stage is, "In a country whose population enjoys the dispensation contained in the *Bullae Cruciatæ*

¹⁹ "Facta Confessariis facultate commutandi singulis petentibus abstinētiā feriæ IV et Sabbati in alia opera: atque utrumque valere pro omni regione declarare dignetur,"—l. c. ad III.

²⁰ *Acta Sanctæ Sedis*, 1893, p. 430.

are those who desire to obtain the spiritual fruits of the Sabbatine privilege permitted to avail themselves of the aforesaid dispensations, without losing their right to the spiritual fruits desired?" The response was: *Negative*. Both answers were in strict accord with the ancient discipline. Neither are we surprised at the reply to the supplication that the wearers of the Scapular desiring the benefit of the Sabbatine privilege were not allowed to avail themselves of the dispensation usually given for the occasional eating of flesh meat during Lent. It must be remembered that it was at one time seriously discussed whether the use of lard, etc., was permitted to those who desire the Sabbatine privilege, on those days of abstinence prescribed by the privilege.²¹

The measure of the fast and abstinence was at first based on the Carmelite Rule which reads as follows: "*Esus carniū prohibetur; nomine carniū intelligere debemus, nedum veras carnes, sed etiam quae cum carnibus magnam habent propinquitatem, ut sunt sanguis, lardum et sagina, et quae per concoctionem cum carniū de illarum qualitate participant, ut sunt jus, legumina, olera, et pulmenta, idque ex nostra regula colligitur.*"²² Stratius, General of the Order, gives what we may call a very liberal interpretation of the permission to use, as condiments, lard, etc., namely, that since the mitigation of the Rule granted by Innocent IV allowed the Carmelites the use of vegetables cooked with such condiments, lest, in their travels, they should give inconvenience in those houses wherein they rested, so it was allowed to the members of the Confraternity to enjoy the same privileges; and, since as a rule it would cause inconvenience in their homes to demand something that the other members of the family did not desire, there was sufficient reason for the members of the Confraternity to use the privilege in regard to the use of the condiments mentioned; since however the privilege of eating vegetables thus cooked was not permitted to the Carmelite Friar in his own convent, neither was the same privilege allowed to the members of the Confraternity when they could without any inconvenience live up to the demands of the Sabbatine privilege.

²¹ Abstinētia a carnibus quaque feria IV praescripta non excludit usum ovorum et lacticiniorum. *Acta Sanctae Sedis*, p. 430, ad II; 1892.

²² *Instructio pro Fratribus Carmelitis* a P. Magistro Theodoro Stratio, Romae, 1640, p. 104, cap. XII.

In reading the decision of the Inquisition we see that the recitation of the Little Office can be dispensed with in the case of those who cannot read, and, in its place, the obligation of abstinence is substituted; as we have seen, it was later enacted that one who could not observe the abstinence on the prescribed days would obtain from the confessor permission to substitute for the abstinence some pious work within the compass of his capabilities. What the nature and extent of this latter substitute is to be can be determined by the confessor of the person seeking the commutation, and his directions may be followed without any misgiving.²³ Different substitutes have been suggested. In the earlier years it was suggested that, as the Carmelite lay brothers were supposed to fulfil the obligation incumbent on them because they were not able to recite the Divine Office, by the recitation of twenty Pater Nosters for Matins, seven Pater Nosters for Lauds and the other Hours, and fifteen for Vespers, that those who were members of the Confraternity should fulfil their obligation in a similar manner, since they could not recite the Office as required by the Sabbatine privilege. It was, however, reasonably concluded that, since the recitation of the Office was for some an impossibility, and that the obligation of fast and abstinence was also, in the degree desired, impossible, the nearest approach to the fulfilment of the required conditions or obligations would be acceptable to the Blessed Virgin. The interpreter of this substitute for the required obligations could be no other than the Vicar of Christ, who in his wisdom has given the determination of the substitute to the priest who is the confessor of the person seeking the spiritual fruits, whilst still unable to comply with the letter of the law. The opinion of the old Carmelites on this point was remarkably sound and practical, amidst all their rigidity as to the fulfilling of the letter of the law, for the gaining of the Sabbatine privilege: "Addo nec aliquibus

²³ "Mentionnons ici l'erreur de ceux qui croient qu'il suffit, pour suppléer à toutes les autres obligations du privilège de la bulle sabbatine lorsqu'on est empêché de les remplir, de réciter sept Pater et sept Ave en l'honneur des sept allégresses de Marie. Il n'en est rien. La décision à cet égard dépend uniquement du prêtre." Extract from P. Serapion. The idea that seven Pater Nosters and seven Ave Marias would supply the place of the fasting and abstinence arose from a reply of the Congregation that has nothing to do directly with this commutation; nevertheless, it is a very convenient and at the same time wholesome substitute and is quite suitable to many.

videri improbable, quod Confratres nostri vere ob paupertatem, a qua obligantur pro victu sibi, et suae familiae procurando, quotidie laborare, vel ob aliquid aliud impedimentum, nulla indigent dispensatione; et ducuntur, quia non videtur credibile, quod B. Virg. voluerit praefatos impeditos obligare ad jejunium toto tempore vitae duraturum, quare videtur probabile hujusmodi impotentibus, si ipsi alia servanda servaverint, B. Virginem suum speciale adjutorium non denegaturam." ²⁴ It is worth noticing that it was along these lines the Papal legislation afterward proceeded, so that, where there appears a departure from the spirit of the requirements of these common devotions of the Church, there is in reality no departure but a sane and practical progress to the realization of the object of the devotion.

P. E. MAGENNIS, O.C.C.

Rome, Italy.

[TO BE CONTINUED]

²⁴ *Instructio pro Fratribus Carmelitibus*, cap. XII, p. 103, n. 19.



Analecta.

ACTA BENEDICTI PP. XV

EPISTOLAE AD LUDOVICUM NAZARIUM S. R. E. PRESB. CARD.
BÉGIN, ARCHIEPISCOPUM QUEBECENSEM, CETEROSQUE
ARCHIEPISCOPOS ET EPISCOPOS REGIONIS CANA-
DENSIS: MUTUAM INTER FIDELES CONIUNC-
TIONEM ENIXE COMMENDAT.

Dilecte Fili noster, Venerabiles Fratres, salutem et apostolicam benedictionem. — Commisso divinitus Nobis pascendi dominici gregis officio vehementer impellimur, ut, si qua inter Ecclesiae filios discidia commoveantur, unde pacem mutuamque coniunctionem in discrimen vocari contingat, ea quoque pacto componere pro viribus studeamus. Quid enim tam rei catholicae perniciosum, aut quid a divinis praeceptis Ecclesiaeque principiis tam alienum, quam christifideles inter se studiis partium dividi? Siquidem *regnum in se ipsum divisum desolabitur*: et christianus populus, si quando *cor unum et anima una* esse desierit, ab illa sensim caritate desciscit, quae non modo est *vinculum perfectionis*,¹ sed christiani nominis praecipua ac prima lex,² cum eam humani generis Redemptor discipulis suis veluti testamento commendaverit,³ eandemque

¹ Coloss. 3:14.

² Matth. 22:38-39.

³ Io. 13:34; 15:12, 17; 17:11.

verae fidei signum et argumentum fore edixerit: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem.*⁴ Accedit quod dissensiones eiusmodi, praeterquam quod a Christi Domini spiritu longissime absunt, id quoque misere efficiunt, ut eos *qui foris sunt* a catholica fide magis magisque avertant, cum, contra, fraterna catholicorum consensio et caritas magno semper fuerit externis ad participandam eorum societatem invitamento.

Itaque in summa versamur sollicitudine, venerabiles Fratres, ob eas, quae inter catholicos istius regionis, quorum alioqui fides et pietas apud omnes pervagata est, abhinc aliquot annos exarsere simultates; quas quidem cotidie ingravescere et publicas iam factas esse, tum pluribus certisque argumentis comperimus, tum etiam a vobismetipsis edocti sumus.

Quaenam vero sit huius causa discidii, plane liquet. Cum enim ex catholicis Canadensibus alii, ex Gallis oriundi, gallico sermone, alii, etsi varia ab stirpe profecti, anglico utantur, idcirco inter se decertant, contendunt.

Franco-canadenses, quos vocant, recte omnia in sua Quebecensi provincia procedere affirmant; ast in Ontario aliisque locis, ubi suae stirpis familiae haud ita paucae vitam degunt, sermoque anglicus, provinciae lege, in usu est, non aequam haberi sermonis gallici rationem nec in ministeriis sacris nec in separatis catholicorum scholis, conqueruntur. Volunt igitur, ita, pro catholicorum utriusque linguae numero, sacri administri ecclesiis praeficiantur, ut, ubi Franco-canadenses sint numero plures, ibi sacerdos suae linguae ac stirpis sibi constituatur; in paroeciis autem, in quorum finibus iidem aliquo numero vivunt, in praedicatione verbi aliisque ecclesiasticis officiis sermo gallicus item atque anglicus adhibeatur; ut denique in separatis scholis, eo modo, qui, suo ipsorum iudicio, plenior aptiorque videatur, pueri gallicum sermonem doceantur.

Contendunt ex adverso alii, in Ontario ceterisque linguae anglicae provinciis catholicos pauciores esse quam acatholici, tametsi Franco-canadenses catholicis alterius linguae praestent alicubi numero; in designandis vero ecclesiae administris rationem ducendam quoque esse tum eorum qui ad veram religionem converti possint ac debeant, tum linguae quae pro-

⁴ Io. 13:35.

vinciae sit propria, tum etiam aliarum locorum personarumque condicionum, neque inspecta tantummodo maiore catholicarum stirpium parte rem dirimi posse. Addunt, haud raro sacerdotes Franco-canadenses anglicum sermonem aut minus probe nosse, aut non optime loqui, aut suae gentis linguae postponere: ex quo accidere, ut in ministerio exercendo vel parum proficient vel non eam praestent operam, quam locorum necessitas postulat. Ad scholas separatas quod attinet, si gallicus sermo sic traderetur, quemadmodum Franco-canadenses possunt, id rectae puerorum institutioni in sermone anglico, provinciae proprio, graviter obfuturum, non sine parentum offensione, qui cogentur vel sumptu suo mancam supplere institutionem ut filii anglicam linguam perfecte absoluteque addicerent, vel, catholicis scholis posthabitis, filios ad publicas seu *neutras* mittere, quod omnino nefas; ea denique institutionis ratione facile excitam iri gubernatorum invidiam in scholas separatas, quas si de communis utilitatis negligentia argui liceret, in discrimine versari posset ipsum legis de propriis catholicorum scholis beneficium, quod incolume servari religionis quam plurimum interest.

Atque utinam haec omnia sedate placideque disceptarentur! Verum, quasi in causa sit gens vel religio ipsa, in diariis et ephemeridibus, in libris et opusculis, in privatis colloquiis et in publicis contionibus, tam acriter exagitantur, ut, animis magis magisque incensis concitatisque, discidium inter utramque partem cotidie insanabilius evadat.

Huic tanto incommodo ut opportuna adhibeamus remedia, placet, venerabiles Fratres, quos Nobis coniunctissimos novimus, vobiscum consilia Nostra communicare. Sciatis, rem vos facturos, qua nulla Nobis optatior, si omni contentione enite-mini, ut, cum pacis caritatisque muneribus, consensus atque coniunctio inter fideles procurationi vestrae creditos denuo consistat. Verba apostoli Pauli Nostra facimus: *Obsecro vos, fratres, per nomen Domini Nostri Iesu Christi, ut idipsum dicatis omnes, et non sint in vobis schismata: sitis autem perfecti in eodem sensu et in eadem sententia* ⁵ . . . *supportantes invicem in caritate, solliciti servare unitatem spiritus in vinculo pacis.* ⁶ Filii enim sumus eiusdem Patris, eiusdem divinae mensae

⁵ I Cor. 1:10.

⁶ Eph. 4:2-3.

eorumdemque sacramentorum participes, ad eandem vocati beatitatem: *in unum corpus baptizati . . . in uno Spiritu potati*.⁷ *Quicumque enim in Christo baptizati estis, Christum induistis*:⁸ . . . *ubi non est gentilis et iudaeus, circumcisio et praeputium, barbarus et Scythia, servus et liber, sed omnia et in omnibus Christus*.⁹

Quod si fideles regionis istius, ratione familiarum ac stirpium, non idem sentiunt, et *angustiantur vasa carnis*, at contra oportet, suasore Augustino,¹⁰ ut *dilatentur spatia caritatis*. Si vero ex aequo bonoque et ex sola caritatis lege nequeant omnia componi, sunt in Ecclesia, a Spiritu Sancto positi, qui iudicent, et quorum sententiae parere fideles debeant, si velint Christi esse et haberi nolint *tamquam ethnici et publicani*.

Controversias igitur dirimere, quas inter se habent catholici Canadenses de utriusque sermonis iuribus et usu in sacris aedibus et in scholis catholicorum propriis, Episcoporum est, eorum praesertim qui iis praesunt dioecesibus ubi plus ardet contentio. Quare hortamur in unum convenient, rem tam gravem diligenter considerent atque perpendant, propositaque sibi unice Christi causa animarumque salute, quae iusta et opportuna visa sint, statuunt ac decernant. Quod si, quavis de causa, eorum sententia definiri quaestio ac terminari nequeat, rem ad Apostolicam hanc Sedem deferant, quae causam ad iustitiae et caritatis leges sic dirimet, ut fideles pacem mutuamque benevolentiam, sicut decet sanctos, in posterum conservent.

Interim autem, diaria et ephemerides, quae catholico nomine gloriantur, oportet discordiam inter fideles ne alant, neve Ecclesiae iudicium praeoccupent; quae qui conscribunt, si patienter modesteque siluerint, si animis sedandis dederint ultro operam, rem professione sua omnino dignam fecerint. Abstineant item se fideles ab hac quaestione in popularibus comitiis, in contionibus, in coetibus catholicis proprii nominis pertractanda; fieri enim paene nequit, quin oratores studio partium abripiantur novasque incendio tam vehementi faces admoveant.

Quae vero omnibus paterno animo praescribimus, ea quidem clerus sibi in primis praecipere sciat. Cum enim sacerdotes forma

⁷ I Cor. 12: 13.

⁸ Galat. 3: 27.

⁹ Coloss. 3: 11.

¹⁰ Sermo LXIX, Migne, P. L., t. 38, col. 440.

gregis fieri et esse debeant ex animo, eos plane dedecet ista aemulationis invidiaeque tempestate iactari. Quare peramanter eos admonemus ceteris e populo praeceant, tum moderatione et benignitate animi, tum sacrorum Antistitum reverentia, tum denique obedientia, in iis potissimum quae ad iustitiam et disciplinam ecclesiasticam pertinent et de quibus Ecclesia iure suo decernit. Certe spirituali bono et concordiae catholicorum utriusque linguae valde est profuturum, si sacerdotes utrumque sermonem callebunt omnes. Quamobrem mirifice delectati sumus cum accepimus, in nonnulla seminaria eam inductam esse disciplinam, ut clerici et gallice et anglice loqui perdiscant: quod equidem velimus exemplo esse ceteris. Studeant interea sacerdotes, qui sacris ministeriis vacant, in utraque lingua peritiam usumque habere, invidiisque omnibus amotis, modo una, modo alia utantur, pro fidelium necessitate.

Sed cum de scholis, quas catholici in Ontario habent, contentio sit acrior, videtur propria quaedam de iis attingere.

Nemo unus negaverit, Ontarii gubernatores exigere merito posse, ut anglicam linguam, quae propria provinciae est, pueri in scholis doceantur; itemque catholicos Ontarienses iure postulare, ut in separatis scholis ea tam perfecte tradatur, ut eorum filii pari condicione sint ac pueri acatholici qui scholas *neutras* celebrant, atque haud ita minus idonei evadant tum altioribus scholis adeundis, tum officiis civilibus assequendis. Neque vero est, cur abiudicetur Franco-canadensibus, qui eandem provinciam incolunt, ius flagitandi, debita tamen ratione, ut in scholis, quas eorum filii aliquo numero frequentant, gallica lingua tradatur: nec profecto videntur iidem obiurgari posse, quod rem sibi suisque caram tueantur.

Meminerint tamen catholici istius regionis, unum maxime omnium interesse, idest catholicas haberi scholas easque nulla prorsus de causa in discrimen adduci, ut, dum pueri litterarum scientia imbuuntur, discant quoque catholicam fidem custodire et Christi tum doctrinam aperte profiteri tum legem sancte servare: id enim et pietas in pueros et religionis bonum et ipsa Christi causa omnino postulat.

Quo autem pacto haec duo componi liceat, plenam videlicet in lingua anglica et aequam puerorum franco-canadensium in lingua gallica institutionem, manifesto apparet, si de scholis agitur publicae auctoritati subiectis, rem iniussu eius definiri

non posse. Quod tamen minime prohibet, quominus sacrorum Antistites, pro suo curandae animarum salutis studio, sollerti actuosaque opera efficiant, ut moderationis consilia plus possint, et quod aequum et iustum sit, unicuique ex partibus tribuatur.

De cetero, venerabiles Fratres, ita fidei ac nativitati vestrae confidimus, vosque tam cognovimus et memores officii et de reddenda apud divinum Iudicem ratione sollicitos, ut pro certo habeamus, nihil vos reliqui facturos, quod ad damna removenda pacemque restituendam tentari possit. Itaque cogitationes curasque vestras in eo collocetis, ut *omnes unum sint et ut sint consummati in unum*, quemadmodum divinus Magister proxime ante docuit oravitque quam pro nobis mortem in Cruce oppeteret. Hacreant fidelium vestrorum animis Apostoli Pauli verba: *Unum corpus et unus spiritus, sicut vocati estis in una spe vocationis vestrae. Unus Dominus, una fides, unum baptisma. Unus Deus et Pater omnium, qui est super omnes, et per omnia, et in omnibus nobis.*¹¹ In hac autem mutua coniunctione fideles sint *invicem benigni, misericordes, donantes invicem, sicut et Deus in Christo donavit vobis.*¹²

Caelestium interea munerum conciliatricem paternaeque caritatis Nostrae testem, vobis, dilecte Fili Noster, venerabiles Fratres, et clero populoque cuiusque vestrum, apostolicam benedictionem ex animo impertimus.

Datum Romae apud sanctum Petrum, die VIII mensis septembris MDCCCXVI, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

S. CONGREGATIO DE SEMINARIIS ET DE STUDIORUM UNIVERSITATIBUS.

LEGES ACADEMIAE ROMANAE SANCTI THOMAE AQUINATIS.

I. Academiae nomen erit: Academia Romana S. Thomae Aquinatis.

II. Huic propositum est explicare, tueri, propagare doctrinam, praesertim philosophicam, Angelici Doctoris, omniaque accurate servare quae tradita sunt in Litteris Encyclicis quarum initium: *Aeterni Patris*.

¹¹ Eph. 4:4-6.

¹² Eph. 4:32.

III. Officia Academiae praecipua haec erunt: Studia viresque conferre cum aliis Academiis eiusdem instituti ad philosophiam christianam secundum principia S. Thomae Aquinatis ubique instaurandam.

Operum et ephemeridum illustrium, et earum maxime quae de rebus philosophicis pertractant, notitiam sibi comparare, ut quatenus sit ubique scientiarum conditio dignoscatur.

Lucubrationes, ubi opus sit, et libros edere quibus vel gliscentes errores refutentur, vel philosophica doctrina illustretur et amplificetur.

Sedulam dare operam doctoribus informandis scholasticae philosophiae tradendae apprime idoneis.

IV. Academia constabit Consilio Academiae regundae praeposito, Academicis et Alumnis.

V. Consilium Academiae Moderatorum coalescet ex tribus EE. Cardinalibus, quorum Cardinalis Praefectus *pro tempore* Sacri Consilii Seminariis et Studiorum Universitatibus regundis prior loco erit. EE. Cardinales Moderatores de rebus Academiae acturi conventum habebunt cum e re visum fuerit. Aderit a secretis Academicus unus qui poterit adiutorem sibi adsciscere Academicum alterum ubi opus fuerit.

VI. Academici a Consilio EE. Cardinalium Moderatorum eligentur. Plures quam XXXX numero non erunt. Horum viginti ex doctis viris in urbe commorantibus, decem ex italica regione, totidem ex nationibus exteris cooptabuntur. Consilio Academiae moderandae omnes parebunt.

VII. Conventus Academiae singulis mensibus anni academici, uno saltem ex EE. Cardinalibus Moderatoribus adstante, habebuntur. Nemini ex Academicis Romae commorantibus a conventu abesse fas erit.

VIII. In his conventibus alter ex Academicis lucubrationem recitabit, quam, proposito a Consilio EE. Cardinalium Moderatorum argumento, confecerit.

Lucubratio recitanda expendi prius ab uno e Consilio EE. Cardinalium Moderatorum et probari debet.

Consultatio deinde habebitur de libris ac scriptionibus super re philosophica in lucem recens editis; et quid facto opus sit, vel ad refutandos errores, vel ad philosophicam doctrinam declarandam et promovendam, de sententia EE. Cardinalium Moderatorum in conventu adstantium decernetur.

IX. Lucubrationes in Academicis conventibus recitatae, quas Eminentissimi Cardinales Moderatores dignas iudicaverint, in exitu anni typis edentur.

X. Ex iuvenibus optimae spei qui philosophiae curriculum emensi fuerint coetus Alumnorum constabit.

EE. Cardinales Moderatores aliquibus ex Academicis alumnos semel saltem in unaquaque anni academici hebdomada instituendos tradent in praecipuis thomisticae doctrinae capitibus, illisque Academici designati Angelici Doctoris disputationes explanabunt, cum aliorum philosophorum placitis, ubi opus fuerit, comparatas.

Dabitur interdum Alumnis ut in academicis conventibus, exercitationis causa, aliquod philosophicae doctrinae caput, ad mentem D. Thomae, in praelectionis modum exponant.

XI. Alumnis qui lectiones academicas integrum annum assidue frequentaverint, ad eiusdem anni exitum ius erit ad praemia concurrere. Ipsis dictabitur aliquod argumentum scripto ab omnibus intra statutum tempus explicandum. Qui facto periculo praestantiores iudicati fuerint, praemia laudemve consequentur.

Alumni qui doctoris lauream in philosophia S. Thomae expectant, ad periculum doctrinae et scripto et voce faciendum de quolibet capite philosophiae, quae vel in speculatione veri vel in moribus versetur, ne admittantur nisi biennio saltem in scholis Academiae instituti fuerint disputationesque in academicis conventibus frequentaverint.

Candidatis res successerit satis, si duas tertias punctorum partes tulerint. Academici examinatores deligantur *per turnum*, iique ne pauciores quam tres ne plures quam quinque unquam sint: ac tum ad probandum tum ad improbandum terna singuli habeant puncta, secreto attribuenda. Academicus qui est a secretis, vel eius adiutor semper aderit, officio examinatoris fungetur et rei exitum adnotabit.

XII. Certum quoque praemium tum Academicis vel pro praelectionibus quas habuerint, vel pro scriptionibus quas confecerint, vel prout coetibus adfuerint, tum etiam alumnis pro disputationibus quas sive defendendo sive arguendo participaverint, tribuetur. Huiusmodi autem praemia itemque ceteras omnes impensas quotannis faciendas EE. Cardinales Moderatores definient. Is vero qui est a secretis Academiae EE. Cardinalibus Moderatoribus postea rationem reddet.

Ex Audientia habita die 11 februarii 1916, Ssmus D. N. Benedictus PP. XV has Leges Academiae Romanae S. Thomae Aquinatis ab EE. Cardinalibus eiusdem Academiae Moderatoribus adprobatas, confirmavit, ratasque habuit non obstante Decreto S. C. Studiorum, die 23 iulii anno 1910, ceterisque contrariis quibuslibet.

CAIETANUS CARD. BISLETI,
LUDOVICUS CARD. BILLOT,
MICHAËL CARD. LEGA.

SALVATOR TALAMO, *Academicus a Secretis.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

19 October, 1916: Monsignor James A. Coyle, of the Diocese of Fall River, made Domestic Prelate of His Holiness.

27 October: Charles Jaegle, of Pittsburgh, made Knight of the Order of St. Gregory the Great.

15 November: Monsignor Michael F. Glancey, of the Archdiocese of Birmingham, England, made Protonotary Apostolic *ad instar participantium.*

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

LETTER OF POPE BENEDICT XV to Cardinal Bégin, Archbishop of Quebec, and to the other Archbishops and Bishops of Canada, commending unity and harmony among all Catholics in the Dominion.

S. CONGREGATION ON SEMINARIES AND UNIVERSITY STUDIES gives the laws that are to govern the Roman Academy of St. Thomas Aquinas.

ROMAN CURIA announces officially recent pontifical appointments.

NOSTRA OULPA.

To the Editor, THE ECCLESIASTICAL REVIEW.

A consolatory feature of the recent Catholic Week in New York were the indications pointing to an awakening of our social conscience. It indicates a new era of Catholic effort in our country to meet the many social problems confronting our age and an earnest endeavor to organize our existing forces for a systematic and effectual dealing therewith. We are coming to include in the focuses of our Catholic vision the very important social angle. With us henceforth a problem has not merely a parochial or sectional bearing: we are becoming truly Catholic, that is, universal, in our calculations.

It is but right and necessary that we do so. Individualism, wrongly interpreted, has too long cast its blighting spell over our social conscience and dulled our perception of the insistent demands of our social duties. The "nil alienum puto humanum" has been applicable to too few, resulting in a selfishness, not only individual, but national, that has grown to the huge proportions of a Leviathan threatening to throttle the happiness and welfare not only of the masses individually, but of the entire nation as well. And it is this gigantic selfishness that has bred the many social problems that leer at our dreams of national progress and greatness. It has conjured up the

ghosts that will not be laid save by a reversion to social justice rising from a reawakened social conscience.

This reawakening of our social conscience must begin in a wholesome realization of our sins of omission in the past, and a firm and salutary purpose of amendment for the future.

Our sins of omission in the past have been many and great. We have, to begin with, been utterly and criminally oblivious of the gigantic transformation wrought here in our own country in social and economic conditions by the unparalleled development of our industrial life and the train of unhealthy conditions attendant thereon. More than any other country, America has become the field where there has grown a class cleavage most sinister, because founded on the differences not of intellect but of wealth. Huge industries have poured the wealth of Eldorado into our national coffers. But at what an expense of social justice and Christian charity! Had we been alive to the promptings of a sane Christian system of economics, industrial development would have from the beginning insisted on the co-producers of this wealth securing the dividends of proper housing, sanitary working conditions, reasonable hours of labor and adequate hours for play, security against industrial deterioration and accidents, adequate provision for an old age past the limit of industrial utility. Instead of this, there has been so wide a separation of the ways that a convergence is become very difficult.

The titanic growth of our industries has brought about another industrial phenomenon, acute and pregnant of injustice and a menace to real progress. The progressive concentration of capital has brought in its wake the successive suppression of the craftsman and the small tradesman, and it has increased the large number of dependent workmen. Hence our modern proletariat. The doctrines of Liberalism, violating as they do the basic natural law and the doctrines of charity, have shunned a sane adjustment of the labor market, and have for reasons of gain swelled the ranks of the dependent laboring-class out of all proportion to the needs of a sanely systematized division of work. This has called away from the great mother the hardy sons of toil, and resulted on the one hand in an artificial congestion of our cities, and on the other hand has developed a serious depletion of available labor forces for

the cultivation of the soil, thus threatening a dislocation and an unbalancing of the natural resources necessary for a healthy national economic life.

We have seen all this going on about us, but we have refused to interpret its meaning in terms of Catholic action. We must meet these many and complex problems by dispelling the lethargy that has held our energies self-centred and parochial. The Church has done heroic work in upbuilding her organization and her forces for spiritual ministration, in the face of enormous odds. But our long acquaintance with brick and mortar must not dull our touch for the finer clay of humanity. What will all our toil and sacrifice avail us if, now that we have laid the foundations deep and solid, we rest content and do not build further the structure of Christian order? We cannot meet conditions as they are to-day with methods that were practical and productive of good half a century ago. We must keep pace with the throbbing life about us and make our Christianity and Christian labor effective in the new and changed conditions that confront us concretely. We must confess in all sincerity that as a body we have been too backward in the work of Social Reform. Not only that. We must admit that, for the greater majority, Christian Social Reform is still a great X; its value we still must find if we would solve the equations of modern life. The laboring classes are seeking social salvation. If we do not offer it, they will look for it elsewhere.

With all our proverbial American practical sense we are illogical, it would seem, in dealing with this great problem of Social Reform. We demand of a man before he undertake the practice of surgery or medicine that he be skilled in diagnosis and in the prescription of remedies. Of a lawyer we demand a competent knowledge of jurisprudence. Of an engineer we expect a thorough acquaintance with engineering problems. And still we will not equip ourselves for the solution of the intricate and delicate problems of social conditions.

It is this neglect of what may be termed Social Study that has been our chief sin of omission and scandal; for we have had every reason for knowing that it is an essential duty of Christianity to concern itself with the problems rising from great changes such as have taken place during the past century.

We have had leaders like Ketteler and prophets like Leo XIII crying out to us in strong and vivid language admonishing us of our duty. We have had the great body of German Catholics in the Fatherland giving ear to these cries and successfully working at the solution of the social problems of industrialized Germany. And still their example fails to draw us. And how long? Till we are confronted with the sternest realities, when the laborer in desperation has recourse to the fatal scalpel of socialism or syndicalism?

No; we must and can face the situation at once. And we can do so effectively. We have the resources at hand. Every parish organization can become a centre for study and intensive work. We must have the vision to utilize what we have and the vitalizing energy to set working the forces at hand, slowly and carefully at first, but systematically and scientifically, to know conditions as they are, to interpret their meaning in terms of social welfare and progress, to study local needs and the local remedies that may be applied to their alleviation or solution. Thus we shall from humble beginnings build surely but steadily and solidly a large body of Catholic social apostles who, under the Pentecostal influence of zealous and scientifically equipped leaders, will go forth to a new conquest of the world, the world of social injustice and misery.

PAUL G. ROHR.

KEEPING THE SICK-CALL PYX IN THE TABERNACLE.

Qu. Is it forbidden to keep the *custodia*, or sick-call pyx, in the tabernacle, filled, and ready for use? I am aware that the practice is looked upon with disfavor by some, but I have been unable to find any rubric or decree prohibiting it. O'Kane distinctly sanctions it.

Resp. There is nothing against the practice here described, provided that the sick-call pyx be covered with a small silk veil or enclosed in a silk case. It is to be noted, however, that when the pyx is carried on a sick-call it should contain only as many hosts as may be required in that call. The practice which is rightly looked on with disfavor is that of keeping in the tabernacle a pyx filled with hosts, taking it on a sick-call, and returning with some hosts still in the pyx.

FACULTIES OF VISITING PRIEST.

Qu. Father John, of Diocese A, is visiting Father James in the neighboring diocese, B. During the visit, Father James wishes to go to confession to Father John. May Father John hear his confession, although he has no faculties in diocese B? In other words, is Father James empowered to give Father John faculties to hear his confession?

Resp. According to canon law, Father James has no power, unless he be vicar general, or otherwise delegated, to grant the faculties of the diocese. In some dioceses, however, the bishops have granted the privilege to their own priests of confessing to a visiting priest who is approved to hear confessions. It is the bishop, not Father James, in the case, who grants the faculties to Father John. Generally, the privilege would include not only Father James himself but also all other persons living in the rectory.

IS A VICAR GENERAL MONSIGNOR?

Qu. Kindly tell me if a vicar general of a diocese is entitled to the appellation "Monsignor." I hold that Pius X granted him that title. How should he be addressed, as "Right Reverend Monsignor," or as "Very Reverend Monsignor"?

Resp. The *Motu Proprio Inter multiplices curas*, dated 21 February, 1905, provides (n. 62), "Qui vicarii generalis aut etiam capitularis munere fungitur, hoc munere dumtaxat perdurante, erit Protonotarius Titularis". The following paragraph (n. 63), however, declares, "Protonotarii Apostolici Titulares sunt praelati extra Urbem, qui tamen subiecti omnino manent locorum Ordinariis, *Praelatorum Domus Pontificiae honoribus non gaudent*, neque inter Summi Pontificis Familiares admunerantur". Vicars General, therefore, are not Domestic Prelates. Nevertheless, they are entitled to be addressed as *Monsignori*. Cardinal Gennari¹ says, "Dunque gli spetta benissimo il titolo di *monsignore* ed anche l'abito prelatizio". The dress is described as a black cassock, with train (not to be unfolded), silk belt with double pendant on the left side, rochet, mantelet, and biretta (all black). The

¹ *Quist. liturgiche*, 2 ed., p. 501.

vicar general is entitled to a coat of arms surmounted by a hat with pendant cords and three black tassels. Since he is not a Domestic Prelate, we think that he should be addressed as "Very Reverend".

POSITION OF BURSE DURING EXPOSITION.

Qu. Is there any regulation concerning the position of the burse on the altar before and after the Exposition of the Blessed Sacrament? Should it be placed on the left, or Gospel, side; or may it be placed in the centre, or at least when it in no way conceals the ornamentation on the tabernacle door?

Resp. The proper place for the burse is at the side of the tabernacle; whether right or left is not determined. A decree of the S. Congregation of Rites, 22 January, 1701 (Decr. n. 2067), forbids placing anything before the tabernacle door except the canon card during the Mass.¹

GAINING A PLENARY INDULGENCE.

Qu. Will you kindly answer the following question in regard to plenary indulgences? *A* says that a plenary indulgence can be gained for every visit to the church from Wednesday noon, the feast of all Saints, to Thursday midnight. When our diocesan Ordo says: "Annuntietur indulgentia plenaria per totam octavam Omnium Sanctorum," he understands it to mean *toties quoties*. *B* on the contrary, thinks it means that the faithful may gain the indulgence once each day during the octave, if they fulfill each day the conditions for gaining the indulgence. Which is right, *A* or *B*?

Resp. The *toties quoties* plenary indulgence for the second day of November which had been granted a few years previously to all churches of the Order of St. Benedict was, 25 June, 1914, extended to all churches and to public and semi-public chapels. The confession necessary for gaining the indulgence may be made on any of the eight days preceding the second of November, according to a decree dated 23 April, 1914, and Holy Communion may be received either on the day itself or on any of the three preceding days.² The visits

¹ Cf. Decree 3130, ad III^{um}.

² See Decree of S. Congr. of Indulgences, 11 March, 1908.

may be made from noon of the first of November, to midnight of the second of November. The plenary indulgence during the octave of All Saints is, indeed, mentioned in some diocesan Ordos; but no decree or date of a decree is given. Hence it is difficult to say anything definite about the indulgence in question. Possibly the Ordo has reference to the plenary indulgence which bishops have the privilege of granting three times a year on any days which they may designate.

A CASE OF IMPEDIMENTUM LIGAMINIS.

Qu. James and Paula, both baptized according to the rite of the Mormons, are married by a Mormon elder in the Mormon Church. Paula gets a divorce and marries again. James goes East, and meets a Catholic girl. They become engaged, and go to a priest to be married, but say nothing about the previous marriage of James. The priest obtains a dispensation "*mixtae religionis*," and marries them. Some time later, the news of the first marriage is conveyed to the priest and he is asked if anything can be done to make the marriage valid. What would you advise him to do?

Resp. The baptism of the Mormon sect may be valid, as they believe in the Blessed Trinity, in Christ as the Son of God, and in baptism for the remission of sins. In individual cases, however, it may be difficult to ascertain whether the pouring of the water and the necessary form of words were properly applied, although the mere doubt arising from this difficulty would not of itself affect the question of validity of the marriage. There is another point involved. On the one hand, the original belief of the Mormon Church in plural marriage contradicts the Catholic teaching on the essence of Christian marriage; on the other hand, the Mormon Church, since 24 September, 1890, has officially forbidden polygamy. It seems to us that there is a probability that the first marriage was valid, and therefore that "*impedimentum ligaminis*" rendered the second marriage invalid. Still, the case may be opened in the bishop's court, and it may be possible to obtain a decree of nullity either on the ground of invalid baptism or on the ground that there was wanting some essential of a valid marriage contract.

NULLIFICATION OF MARRIAGE SOUGHT.

Qu. In 1903 Paul, a Catholic, was married to Mary, who had never been baptized. They were married by a priest. After they had lived together for two months they separated, and have remained separated ever since. A short time ago Paul came to me and expressed a desire to have the first marriage annulled. He tells me that all the arrangements for the marriage were made Saturday night and that the ceremony took place the following morning after the eight o'clock Mass. Now, I know that, as the parish in which the marriage took place is distant from the episcopal city, a dispensation could hardly have been obtained in that time. Moreover, I wrote to the bishop of the diocese for a record of the dispensation, if any existed, and he could find none. I wrote to the present pastor of the parish in which the marriage took place, asking for a record of the marriage. This I received, but it contains no mention of either impediment or dispensation. The priest who performed the ceremony has severed his connexion with the diocese and cannot be located at present. What do you think of the position of Paul? Is he free to contract a marriage?

Resp. This case should be decided in a regular canonical trial in the ecclesiastical court; and a double sentence, namely concurrent sentences of the bishop's and the archbishop's court, will be required before the party in question will be considered free to enter a second marriage. It must be proved beyond a reasonable doubt that Mary was not baptized. It must also be proved beyond all reasonable doubt that no dispensation was obtained from the impediment "*disparitatis cultus*". The fact that the first marriage occurred before a priest establishes a presumption that it was valid, and this presumption must be successfully attacked by positive evidence. The reasons advanced by our correspondent are negative in character and tend to establish a probability at most. The priest may have forgotten or neglected to make a record. The other circumstances mentioned may be considered equally inconclusive. For example, the circumstance of time and distance may be overcome if it is shown that a special messenger may have been employed. The evidence, in a word, is inconclusive. It is not insurmountable. The positive testimony of the priest, if he could be found, might settle the question. Meantime, it is, as we said, a case for the ecclesiastical courts.

PRIMARY EFFECT OF EXTREME UNCTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September and December numbers of the REVIEW there are two articles on the primary effect of the Sacrament of Extreme Unction. As that important aspect of the Sacrament has not been clearly stated in our Theology, the readers of the REVIEW must feel grateful to Fr. Richards, no less than to Fr. Tecklenburg for the able manner in which they have presented their views on the matter. The position maintained in these articles seems to be in accord with accepted Catholic Theology; hence the temerity of the present writer forcing his way into the arena to cross swords with such powerful antagonists.

Fr. Tecklenburg summarizes his article as follows: "If you, on your deathbed, receive the Sacrament of Extreme Unction, you will, in all probability, not have to go to purgatory, but you will be cleansed by the anointment, just as though you were newly baptized."

This position is accepted and endorsed by Fr. Richards in the December number of the REVIEW.

The ordinary sequence in administering the sacraments to the very sick or the dying is Penance, Viaticum, and Extreme Unction. In most cases these Sacraments can be administered absolutely in the order named. In many cases only Penance and Extreme Unction can be administered. In not a few cases these two Sacraments must be administered conditionally.

I take it that Fr. Tecklenburg means that in any one of these cases Extreme Unction "effectively prepares the soul for immediate transfer from earth to heaven". The only obstacle that can impede the soul's flight to heaven is sin and the temporal punishment due to sin. But, when the Sacrament of Penance has been administered in the ordinary manner, the eternal punishment due to sin is forgiven. What remains to be atoned for is the temporal punishment due to sin. Now, if Extreme Unction were primarily intended to remove possible remaining sins and the temporal punishment due to sin, why has the Church enjoined on the priest the practical necessity of imparting the Last Blessing? Fr. Tecklenburg answers: "One might say that we have the plenary indulgence and the apostolic benediction. I answer this depends too much upon

the disposition, the piety and exertion of the patient. A plenary indulgence presupposes remission of all sins, and in so trying a need it is altogether too uncertain a thing." As a theologian, Fr. Tecklenburg is hardly justified in placing the apostolic blessing in the uncertain category. We have no reason to doubt its efficacy when imparted to a patient giving evidence of having the requisite disposition. When imparted to the patient fully conscious, there would seem to be less uncertainty about its efficacy than there would be regarding the efficacy of Penance, or Extreme Unction administered conditionally. Moreover, in many cases where Extreme Unction has been administered, death does not follow immediately. The illness from which the patient is suffering may be protracted for a month, or more. During the same illness, Extreme Unction should not be repeated, while the other sacraments may be re-administered.

Our theology on the primary effect of Extreme Unction is not very clear. It is defined as a Sacrament by which, through the anointment and prayer of the priest, health is conferred on the soul and sometimes on the body.

Were we to seek the primary purpose for which the other Sacraments were instituted, we would have little difficulty in obtaining a clearly defined answer. This answer is taken, either from the words of the institution, or from the formal matter of the Sacrament itself. The Scriptural source of the Sacrament of Extreme Unction are the words of St. James as found in the Ritual: "Is any one sick among you? Let him bring in the priest of the Church, and let him pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man. And the Lord shall raise him up; and if he be in his sins, they shall be forgiven him." Immediately following these words in the Ritual is the prayer of the Church, explanatory it would seem of the Apostle's words. "Cure, our Redeemer, by the grace of the Holy Ghost, the ailment of this sick man; heal his wounds and forgive his sins; drive out from him all pains of body and mind, and mercifully restore to him full health, both inwardly and outwardly, *that having recovered by the help of Thy mercy, he may once more have strength to take up his former duties.*" There is also a possible reference to this Sacrament in St.

Mark's Gospel (6: 13). "And they (the apostles) cast out many devils, and anointed with oil many that were sick, and healed them."

There is no difficulty in admitting that Extreme Unction is the complement of Penance, that it takes away sin indirectly, as does Holy Eucharist, that it strengthens the powers of the soul, that it gives the patient fresh hope and confidence in God's mercy, that it disposes and helps to prepare the soul for the Beatific Vision; but it is a different and more difficult matter to concede that the primary effect of that Sacrament is to admit the soul immediately into the enjoyment of heaven.

VICARIUS.

ADMISSION TO SEMINARY OF STUDENT DISMISSED FROM CATHOLIC SCHOOL.

Qu. Can you find me any legislation or expression of opinion on the subject: Whether a boy expelled or dismissed from a *Catholic school* can enter a seminary for the priesthood without a special dispensation? All the legislation I have been able to find covers the question of one who leaves or is dismissed from a seminary and wishes to enter another seminary or a religious order. It also contemplates the case of a person expelled from *any* school for grave offences. It does not cover the case of a boy who is dismissed from a Catholic school, for lack of study, for example, or for lack of ability in Latin or Greek. This is a practical question, as the boy may, after being dismissed, seek admission to a seminary.

Resp. The recent legislation placing restrictions in the matter of admitting to religious novitiates those who have been dismissed from colleges, seminaries, and other institutions, is contained in a decree of the S. Congregation of Religious dated 7 September, 1909. But, as our correspondent states, it does not consider the case of a boy who is dismissed from a Catholic school and afterward seeks admission to a seminary. In the absence of special legislation, it is obvious that each individual case should be decided on its own merits. The bishop and the diocesan authorities will, naturally, inquire why a boy has been dismissed from a Catholic college. They will, if the case seems in any way doubtful, obtain confidential reports from the school, and the impression which will soon permeate the student body in the Catholic school that any

serious complaint will stand against a scholar's entrance to the seminary, will facilitate the maintenance of discipline and of a high standard of study in the Catholic school.

PROOF OF THE EXISTENCE OF GOD.

Qu. Would it be too much to ask you to get one of your learned regular contributors to give a clear, concise, irrefutable proof of the existence of God? We had a conference here some time ago, at which a paper on the Existence of God was read, and the usual physical, metaphysical, and other proofs were explained. The bishop, who presided, was not satisfied, and urged the need of an argument that would be conclusive from the scientific point of view, which would meet the objections from evolution, the development theory, and so forth. I am familiar with the arguments in the *Catholic Encyclopedia* article, but what I should like would be an argument that would settle the question.

Resp. The zeal for the establishment of God's truth is always commendable; and there is nothing more commendable in a priest than the desire to bring the knowledge of God to the minds of the simplest and least tutored of His children. It was this burning zeal that urged St. Anselm, so long ago, to search for one irrefutable proof of the existence of God which even the "fool" could not resist "who said in his heart that there is no God". And we know the result. The so-called ontological argument took its place beside the physical, metaphysical, and moral proofs, and so far was it from convincing the "fool" that even among trained metaphysicians it has found few who understand it and still fewer who admit it. A "clear, concise, irrefutable" proof of the existence of God seems to be, humanly speaking, an impossibility. The truth is that the existence of God is not capable of clear, concise, and irrefutable demonstration along any one line of reasoning, as a proposition in geometry is. All the arguments usually brought forward are valid; but not all of them make the same appeal to the same mind. Newman thought the so-called moral argument was the strongest; others think that the strongest argument is the metaphysical argument, in terms of cause; still others rely most on a psychological argument based on our intimate sense of the Divine. And so it will be, as long as mind differs from mind. None of the arguments should be

lightly set aside; neither should the effort to make them more complete and convincing be discouraged. Nevertheless, we must disappoint our correspondent if he hopes to see in the pages of the REVIEW a "clear, concise and irrefutable" argument that would commend itself at once to all minds as a final proof of the existence of God. Perhaps our correspondent misunderstood the president of the conference. The bishop may very well have expressed a desire to see the arguments presented in such a way as to take account of modern scientific objections. That and that only is what he must have meant by "an argument conclusive from the scientific point of view". Strictly speaking, there is no "scientific" proof of the existence of God; for, as the word science is used nowadays, it does not include the problem of the existence of God, although we know that scientists do not hesitate to discuss it. The rational proof of the existence of God belongs to philosophy, not to the physical sciences. At the same time, it is desirable that philosophical arguments be presented in such a manner that they meet the objections urged by modern unbelievers from the standpoint of evolution and other scientific doctrines.

DISTRIBUTION OF COMMUNION AT FORTY HOURS' ADORATION.

Qu. In your admirable *Manual of the Forty Hours' Adoration* it is stated on page 7, n. 1, that "the distribution of Communion should take place at the altar in the tabernacle of which the ciborium containing some consecrated particles should be kept."

Please let me know if this ciborium may be kept at this altar during the whole time of the Forty Hours, or should it be removed to the high altar after the final distribution of Communion, so that the Blessed Sacrament may not be reserved in two separate places in the same church?

If so, may the same practice be observed on First Fridays where the Exposition begins at the high altar before the early Mass?

Resp. The ruling of the S. Congregation of Rites (11 May, 1878, n. 3448) is that, whenever the Blessed Sacrament is *publicly* exposed, Communion is not to be distributed at the altar of Exposition, either *during* or *outside* the Mass. A similar decree specifies expressly that the distribution may not take place at the altar of exposition outside the Mass (8 February, 1879, n. 3482).

A later decree suggests, for a church in which there is only one altar, that a movable tabernacle be erected in some part of the church and should be surrounded by kneeling-benches, in place of the communion-rail, where Communion may be distributed (23 November, 1880, n. 3525).

It follows, therefore, that the ciborium for communicating the faithful in the church, or for the sick, is to be kept on a separate altar both during and outside Mass.

This applies to the first Friday exposition also, since it comes under the head of "public" exposition, as distinguished from "private" exposition, there being no distinction made between the "solemnissima expositio" of the Forty Hours' Adoration and the "solemnis expositio" on the first Friday.

THE COMMUNION CLOTH OR PLATE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I was very much interested in the article by Monsignor Meehan on "The Communion Cloth or Plate" in the January number. It appeals to me rather strongly from the fact that in the diocese where I am located, the custom of using a communion plate in place of the cloth has made great headway. In fact, I now belong to the minority, consisting of those who still cling to the time-honored and Church-sanctioned communion cloth. Some have gone so far as to do away with the communion-rail, to the no little inconvenience and discomfort of the aged and sickly when they receive Holy Communion.

Besides the drawbacks cited by Monsignor Meehan, I can cite another that actually came under my own observation. Some time ago I was saying Mass in a neighboring city on a weekday in a church where the modern communion plate is in vogue. Several persons received, the altar boy accompanying me with what I thought was the "plate". But when I returned to the altar I was horrified when the server followed me there carrying the *paten*. It seems that the regular communion plate was not in the place where it was generally kept, and the server not seeing it went up to the altar, as I was approaching the communicants, grabbed the *paten* and used that for the communion plate. I mentioned the fact to one of the

local clergy and he said that the boy was a "green" server.

But what has happened once may happen again. If it was so natural for that server to substitute the paten for the plate, is it altogether improbable that no other server will do the same thing? With the communion cloth, a "green" server would not have the opportunity to lay hands upon what he has no right to touch.

This incident confirmed me in my dislike of the novelty of the plate. To my mind, the communion cloth, where it is kept clean and where no unseemly economy is practised in laundering, preserves the idea of a "banquet", is more churchly, and is, I believe, just as much of a protection against irreverence of the Sacred Species as the modern plate. As a matter of fact, does the plate prevent the small particles from falling to the floor? When the priest is giving Communion, is the plate always under his hand when he is holding the Blessed Sacrament? Rather, when he is taking a host out of the ciborium, is not the boy holding the plate, not under the priest's hand, but in front of the next person to receive? Is it not as likely that some of the particles may fall as the priest is taking the Host out of the ciborium as when he is actually placing It on the tongue of the communicant? What is there, then, to prevent those particles from falling to the floor?

My personal opinion is that the use of the plate gradually tends to irreverence on the part of the servers and to the embarrassment of the communicant who so often is stared out of countenance by the server.

A PASTOR WHO LOVES THE OLD WAYS.

IS A CATHOLIC LAY UNION EXPEDIENT AND FEASIBLE?

To the Editor, THE ECCLESIASTICAL REVIEW.

May I be permitted to give a fervid *placet* to Father Ambrose's article in the January REVIEW? He has said with remarkable clearness and force, what no small number of priests have often thought. There is hardly one of the large number of priests working in this country who will not agree with the writer of that article in saying that a lay union is expedient. I believe that most of us will go further and say that not only is such a union expedient but it is also imperatively necessary—unless we wish things to go on as they are, and trust to

bungling, or chance, or good-fortune, or time to correct the evils which surround us.

While all agree as to the expediency, even the necessity, of such united action, it is possible that some will doubt its feasibility. But a careful reading of Father Ambrose's words will show that he has gone far on the way to remove the greater number of objections, the stock objections, which are brought forward. I should like to comment on this part of his article and add a remark or two which may be worthy of notice.

If the lay action is to be solely and exclusively lay action, it will never be inaugurated, and that for the reason intimated by Father Gallagher; namely — to state it more openly — the episcopate and the priesthood have grave doubts of activity that is under the sole domination of the laity, and this for reasons that are quite obvious to any priest. But Father Gallagher has eliminated this objection wholly by his suggestion that the union proceed along the usual channels of the Church's activity in matters spiritual; that it follow, in other words, and parallel the paths which have made her organization in spiritual matters the wonder of generations—the people under the priest, the priest under the bishop; from parochial to diocesan and so by this means to national unity.

Father Gallagher is on the only possible road to success when he suggests such a procedure. If it may be said with reverence—and this is the way it is intended—it is the present writer's opinion that the Bishops do not realize the tremendous power that lies at hand. They are regarded by the people as the living voice which has tremendous claims on their obedience. They speak as those having authority. A faint indication of this can be found if one notes the tense silence which prevails when a message from the Bishop is read in the parish church.

In this connexion it seems proper to observe that Father Gallagher is not altogether correct in what he seems to say at the end of page seven—namely, that laymen should make overtures to the Bishops. If he means by this that the initiative should be taken by laymen, it seems to me that there would be more assurance of success were the initiative and the orders to proceed from the Bishops. Perhaps I have not understood him correctly.

Speaking for my own case and for mine own people, I say

with emphasis, if next Sunday I were to go before my people with a letter from the Bishop, setting forth the plan of a lay union, taking in every Catholic in the United States; telling the objects and purposes of such a union; containing the *order* of the Bishop that a certain amount of money, for organization purposes, be paid out of the treasury of the church; I am positive that such a letter would produce immediate results. And in twenty-four hours a check would be on its way and all this would meet with the approval of every large-minded, common-sense man and woman in the parish. What is needed before all is a document with a "datum", *contrariis quibuslibet*, and the Bishop's name.

There is not space even to enumerate the advantages of such a union. Were we to consider only the possibilities from the viewpoint of missionary works—increased contributions, universal interest, the startlingly large results, and efficiency—there would be for this reason alone sufficient grounds for the establishment of such a union.

May I add the following considerations as calculated to remove further objections? The Catholic people are reared from their earliest years to obedience; they are taught to recognize authority, to move when authority speaks. This they do in matters spiritual and when there is question of their religious interests; there is every reason to expect that in matters nearly allied to and intimately bound up with their religious concerns they will listen attentively and move immediately when that same authority imposes on them an obligation which makes for the welfare of the whole Catholic body. Another thing not to be overlooked is this: The Catholic people are familiar with the powerful and stupendous machinery of international or universal organization, and there will consequently be little difficulty in making them see the feasibility of an organization that is somewhat less stupendous. We have as Catholics the tradition of an organization, eminently successful for two thousand years, dealing with people of every tongue, scattered through all continents. Surely we will quite easily and quite readily grasp the possibility and the feasibility of an organization confined to one people with one tongue, on part of a single continent. More especially is this true if such a union proceeds from parochial to diocesan and so to national unity. If we may somewhat modify the proverb, we may say,

"Where there is a vision, the people perish not". Could there be a more glorious vision than these sixteen million people fired with a single thought moving at the word of authority? When sixteen million people move, something must give before them; when sixteen million people speak with one voice, the ends of the earth will harken.

Father Gallagher has spoken a word that ought not be allowed to pass. There is in what he has said a seed which, if Apollo watereth and God giveth increase, will fill the whole earth.

SPERANS.

A PLEA FOR THE NEEDY.

To the Editor, THE ECCLESIASTICAL REVIEW.

It has been the practice of the Church to divide the revenues of a parish into three parts: one-third for the support of the clergy, one for the upkeep of the Church, and one for the poor. This arrangement is not generally feasible nowadays. We have orphan asylums and some old folks' homes, a few institutions for our deaf and blind; but as they are not in view of our people, and nearly all conducted separately, there are many of our unfortunates entirely neglected and lost to the faith through the want of diocesan organization that would embrace them all. Our orphanages are sometimes palatial, but are limited by being in cities and are not able to take care of all.

It would seem desirable, as Dr. Walsh in an address lately given in New York suggests, that all these works of charity be combined. Why could not a tract of land be secured and all these good works be carried on in a united way, so that all the needy and afflicted would have the companionship they desire, whilst all the energies of a diocese could be concentrated in this one place, where there would always be room for one more; where houses could be built and a cottage plan followed; where retired priests and well-to-do lay people could end their days in a truly Catholic atmosphere. Their hearts would open to the respective needs of the orphan, the aged, and even the poor scholar. It would be another grand Catholic University that would arouse the best instincts of all our people and be an ideal realization of the brotherhood of God's children, at the same time stopping up the leakages that are now preventing us from doing our full duty to God's afflicted ones.

CLERICUS.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 20. HARVARD CHRISTOLOGIES 7.

DR. TOY'S DEGRADATION OF CHRISTIANITY.

In our study of the religious ideas of Dr. Crawford Howell Toy, of Harvard University, we have seen that he leaves God out of morality; he degrades religion to a mere sense of fear; he looks upon the Old Testament as just one of many sources that show the evolution of "the sense of an extra-human something"; he admits no supernatural religion, no revelation of God to the human race, no God-intended difference in what he calls the "highest form of religion"—a form to be found in Plato, the New Testament, Christian and Buddhistic and other mystics.¹ We shall continue to examine into the doctor's rating of Old Testament religion. For to him "Christianity, *beginning in a Jewish movement*, speedily became Græco-Roman".²

I. Dr. Toy's Degradation of the Old Testament. Since the doctor rates all religions alike; and sees, in every form of religion, nothing more than a noble or a vulgar evolution of the "sense of fear", we should not look for any special reverence for the Old Testament from him.

1. *Old Testament Religion not a Revelation of God.* Nowhere, in his writings, does Dr. Toy give us ground to suspect him of looking upon the religion of the Old Testament as the revelation of God to the human race. The writings of Moses and the prophets are treated as unconcernedly as are those of Zoroaster and Muhammed. Passages of the Old Testament are thrown out of court with no ado whatsoever. Thus, one need not rack one's brain to show that Jahweh's "command to exterminate the Canaanites"³ is quite compatible with the Divine attributes. The command is not an historical fact, but

¹ Cf. "Dr. Toy's Degradation of Religion", *ECCL. REVIEW*, December, 1916, pp. 692 ff.

² "Introduction to the History of Religions." Vol. IV of *Handbooks on the History of Religions*. New York: Ginn & Co. 1913. P. 567.

³ Deut. 7:3; 25:19; Josue 6-11.

a trumped-up fiction. The fiction is useful to the investigator of the history of religions. For "these passages show how a current barbarous custom of war could be regarded by religious leaders as pleasing to God".⁴

This is an easy way of settling all the difficulties of Holy Writ; but it creates the still greater difficulty of depriving us of any Writ that is Holy.

Dr. Toy does not try to explain the possibility of the long life assigned to the patriarchs. The longevity of the patriarchs is no more than a refinement of the gods of paganism. The "sense of an extra-human something" led the pagans to deify their kings; the lords and heroes of earth became divinized gods. This divinization of the national hero was revolting to the Hebrews; so, among them, he became a superior being in point of age—in fact, a "dedivinized god". Here are the doctor's words. The longevity of the patriarchs

may have been due simply to a tendency to conceive of the beginners of human society as superior beings (dedivinized gods). . . . The longevity of the antediluvians is perhaps a speculative continuation of the series back of Abraham on an ascending scale, though *special mythological traits* have come in.⁵

2. *Mythology of the Old Testament.* Not satisfied with the rejection of the Divine authority of the Old Testament, Dr. Toy mars it still more by the debauch of mythological fancies he finds therein. In the above citation, we have underscored the *special mythological traits* with which he infects the characters of the patriarchs. Why does he mangle these heroes of old? Because, they are, forsooth, only the evolution of the "general belief in the superiority of early conditions of life"! "Connected with this belief . . . is the belief in a primitive earthly paradise".⁶ And so on, to the end of the chapter.

If we object that the Old Testament narrative reads like history; that what the doctor debases as the *special mythological traits* of the patriarchs, are the special grace of Jahweh unto them; the answer is forthcoming, that all this is the work

⁴ "Introduction to the History of Religions", p. 578.

⁵ Op. cit., p. 366.

⁶ Op. cit., p. 366.

of late Jewish editors. They fabricated history out of whole cloth of mythology; and made Jahweh to be the very chiefest element of this trumpery.

In the Old Testament itself, the Jewish editors have *socialized the mythical material* (weaving it into history, as in Genesis), or have brought it under the work of the national deity.⁷

Even Jahweh Himself is debased to the level of the deities of the Iliad. For Dr. Toy speaks of the Hebraistic and the Homeric deities as of a sort. Their attributes are "what we regard as immortalities in the deity as given in the Iliad and the Old Testament".⁸

If Old Testament revelation is thus prostituted by Dr. Toy to the low depravity of paganism, what reverence has he for Christian revelation, for the "Jewish movement, that speedily became Græco-Roman"? We shall see.

II. Dr. Toy's Rise of Christianity. Long ago when the doctor had—or, at least, seemed to have—more respectful sentiments in regard to Christianity; before the *Los von Paulus* movement of the Neo-Tübingen School had raised the hue and cry that we have to-day Paulinity, not Christianity, Toy had pointed to St. Paul as the founder of Christianity. Jesus had started only a Jewish sect; Paul cut loose from Judaism, and founded a new religion. This is the thesis of *Judaism and Christianity*, "a sketch of the progress of thought from Old Testament to New Testament."⁹

1. *Nothing Divine in the Evolution of Christianity.* At the very outset of his study of the rise of Christianity, Dr. Toy postulates an absolutely false first principle. He takes it for granted that there is nothing Divine in the evolution of the religion of Christ:

The rise of Christianity out of Judaism is a fact . . . in conformity with a well-defined law of human progress. . . . Religion must be treated as a product of human thought . . . a branch of sociology, subject to all the laws that control general human progress.¹⁰

⁷ "Introduction", p. 383.

⁸ Op. cit., p. 580.

⁹ Boston: Little, Brown & Co. 1891.

¹⁰ *Judaism and Christianity*, p. 1.

Such a rise of Christianity is a mere fantasy, conceived as a substitute for the Christianity of the Gospels. No attempt is made by Dr. Toy to show any foundation for his figment in either the Synoptic or the Johannine tradition; he indulges in a revery, he romances, and asks us, on his authority, to accept, as the Christianity of the Gospels, "such stuff as dreams are made of".

We give one instance, from the Synoptic tradition, to show that the rise of the Christianity of the Gospels was Divine, and not "the product of human thought". It was at Cæsarea Philippi. Jesus asked His disciples, "Who do men say that the Son of Man is"?¹¹ Our Saviour commonly used this name, the Son of Man, in regard to Himself; it bore witness to His human nature, and oneness with us. The disciples replied that others said He was one of the prophets. Christ pressed them: "But who do ye say that I am?" Peter, as spokesman, replied: "Thou art the Christ, the Son of the living God." With this answer, Jesus was satisfied. It set Him above all the prophets. They were the *adopted* sons of God; Peter's answer made Him more than that—the *natural* Son of God. The *adopted* Divine sonship of all the prophets Peter knew without special revelation; although even this truth he could not have known by any "branch of sociology". The *natural* Divine sonship of Jesus was made known to the leader of the Apostles only by a special revelation. This is what our Lord says: "Flesh and blood have not revealed it to thee, but my Father who is in heaven."

Jesus clearly assumes this important title in a specially revealed sense, and not in a sense "subject to all the laws that control general human progress"; in a sense that is altogether new, not applicable to the prophets, not in the least "in conformity with a well-defined law of human progress". He admits that He is the Son of God in a sense of Divine sonship that cannot possibly have been the "product of human thought", but is the specific product of a special Divine revelation to Peter. "Flesh and blood have not revealed it to thee, but my Father who is in heaven".

¹¹ Matthew 16:13.

Other instances, and many of them, could be cited to show that the Christianity of the Gospels is not the castle in the air which Toy professes as his bulwark of defence. Christianity that is not God's revelation to the human race, is not to be found in the Gospels; it is the "product of human thought", of thought of men like Toy, who throw over the first principle of religion, deny that a man's religion is the Godwardness of his reason and will, degrade religion to the depravity of savage emotionalism, and, as a matter of course, trump up a Christianity which is no Christianity at all, so as to "give to airy nothing a local habitation and a name".

2. *Christianity the Product of Judaism.* Dr. Toy tells us: "The rise of Christianity out of Judaism is a fact". We make answer, the rise of Christianity out of Judaism is not the fact Dr. Toy has in mind. He means that Jesus formed merely a *Jewish sect*. This fact he fails to prove.

The real fact of the case is this, that Christianity was built on the primitive revelation of Judaism; that Christianity is an olive tree whose root is the same primitive revelation whence sprung Judaism. This we Catholics admit. This is St. Paul's teaching.

First, Christianity *was built* on the same primitive revelation, whereon Judaism was upbuilt. This building-phase is a characteristic setting of Christianity in the figurative language of St. Paul. In the letter to the Ephesians, wherein the building-phase of the Church frequently occurs, he writes:

Ye are no longer strangers, and foreigners; but ye are fellow-citizens of the saints, and members of God's household—dwellers in the same house with God, builded upon the foundation of the Apostles and the Prophets, the very corner-stone being Christ Jesus Himself. Upon Him all the building being framed together, groweth up into an holy temple in the Lord.¹²

The holy temple, in this figure, is the Church. The corner-stone of the temple is Christ Jesus. The foundation is the teaching of the Apostles, and of the Prophets.

Jesus did not do away with the moral law of Judaism. How could He? That moral law was not merely Jahweh's revealed, and written code; it was also an unwritten Divine law—what we call, in philosophy, the natural law.

¹² Ephesians 2: 19-21.

Nor did Jesus do away with the primitive revelation, and the revelation to the Prophets of Juda and Israel. He tells us this distinctly:

Think not that I am come to do away with the Law and the Prophets. I am not come to do away with them; but to complete them. For in very truth I tell you, until the heavens and earth pass away, not even a *jod* nor a flourish of a letter shall pass away from the Law, until all is done.¹³

"Not a *jod*", i. e. not the smallest Hebrew letter of the Law; "nor a flourish of a letter", i. e. nor a stroke, a distinctive twist, to a Hebrew letter of the Law, but will be carried out.¹⁴ Every Messianic prophecy of the Law and Prophets will be fulfilled by Jesus. He will *complete* the Law and the Prophets; as the Greek text has it, He will *fill up* what is lacking in the Law and Prophets.

Secondly, Christianity is an *olive-tree*, whose root is the primitive revelation of the patriarchs, whence sprung Judaism. This also is St. Paul's illustration:

If the root is holy, so are the branches. Now, if some of the branches were broken off, and thou, who wast only a wild olive, wast grafted in among them, and didst come to share with them the root which is the source of the richness of the cultivated olive, do not exult over those branches. And, if thou exult, (remember that) thou bearest not the root, but the root beareth thee. Thou mayest object: "The branches were broken off, that I might be grafted in." True; it was by their unfaith that they were broken off; it is by thy faith that thou standest. Toss not thy head too high; but beware. For, if God spared not the natural branches, neither will He spare thee. Therefore, see both the kindliness and the severity of God. His severity is toward those who fell; His kindliness is toward thee, so long as thou abidest in that kindliness. Otherwise, thou also wilt be cut off. And they, too, if they do not abide in their unfaith, will be grafted in. For God hath the power to graft them in again. For, if thou wast cut off from thy natural stock, the wild olive, and wast, contrary to thy nature, ingrafted upon the good olive, much the more will they, the natural branches, be grafted in upon their own olive tree.¹⁵

¹³ Matthew 5:17-18.

¹⁴ For an explanation of this text by the present writer, cf. ECCL. REVIEW, November, 1915, pp. 601 ff.

¹⁵ Romans 11:16-24.

To understand aright these two Pauline illustrations—the building-phase and the olive-phase—of the Church of Christ, we must never lose sight of the matrix idea of the theology of St. Paul. The theology of the great Apostle is Christocentric.¹⁶ He tells the Corinthians that he came to them “with no display of eloquence or philosophy. For I judged it not well, while with you, to know anything save Jesus Christ, and Him crucified.”¹⁷ Christ is “the Head of all archangels and powers of heaven”;¹⁸ “all has been created through Him, and for Him”;¹⁹ “He is to the Church the Source of its Life, that He in all things may stand first”.²⁰

According to this Christocentric theological exposition of St. Paul, Christ is the primary Root—the very tap-Root, if the olive-tree have one—whence rises the mystic sap of grace to the olive tree, the Church. The patriarchs are the secondary roots, or the root-fibrils of the olive; this is to say, the primitive revelation, given to the patriarchs, is very near to the primary Root, and the tap-Root of Christianity. The branches broken off, are the Jews who by their unfaith have severed themselves from the life-giving sap of grace that proceeds from the tap-Root, and through the root-fibrils, to the olive-tree. The gentiles are the wild olive, that gives no fruit. By entering into the Church of Christ, they have been ingrafted upon the fruit-giving, cultivated olive, whose secondary roots and root-fibrils are the primitive revelations given to the patriarchs and the Messianic revelations delivered to the Prophets. These inserts should not “toss the head too high”, nor be conceited; for the sap of grace, which produces fruit in them, reaches them from the tap-Root, which is Christ, by virtue of their being ingrafted upon the olive-stock, that is nourished through the root-fibrils, and the secondary roots, which are the patriarchs and the Prophets; that is to say, by virtue of their vital connexion with the primitive revelation and Messianic revelation of the Old Law.

¹⁶ Cf. Prat, *La Théologie de St. Paul*, vol. 2, 5th ed. (Paris: Beauchesne, 1913), p. 48.

¹⁷ I Corinthians 2:1-2.

¹⁸ Colossians 2:10.

¹⁹ Colossians 1:16.

²⁰ Colossians 1:18. Cf. also Colossians 2:7, wherein Christ is the Root of the Church.

The founding of the Church by Christ abrogated the Mosaic civil, ceremonial, and quasi-sacramental law. The Messiah did not do away with the moral law, nor with the primitive revelation of the soteriological relation of man to God. He fulfilled the prophetic revelations in regard to Himself, that abound in the books of the Old Testament. The facts that Dr. Toy studies, in his *Christianity and Judaism*, prove only this and nothing more—that Christianity was *built* on the same primitive revelation upon which Judaism had been set; and that Christianity is an *olive-tree*, whose root is the same primitive revelation whence sprung Judaism. The Jews remained living branches of the olive-tree of the true religion, so long as they accepted the Messianic prophecies; when they denied the fulfilment of these prophecies, they were lopped off from the olive-tree of revealed truth.

The doctor tells us that "the rise of Christianity out of Judaism is a fact". He is not speaking of the Christianity of the Gospels, but of something else. His fancy is the factory that has fabricated the nightmare he calls Christianity. This so-called Christianity of Dr. Toy was a mere "Jewish sect", started by Jesus and transformed by Paul. The doctor tells us exactly when the transformation began. It was, during the first missionary journey of St. Paul, about the year 46 of our era, at Antioch in Pisidia. The Jews set themselves against the teaching of St. Paul. So

Paul and Barnabas spoke out fearlessly, and said: "It was necessary that the message of God be addressed to you first. But since ye reject it, and do not judge yourselves worthy of eternal life,—lo, we turn to the gentiles."²¹

The fancy of Dr. Toy stretches this fact beyond the bounds of the text. The incident is merely local. The Jews of Antioch of Pisidia rejected the ministry of St. Paul. Therefore, he turned from them to the *gentiles of that city*. And yet, the doctor sees in this simple turn of events, the *end of the Jewish sect founded by Jesus* and the beginning of Christianity:

This was the decisive step; Christianity thus ceased to be a *Jewish*

²¹ Acts 13:46.

sect, and became an independent religion, which offered itself to all men without distinction of nations.²²

Wrong, absolutely wrong! The Christianity of Christ was clearly founded as a religion to be offered "to all men without distinction of nations". Why does Dr. Toy trample rough-shod upon the clear message of the Gospel of Jesus? The Saviour, in clearest terms, sent His Apostles to all nations with His message of truth; and obliged all nations to give ear to that message:

Going, therefore, make ye disciples (μαθητεύσατε) of all nations; baptize them in the name of the Father and of the Son and of the Holy Ghost; teach (διδάσκοντες) them to observe all things whatsoever I have commanded you. And lo, I am with you all days, even to the end of the world.²³ He that believeth and is baptised shall be saved; he that believeth not, shall be damned.²⁴

It is no "Jewish sect" that is here founded, but an universal religion for "all men without distinction of nations". Our Lord does not say: "Go, and keep up my *Jewish sect*!" He founds an "independent religion" by the universal and most specific mission: "Teach *all nations* to observe all things whatsoever I have commanded you".

Why, if Dr. Toy had, in all fairness, cited the complete text of Acts to which he refers, he would not have had even the semblance of a reason to say:

Paul may be called the founder of Christianity as the organized embodiment of the ideal kingdom of God.²⁵

For, immediately after he has spoken, to the Jews of Antioch in Pisidia, in the fearless words we have given from Acts 13: 46, Paul gives his reason for the resolve, "we turn to the gentiles"! What is that reason? Is it that Paul is making a "decisive step" away from the Christianity of Jesus? Is it that he is founding "an independent religion? Not at all! The reason why St. Paul turns to the gentiles of Antioch of

²² *Christianity and Judaism*, p. 367.

²³ Matthew 28: 19-20.

²⁴ Mark 16: 16.

²⁵ *Christianity and Judaism*, p. 368.

Pisidia, is, according to the Apostles own words, the simple fact that he and Barnabas have been ordered by the Lord so to do:

For thus hath the Lord commanded us:

"I have set thee as a light to the gentiles,
That thou be a means of salvation to the ends of the earth."²⁶

The preaching of the Gospel by St. Paul to the gentiles was not a work of his own initiative. From the very conversion of the zealous Pharisee, he was destined by the Lord to accomplish this specific task. For the Lord said to Ananias:

Go, for this man is my chosen instrument to uphold my name in the presence of the gentiles, their kings, and the children of Israel.²⁷

There was even a particular call to this definite work, that was made known by the Holy Spirit to the Prophets and teachers of the Church at Antioch in Syria. The Holy Spirit said to them:

Set apart for me Saul and Barnabas, for the work whereunto I have called them.²⁸

It was the stock argument of the Apostle that he was set apart by the Lord, to preach the Gospel to the gentiles. "For He who hath given power to Peter for the apostolate unto the Jews, hath given power to me for the apostolate unto the gentiles".²⁹ And it was on account of this special call, that St. Paul had a right to bring the Gospel even to the church founded by St. Peter at Rome. To assure the ethnico-Christians of Rome that he was within his rights, he begins his letter to them:

Paul, the slave of Christ Jesus, called to be an Apostle, set apart for the Gospel of God . . . concerning His Son, Jesus Christ, our Lord . . . through whom we received the gift of the apostolate, to win obedience to the faith among all the gentiles for the sake of His name.³⁰

²⁶ Acts 13:47, quoting *Isaiah* 49:6.

²⁷ Acts 9:15.

²⁸ Acts 13:2.

²⁹ Galatians 2:8.

³⁰ Romans 1:1-5.

The fact should here be referred to, that it was not St. Paul who first turned to the gentiles. Even before the mission of Paul to Antioch in Pisidia, Peter had already been enlightened in a vision at Jaffa, and had admitted to baptism Cornelius the Centurion and other gentiles.³¹

In view of what we have said of the universal mission our Saviour gave to His Apostles, and of the specific apostolate of Paul to the gentiles, we cannot see how the doctor makes Jesus the founder of a mere Jewish sect, and Paul the founder of Christianity. Dr. Toy writes:

It is hard to say how far Jesus Himself contemplated such a broadening of membership in the earthly kingdom of God.³²

"Hard to say?" Yes, if one be blind to the "broadening of membership", which "Jesus Himself contemplated" in the words: "Make ye disciples of all nations";³³ and in the similar command: "Going into the whole world, preach the Gospel to every creature".³⁴

If Dr. Toy were the Clinical Instructor in the Anatomy of the Gospels of Harvard University; if he had carved up the Gospels into their vital and non-vital parts, as does Harnack, Emeritus Surgeon of the Gospels in the University of Berlin;³⁵ if he had thrown out as a late accretion all the vital parts, and given to us some forty or fifty non-vital sayings of Jesus—the Q of divisive criticism; then we might understand how hard it is for the doctor to say that Jesus intended an universal religion, and how easy it is for him to say that Jesus merely founded a Jewish sect. But Dr. Toy makes pretense of arguing from the New Testament just as it is ordinarily received among the faithful of the Church. And the evidence of that New Testament is most clear against his theory of a Pauline foundation of Christianity, and a Pauline cutting loose from the Jewish sect that Jesus is said to have established.

WALTER DRUM, S.J.

Woodstock, Maryland.

³¹ Acts 10-11: 18.

³² *Christianity and Judaism*, p. 366.

³³ Matthew 28: 19.

³⁴ Mark 16: 16.

³⁵ Cf. *Sayings of Jesus*, by Adolph Harnack. English translation (G. P. Putnam's Sons: New York. 1908.)

Criticisms and Notes.

THE HOLINESS OF THE CHURCH IN THE NINETEENTH CENTURY.

Saintly Men and Women of Our Own Times. By the Rev. Constantine Kempf, S.J. From the German of the Rev. Francis Breymann, S.J. Benziger Brothers, New York. 1916. Pp. 415.

Every Catholic is of course abundantly convinced that even as the age of miracles never passes away, so neither does the age of heroic sanctity. Supernatural interventions are not so manifest nor so frequent as they were when the faith that removes mountains was more prevalently a habit of Christian lives. Nevertheless somewhere in the universal Church the hand of the Lord is all the time showing itself to be unshortened, while at specially favored spots, such as Lourdes, the signs of the supernatural are seen to be particularly startling and accumulated. So it is with heroic sanctity. The Church is no less the fruitful mother of saints in this our matter-of-fact age and work-a-day world than she was in the Catacombs or in the medieval cloister. Perhaps most of us live under the spell of the fallacy of accident. You and I do not meet with men or women who bear the marks of the Lord Jesus outwardly in their bodies, and from our partial inexperience we are prone to conclude that there is none such. Of course it is a commonplace to say that the Church is ever peopled with the hidden saints—humble, gentle, self-sacrificing souls; the just and simple who fear God, do good, and shun evil. But the manifest saints, those whose lives repeat what we read of in the Bollandists and in Alban Butler—these wonderful men and women, boys and maidens, we seem to meet them, most of us, never at all.

As a mere supplement to our inexperience in this respect and as a corrective of our short-sightedness, the volume at hand commends itself alike to the clergy and the laity. It contains sketches edifying and entertaining of the lives of those servants of God who lived in the nineteenth century and of those in particular whose process of beatification has been already completed or is in actual progress. These are collected from every clime and from every grade of social life, domestic, civil, and ecclesiastical. Thus there are sketches of the lives of more than ten holy bishops. The secular clergy are honored by twenty venerable names. There are some fifty-odd among religious men, and about the same number among religious women. Of the laity, men and women, some twenty are chronicled. The white-robed army of martyrs is likewise represented by about fifty

names, aside from the unnumbered groups who shed their blood in various portions of the mission fields of pagan lands or semi-barbarous nations—China, Japan, Korea, Russia, Uganda. Particularly inspiring are these narratives of the martyred neophytes. The Acts of the early martyrs contain no more glorious testimonies to the faith than those that within our own memory have been proclaimed *ex ore infantium et lactentium* in the streets of Damascus, or in the wilds of Africa. Summoned thus from every portion and corner of the vast universal field of the Church and brought together within the relatively small compass of a volume, the conjoined lives of these saintly ones constitute an argument for the supernatural sanctity, and hence for the Divinity, of the Church that is irrefragable. Nor must it be forgotten that, while criticism may throw doubt upon the alleged multitude of the early martyrs or call into question the authenticity of these or those *acta sanctorum*, no shadow of a doubt attaches either to the names, the personalities, or the deeds of the heroes recorded in the present collection. The methods of scrutiny employed, especially in recent times, by those whose business it is to conduct the processes of beatification and canonization are unsurpassed in their critical exactness. In 1901 the Congregation of Rites published a "Catalogus ac Status Causarum Beatificationis Servorum Dei et Beatorum Canonisationis quae apud Sacram Rituum Congregationem per viam non-cultus incedunt. Typis Vaticani." In 1907 the same Congregation published another list comprising all the processes then in progress before the Congregation. Upon these lists the author has based his work, adding of course such material as has been more recently published through the *Acta Apostolicae Sedis*, the *Analecta Ecclesiastica*, and elsewhere. Readers who desire to follow up this or that particular topic are directed in their research by a copious bibliography. The volume itself is thoroughly indexed and presented in an attractive format. It is to be hoped the work will receive amongst the laity, the religious as well as the clergy, the wide circulation it so richly deserves.

GOD AND MAN. Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized translation. Vol. II: Man. P. J. Kenedy & Sons, New York. 1916. Pp. 343.

For some reason not mentioned by the translator, the second volume of the present work has been published before the first. The reviewer is not in a position therefore to indicate the aim and scope of the production as a whole. The initial volume, however, he has learned, is in process of publication, so that the reader interested

in the subject-matter may expect in due course of time to see the work entire. The volume before us comprises what may be called *supernatural anthropology*; that is, a systematic summary of rational conclusions concerning man, deduced from truths revealed by God, taught by His Church, and accepted by His and her children through the virtue of divine faith. Following this traditional teaching, man is considered first in the state of primal innocence, secondly in the state of original sin, thirdly in that of grace. Lastly comes man's future eternal state of glory in heaven or of misery in hell. These are obviously fundamental lines of exposition familiar to every student of theology, and indeed to every well instructed Catholic. The author develops them in the light of Scripture and the doctrine of the Church, unfolded and clarified during the course of ages of matured reflection in the minds of the Fathers and Doctors. The writer, it need hardly be said, is not unmindful of the views and opinions held by Protestants and rationalists on these subjects alien or contrary to Catholic teaching. And he is uniformly objective and just in his statement of them. Moreover, he evidences throughout the proverbial gift of French insight and clarity of expression. He seizes the essential elements of a doctrine or theological position and exhibits them in unmistakable distinctness. Fortunately also, the translation is perfectly translucent. Just occasionally a critical eye might notice a shadow which, whether it be due to the rendering or be taken over from the original is not apparent. Thus for instance at page 3, we read that "the fulness of [sanctifying] grace is only achieved in heaven, and whoever, in this life repeatedly resists it, places himself in the impossibility of ever receiving it." Obviously this is not to be taken literally. "The impossibility of ever receiving" God's grace does not result from repeated resistance, but from *dying* in the state of resistance. Else were there no hope for the recidive sinner. Again, at page 20, it is stated that "man was created to the image of God, and in pursuing the indefinitely true, the indefinitely good by the efforts of his nature, he is analogous to God." Rather is it in pursuing the *definitely* true and the good that human nature reveals itself as analogous to God. At least herein consists the more perfect assimilation to the Divine Exemplar. At page 126 it is said that the Holy Ghost reproduces in us the dispositions which "exist or existed in the soul of Christ." Perhaps this had better be transposed so as to read "existed and exist," as will be obvious on second thought. However, these are but slight inaccuracies and in no wise touch the substance of so superior a treatise. *Sunt accidentia non propria.*

THE SULPICIAN IN THE UNITED STATES. By Charles G. Hebermann, LL.D. The Encyclopedia Press: New York. Pp. 370.

Alexander the Great is reported to have complained that there was no Homer to sing his immortal deeds; and, no doubt, many noble achievements in the course of history have fallen into oblivion for want of one who would transmit them to posterity. The Sulpicians may, therefore, be accounted happy, since they have found an historian worthy to chronicle and perpetuate the noble works they have accomplished on American soil. For the author it was a labor of love to rescue from undeserved forgetfulness the heroic acts and fruitful sacrifices of men who did not look for earthly recognition and sought not imperishable fame. But their deeds should live for the sake of the coming generations, inasmuch as the labors of the past are an inspiration to the present. It would be superfluous to say that the author has done his work well and that he has added new lustre to the fair fame of the Sulpicians; for his name stands for sound scholarship, and is synonymous with fearless loyalty to truth and high literary merit.

The work was carried on under great difficulties, as the closing years of Dr. Hebermann were wrapped in darkness; but in spite of the loss of sight which afflicted him, he brought the undertaking to a happy consummation. What gaps and shortcomings may be discovered in its pages must be attributed to the great affliction of the author. But there is, in reality, little to find fault with; the volume presents as complete, vivid, and glowing a picture of the labors of the Sulpicians as one could wish.

The American Church owes a great debt, difficult to estimate, to the humble priests of St. Sulpice. What they have done for the education of the American clergy can never be fully appreciated. Though they have given many pious and exemplary bishops to the American hierarchy, this is as nothing compared to their educational efforts in behalf of the clergy. Everywhere in the Church of the United States we find vestiges of the direct or indirect influence of this holy company. The history of the American Church would be very incomplete, indeed, were it to disregard their missionary and educational labors. Only to mention St. Mary's Seminary and St. Charles's College is to conjure up visions of an humble activity which has brought fruit a hundredfold.

The volume constitutes a notable contribution to ecclesiastical literature; it avoids the laudatory tone sometimes so obtrusively conspicuous in publications of its kind. It will be welcomed especially by those who have been imbued with the lofty ideals of the priesthood at the feet of the humble, pious, and learned members of the Company of St. Sulpice.

A HISTORY OF THE IRISH DOMINICANS. By M. A MacInerny, O. P.
Vol. I. Browne and Nolan: Dublin, 1916. Pp. 603.

This stately octavo volume is the first of a series proposed by Father MacInerny, and that promises to be a most valuable contribution to the ecclesiastical history of Ireland. The author tells us in the preface that he intends to divide his vast work into five parts, some of which may run into several volumes. The divisions are: I. Irish Dominican Bishops; II. Martyrs and Confessors; III. Provincials of the Order in Ireland; IV. Professors, Preachers, and Writers; V. Priories, their Founders, Benefactors, and Vicissitudes. The tome before us tells the story of the first thirteen Friars Preacher who ruled over Irish sees; that is, the lives of the Irish Dominican bishops from David MacKelly, Archbishop of Cashel (1238-1253), to Walter Jorz, Archbishop of Armagh (1307-1311). The history of these illustrious clergymen reveals, apart from the scholarship of the author and his immense painstaking research in original sources and unpublished records, an enormous amount of material that had been hitherto untouched by any writer on Ireland or its Church, and shows that there is a wide field of history about that interesting island still waiting to be made known to the public through the industry of the patient student.

Father MacInerny's first volume manifests beyond doubt peculiar fitness for the monumental work he has undertaken. He has gathered together a world of interesting information, which he has sifted with a thoroughness not unworthy of a Denifle, and presented in a highly entertaining manner. Because of the vast difference between the life and thought of the distant past and those of our day, this first part of Father MacInerny's work was especially difficult; yet, unless we are greatly deceived, not even the most critically disposed will venture to find fault with the way in which he has approached his subject, or with the manner in which he has acquitted himself of his trying task. He has given the world just such a book as the historian revels in. The portly volume is too extensive, and too well done as a whole, for us to single out any particular portion for special attention. We are not at all astonished to learn that it has created something of a sensation in Ireland, even in these troubled times; for it has necessitated a resetting and a restatement of Ireland's mediæval history. The author's love of truth and spirit of fairness are delightful; his keen penetration and wide erudition, that can be discerned on almost every page, are remarkable. The influence the Friars Preacher are known to have exerted on the Irish Church and Irish history, and the masterful way in which Father

MacInerny has written his first volume, lead one to except many surprises, as well as much pleasure, in the perusal of the remaining books of his great work as they come from the press.

V. F. O'D.

THE VENERABLE DON BOSCO, APOSTLE OF YOUTH. The Founder of the Society of St. Francis of Sales. A Sketch of His Life and Works. By M. S. Pine, author of "Alma Mater and Other Dramas," "John Bannister Tabb, the Poet Priest." Salesian Press, Don Bosco Institute, Philadelphia. 1916. Pp. 195.

On 7 December, 1916, the Holy Father Benedict XV assigned to the Congregation of Rites the matter of carrying on the process of canonization of the Venerable John Bosco. The founder of the various Salesian institutes, including a society of priests, a congregation of women under the title of "Mary Help", and an apostolate of lay workers, looms large in the modern sky of philanthropic activity as interpreted by Christian charity. For nearly half a century he devoted himself with heroic pastoral zeal to the rescue work of boys; and during the last twenty years of that period it was his privilege to inspire numerous noble souls with the sublime spirit of self-sacrifice for which he had a special genius. The secret of his wonderful success was simply a generous and broad-minded love which made him tolerant of the faults of others without making him cease to hate sin. He would see nothing hopeless in the heart of a boy, because the will and character had not yet been formed there for evil; and being still plastic, it was only a question of shaping the wayward temper by a sincere and ingenious affection that knew how to devise means and ways to attract it to the light and warmth of Divine teaching. He drew to himself the most abandoned and ill-conditioned, engaged their affections by his benevolence, searched and interested their dormant faculties of mind and heart, and by gently correcting their misdirected tendencies made them useful members of society.

Thousands of boys have come forth from the refuges and schools of Don Bosco to take up the apostolic work in Italy, France, Spain, Portugal, Germany, England, and America, and the fruits of the humble tree planted in Turin seventy years ago have been a blessing to our generation the world over. The contemplated process of beatification will make John Bosco an efficient patron saint of modern social reform; for his zeal, whilst exercised for the most part in behalf of abandoned boys, became infectious and created numerous works of kindred enterprise, such as night schools, Catholic press propaganda, industrial training, sodalities, and other organized methods to diffuse the light of religion, lessen sin, direct youthful

talent, while nourishing the peace and comfort which comes from faith.

Nothing is more instructive in this singularly successful career of an humble priest than the trials and failures which he had to go through in following the light of his sacred convictions. All this makes it worth while for the priest and cleric to read and study the story of Don Bosco.

Numerous monographs and biographical sketches have appeared since his death, especially in France, Germany and Italy—by Du Bois, Villefranche, Francesia, Fabre, Janssen, Mehler. Our English literature has thus far had only scanty lights in the form of translations and adaptations in articles and tracts. We therefore welcome the present larger biography. M. S. Pine, already known through an attractive sketch of the life of Father John Tabb, the "poet priest", and other literary gems, has made an interesting study of Don Bosco's career. It breathes the fragrance of religious motive. The name, M. S. Pine, is indeed, we believe, merely a veil intended to divert public attention from the real author, a gifted nun of the Visitation Convent at Georgetown, where, as in other similar institutes, much talent and virtue send up their offerings to heaven. In any case the work is well done and deserves popularity, if it were only for the magnificent apostolate which it advocates. The book is, we believe, at a disadvantage so far as advertising its sale is concerned, in being issued by a local religious house, though the purpose of the Salesian Press in promoting home industry is of course clear.

HOSANNA. Catholic Hymn Book, with Appendix of Prayers and Devotions. By Ludwig Bonvin, S.J. Op. 97. With the Approbation of the Right Reverend Bishop of Buffalo and the Superiors of the Order. Fourth edition, fully revised and augmented. B. Herder, St. Louis. Pp. 254.

A fourth edition of *Hosanna* has been published to answer a local need, before the third edition is exhausted. We desire to direct attention to it, partly because we have not had occasion to do so for any of the earlier editions, partly because the present issue makes important changes in the manual, and especially in the text of some twenty hymns, making the old versions void. This affects also the *Orgàn Accompaniment* published in connexion with the hymnal. These and other changes have been introduced for the purpose of adapting the hymn book rather to children's choirs, convents, schools and colleges, than to large congregations. For a similar reason the Sodality Devotions have been added, including a method of hearing Mass in common, and prayers for general Communion.

There is no need to emphasize the special merits of Father Ludwig Bonvin's manuals. As is evident from the various hymnals from his hand, *Sursum Corda*, *Cantemus Domino*, *Psallite*, they aim at filling every requirement of a practical handbook for congregational singing and an intelligent appreciation of the liturgical as well as the devotional services of the Catholic Church. The style of publication is both attractive and clear, so as to remove every possible difficulty in learning the melodies and following the text.

TWENTY-SECOND ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA. For the year ending 30 June, 1916. Published by the Diocesan School Board. Philadelphia: The Dolphin Press. Pp. 160.

The high standard of excellence and the eminently practical suggestiveness that have always characterized the Annual Report sent forth by the Superintendent of Parish Schools in the Archdiocese of Philadelphia is, it need hardly be said, fully sustained by the latest issue covering the scholastic year 1915-1916. The present is the twenty-second of the entire series and the seventeenth to proceed from the pen of the Right Reverend Philip R. McDevitt, until recently the Philadelphia Superintendent and at present the Bishop of Harrisburg. Bishop McDevitt hands over to his successor in office the Diocesan school system in what may be called a relatively flourishing condition. The total enrollment of pupils is about 80,000, for which there are 158 schools conducted by a total of 5,020 teachers. The past year saw six new schools opened and a net gain of 3,548 pupils. Besides these marks of progress, the Report mentions a new High School for Boys which is now being erected in West Philadelphia, and which, whilst affording accommodation for pupils dwelling in that portion of the diocese, will leave the present Cahill school scope for increased efficiency.

Although these and other indications of progress are full of encouragement, the Bishop does not fail to direct attention to certain elements of weakness that demand serious attention. And since these elements are not restricted to Philadelphia but are general, perhaps universal, in our school system, it will not be alien to the scope of the present review to instance one or other of them here. The principal element of weakness is the falling-off of attendance in the upper grades. Only 8.81 per cent of the Catholic children are in the seventh and eighth grades of the parish schools, while the public schools of Philadelphia have 12.59, and the public schools of the country have 13.99 per cent of their total enrollment. This means that, while the parish schools out of every one hundred pupils have a

little more than eight pupils in the upper grades, the public schools of Philadelphia have more than twelve and the public schools of the country have almost fourteen. A still "more startling truth" to be gleaned from the tabulation of percentages is that "82.56 of the children in the parish schools of the Diocese of Philadelphia are in the first five grades" (p. 11).

The logic of this situation is pointed out in the present Report. "Either great numbers of Catholic children are in public schools or great numbers are in no school, public or parish. . . . If Catholic children are in public schools in large numbers, then disastrous consequences are inevitable in the life of those Catholics who have not received adequate religious education. If large numbers are in no school, then the whole Catholic body will suffer, because it is unreasonable to think that Catholic principles, Catholic teaching, and Catholic opinion will be forces for right, justice, and truth, if a notable number of Catholics by reason of an inferior education are unable either as Catholics or as citizens to play the definite and responsible rôle which every citizen should fulfil in the destiny of America" (p. 13). Although the obvious cause of the falling-off in the upper grades is the relatively poorer circumstances of the Catholic body as a whole, this is by no means the only, if indeed the main, reason. For, "after due allowance is made for the material prosperity or the lack of it among Catholics . . . it may be truthfully asserted that certain Catholic children are not receiving the education they ought to receive, simply through the greed or the indifference of parents or their lack of appreciation of the importance of a training beyond the acquisition of the elementary knowledge of the three R's".

An apology for this scholastic situation is sometimes heard in quarters where one would hardly expect it, to the effect that good rather than evil will result from Catholic children being thrown into a non-Catholic environment; it will make them more robust, and aggressive. While it may be true that occasionally a vigorous nature or one surrounded by edifying home conditions may be helped, or at least not apparently harmed; by frequenting secular institutions, nevertheless on the whole both general psychological forces and the teachings of experience prove that to place youth at its most susceptible period under the non-religious and irreligious influences of secular schools is to court disaster. For one that comes out unscathed, two, if not more, will be injured. Recently we learned through the public press that a canvass among more than 5,000 scientists elicited the information that more than one-half of this number expressed disbelief in the existence of God and in the immortality of the soul. Now though it is consoling to know that these men are not the *real*

scientists, the great leaders, the Newtons and the Lord Kelvins, in the march of science, it is nevertheless all too certain that they are the influential forces, the professors, the teachers, those who mould the minds and largely the lives of our youth. Moreover, if accurate statistics were forthcoming, they would without doubt establish the fact that the leakage from the Church takes place from the ranks of the youth during the period between their leaving school and the time of their settling down to their life business.

But what are the remedies proposed for the deplorable evil? Obviously they lie with parents. But since Catholic parents can be enlightened and urged to their duties only by the influence of the priest, it rests with the latter to cope with the difficulty. It would be interesting and instructive to quote Bishop McDevitt's ideas on the relation of the priest to Catholic education at the present day. But our spatial limitations forbid. Needless to say, the suggestions he offers are, even if not new, eminently wise, sane, and practicable. No less so are his remarks on the functions of the seminary respecting Catholic education. Unless the young levites are thoroughly convinced of the supremely vital importance of the parish school system, they will be as priests neither zealous nor intelligent to labor for its conservation and development. Bishop McDevitt does not argue for the conversion of the seminary into a pedagogical institution; but he does make a strong plea for adequate insistence on the principles and methods of a sound Catholic educational system, as well as upon proportionate instruction to be imparted to seminarians regarding the problems agitating the educational world of to-day. For this he finds a firm support in the teaching of the Council of Baltimore which ordains that "all students of theology in the seminary shall be carefully taught that one of the chief duties of priests . . . is the Christian education of youth, and that without schools which are really Catholic such an education is not possible. In the teaching, therefore, of psychology, pedagogy, and pastoral theology, special application should be made of these branches to the instruction of youth."

Literary Chat.

We hope to publish in the March number an authoritative canonical commentary on the recent decree of the Consistorial Congregation concerning the method of proposing names of candidates for bishoprics in the United States.

Father Henry Schuyler has added to his attractive series on the Virtues of Christ a new volume, *The Sacrament of Friendship*. The purpose of this treatise is to point out that, while Christ is the model of Christian perfection, He is also the source and support of that perfection for those who aim at it. We acquire the energy and courage necessary to persevere in the path of the imitation of Christ from contact with the Holy Eucharist. Hence the advantage of rightly appreciating the service of the Real Presence by our adoration and reception of the Adorable Body and Blood of our Lord. The twelve chapters of the book lead from adoration to union with Christ, which is the sum of all perfection (Peter Reilly, Philadelphia).

It is a pity *Uncle Frank's Mary* did not come to this office in time to introduce her to Santa Claus. The kindly old man might have chuckled with delight at the joy he would occasion among children of all ages and conditions by bringing them so lovable a visitor. Little Mary, and much littler Bertha, are delightful creations—types of sound goodness which English-reading youth will be the better for having met; while Uncle Frank is a whole-souled character, big and generous and kindly—the sort of a man children instinctively love. All the personages are well drawn. They are natural and move naturally through the plot and scenes. There is plenty of "action"; the interest never flags, for there is always something doing and something suspended ahead. And yet all is symmetrical, well balanced, and the spirit is true, sincere, wholesome, but not goody-goody. The book is the first of a series by "Clementia", a Sister of Mercy in St. Patrick's Academy, Chicago. The authoress has written a number of plays adapted for schools. The present, her first, book promises to give her in the rank of story-writers for girls a place, *mutatis mutandis*, parallel with that occupied by Father Finn amongst those who tell stories for and to boys. (M. A. Donohue & Co., Chicago.)

The verses of *The Valley of Vision*, by Blanche Mary Kelly, have the aroma of true poetry. Inspiration, patriotic and devotional, touches the strings of her harp and makes them answer with sad sweet story the traditional longings of the children of Erin. Amid snatches of ancient Celtic myths we hear now prayer, and now the merry ring of the colleens' rhythmic joy and the lilt of the lads who swing to the old fiddler's tune on the village green of a summer evening. We look for more of such glimpses of the Anglo-Irish muse who hides her face in dear old Ireland. (New York: Encyclopedia Press.)

Searchlights of Eternity are memoranda by the late Father William Pardow, S.J. They embody reflections, desultory but sound and original, on some aphorism or other that formulated itself under the writer's observation of spiritual growth around him. He illumined principles, truths, facts and fallacies of the ordinary philosophy with the searching discernment of the director of souls. In their present form, grouped under catching titles, these interpretations will serve the writer, the preacher and instructor on topics of religion and morals. There is a tone of the practical in the comment, which was characteristic of Father Pardow, and in itself creates the impression that the sole business of our lives is to safeguard the interests of our souls by the means which lie ready about us at all times. (New York: Encyclopedia Press.)

Father Gavan Duffy's exquisite appeal to the Christian heart for sympathy in behalf of the Foreign Missions, published last year by the Devin-Adair Company under the title of *Yonder?*, appears in a new edition, illustrated and bound in an attractive paper cover. The price has been reduced to one-half, and the proceeds are to go to the benefit of the India mission work in which Father Duffy is engaged.

Some years ago Burns & Oates in England (B. Herder: St. Louis) published a Missal (compiled from the *Missale Romanum*) for the use of English-speaking Catholics. Later on, Benziger Brothers (New York) improved upon what had seemed to be a very satisfactory version. Theirs was a more complete edition with rubrical directions and introductory explanations by Fathers Lasance and Schulte. These Mass books were welcomed not merely because they offered definite guidance in the liturgy, but also because they served as a handy prayer book for all occasions conformable to the typical worship of the Church.

The most recent advance in this field of popular liturgy is the *Mass Book for Every Day in the Year* (The Home Press, New York), prepared by the Rev. Dr. Pace and Father Wynne, S.J. It is an extension of the *Mass Book for Sundays and Holydays*, by Father Wynne, published a year ago, and is remarkable for its careful translation, its simple and concise rubrical comments introducing or accompanying the text, and its clear style of typography. In bulk it is somewhat larger than the Benziger and Herder Missal; but this will be no hindrance to its acceptance with those to whom the exercise of devotion weighs above convenience.

There is ample room for individuality in the spiritual life, since grace accommodates itself to our natural endowments and temperaments. A touch of variety and a closer adaptation to personal needs make devotional exercises more attractive and impart to them a greater zest and vividness. Hence it is that prayer books intelligently adapted to the special requirements and tastes of certain classes prove so popular. With great psychological insight the Rev. Thomas S. McGrath has compiled two neat little volumes of meditations and prayers for soldiers and policemen respectively. (*The Catholic Policemen's and Firemen's Companion; Catholic Soldiers' and Sailors' Companion*. Benziger Brothers, New York.) The author strikes a note of manly piety which will appeal to men engaged in arduous and hazardous occupations that call to the front the virile and sterner elements in a man's character.

Enlightenment on the great truths of salvation is sorely needed in our days. To be successful, instruction must avoid a didactic tone and endeavor to please whilst it conveys information. Father M. V. McDonough seems to have discovered the secret of pleasing and teaching at the same time. *The Fall of Man* is a little booklet crammed with useful and edifying information, yet delightful to read. In the hands of converts and eager Catholics it will do much good. The profits of the sale of the book go to the Poor Clares in Boston. (John Murphy Company, Baltimore.)

A Daughter of Mexico (A Historical Romance Founded on Documentary Evidence. By Dr. A. E. Breen. John P. Smith Printing Company, Rochester, New York) is, in some ways, a strong book, though one is puzzled how to classify it. The purpose is too apparent to be compatible with true art, and the construction of the plot is rather loose and without compelling force. Apart from these defects, which possibly the great majority of readers will overlook, the book gives evidence of a high degree of literary craftsmanship, of a lofty moral idealism, and an uncompromising hatred of every form of wrong and injustice. The lamentable conditions in Mexico are described in very effective colors and with a directness and vividness that grip the heart and rouse vehement indignation against the parties who have brought such untold woe and misery on an unfortunate and helpless people. The end is tragic to such an extent that it almost staggers the imagination. The story is well calculated to create public sentiment in favor of those who suffer innocently in our sister Republic.

If the Philadelphia Centre of the Catholic Theatre Movement had nothing else to its credit save the *Juvenile Play Catalogue* which it has recently issued

under the expert editorship of Miss Katherine Brégy, it would have done splendid work. Of course it has accomplished much meritorious good on other lines, but we single out the catalogue just mentioned, because of its unique value and its special significance for the educational institutions in which the clergy are immediately interested.

It is of course a universally recognized fact that the drama is not simply a vehicle of amusement; neither is it merely a financially profitable adjunct to the parish equipment. It may have these features and yet include cultural and uplifting efficiency as well. Its possibilities are made manifest by a glance over the present list of plays. Here we find musical plays and operettas, religious and historical plays, classical and mythological plays, masques, etc., fairy plays and folk lore, German plays, French plays, and a considerable variety of miscellaneous plays. There are more than two hundred in all, not simply mentioned but evaluated with helpful suggestions for staging, etc. There are plays for girls, for boys, for mixed castes; plays for the tots, and plays for the youth of high school and college; plays which take ten minutes and plays long enough for an entire evening. Hence, all sorts of tastes and circumstances of time and conditions have been considered. The list is simply invaluable for those who have in hand the education of children and young people. The pamphlet may be had for a small sum by applying to the general secretary of the Centre, the Rev. John Wheeler, 21 South Thirteenth Street, Philadelphia.

In connexion with the above repertory of dramatic literature for youth we would direct special attention to a play for boys, *The Boy-Martyr of the Blessed Sacrament*, a drama of the Catacombs in four acts, by Charles Phillips, author of *The Divine Friend* (published by St. Francis School, Watsonville, California). The presentation of characters and the setting are excellent, and the language has a classical ring and is at the same time thoroughly devotional. The incidental music, composed by the Franciscan Father, Florian Zettel, serves the double purpose of illustrating the play and making the plain chant stand out as the parts that belong to the Catholic primitive service. We should have more plays of this kind, so as to inform the Catholic boy's mind and heart with the images of Catholic liturgy and Catholic doctrine. They should be true to history, and raise the ideals of our youth to a higher plane than that on which the moving-picture show leaves them.

The *Ordo* for the Diocese of Indianapolis, 1917, maintains the excellent qualities of special service to the diocesan clergy which have been noted year after year in our pages. Monsignor Gavisk is responsible for its make-up as heretofore.

A slender brochure of some three-score pages and bearing the title *The Golden Key* contains a series of familiar talks with the young, by Father Frederick Lynk, S.V.D. The style is bright and cheerful, touched with the spirit which children instinctively catch and yield to. The lessons inculcated are edifying, simple, natural. There are twelve illustrations, all neat and appropriate. The booklet should be widely spread amongst the children. It is published by the Mission Press, Techny, Illinois.

Gerald de Lacey's Daughter, by Anna T. Sadlier, is an entertaining historical romance of Puritan times in New England. Among the interesting figures introduced is that of the Jesuit Father Harvey, a zealous missionary who labored among the Iroquois Indians and found means as well to minister now and then to the persecuted Catholics of Colonial days. (P. J. Kenedy & Sons.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SERMONS AND SERMON NOTES. By the Rev. B. W. Maturin. Edited by Wilfrid Ward. With portrait. Longmans, Green & Co., London and New York. 1916. Pp. xxx-305. Price, \$2.00 net.

THE LILY OF ISRAEL. The Life of the Blessed Virgin. By the Abbé Gerbet. Revised edition. With a Foreword by the Rev. William Livingston. P. J. Kenedy & Sons, New York. 1916. Pp. viii-345. Price, \$0.75.

ST. DOMINIC AND THE ORDER OF PREACHERS. By John B. O'Connor, O.P. Bureau of the Holy Name Society, 871 Lexington Ave., New York. 1916. Pp. 193. Price: paper, \$0.35; cloth, \$0.75.

ILLUSTRATIONS FOR SERMONS AND INSTRUCTIONS. Definitions, Word-Pictures, Exemplifications, Quotations, and Stories, Explanatory of Catholic Doctrine and Practice. Gathered from the Sacred Scriptures, from the Works of the Fathers and Saints, and from the Writings of recent Authors and Preachers of Note. Edited by the Rev. Charles J. Callan, O.P. Joseph F. Wagner, Inc., New York. 1916. Pp. vi-378. Price, \$2.00 net.

THE VENERABLE DON BOSCO, APOSTLE OF YOUTH. By M. S. Pine, author of *Alma Mater* and *Other Dramas* and *John Bannister Tabb, Poet-Priest*. Salesian Press, 507 S. Ninth St., Philadelphia. Pp. 194. Price, \$0.75.

GOD'S FAIRY TALES. Stories of the Supernatural in Every-Day Life. By Enid M. Denis. Sands & Co., London; B. Herder, St. Louis. 1917. Pp. 224. Price, \$1.10.

THE GOLDEN KEY AND OTHER TALKS WITH THE YOUNG. By Frederick M. Lynk, S.V.D. With twelve illustrations. Mission Press S.V.D., Techny, Illinois. 1916. Pp. 64. Price, \$0.12 postpaid.

L'ÉGLISE. Par A.-D. Sertillanges, Professeur à l'Institut catholique de Paris. Deux volumes. J. Gabalda, Paris. 1917. Pp. 318 et 358. Prix, 8 fr. les 2 vol.

PHILOSOPHICAL.

A BOOK OF ESSAYS. By Monsignor Robert Hugh Benson. With a Memoir by the Rev. Allan Ross, of the London Oratory, and a Foreword by the Rev. C. C. Martindale, S.J. Catholic Truth Society, London; B. Herder, St. Louis. 1916. Price, \$0.70.

BEAUTY. A Study in Philosophy. By the Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis University. B. Herder, St. Louis. Pp. 137. Price, \$0.50.

THE DAWN OF A NEW RELIGIOUS ERA AND OTHER ESSAYS. By Dr. Paul Carus. Revised and enlarged edition. Open Court Publishing Co., Chicago and London. 1916. Pp. vii-131. Price, \$1.00.

ENFORCED PEACE. Proceedings of the First Annual National Assemblage of the League to Enforce Peace, Washington, 26-27 May, 1916. With an Introductory Chapter and Appendices Giving the Proposals of the League, Its Offices and Committees. League to Enforce Peace, 70 Fifth Avenue, New York. Pp. 204.

SHAW'S "APOLOGETICS". By Daniel A. Lord, S.J. SUPPOSE DICKENS RETURNED. (Vol. XIV, No. 23—*The Catholic Mind*—8 December, 1916.) The America Press, New York. Pp. 24. Price, \$0.05; \$1.00 a year.

THE INTERDEPENDENCE OF LITERATURE. By Georgina Pell Curtis. B. Herder, St. Louis. 1917. Pp. 160. Price, \$0.60.

DE ROMANI PONTIFICIS MUNERE PACIFICANDI ET SOCIANDI NATIONES. G. Cafiero. Romae: ex Typographia Pontificia in Instituto Pii IX (Iuvenum Opificum a S. Ioseph). 1916. Pp. 52. Veneunt lib. una apud auctorem, Babuino 149, Roma.

HISTORICAL.

MARTYRS' HILL (Lot 4, Concession VII, Tay Township, Simcoe County, Ontario). The True Site of St. Ignace II, Scene of the Tortures and Death of Jean de Brebeuf and Gabriel Lalemant, 16 and 17 March, 1649. Restatement of proofs by Arthur Edward Jones, S.J., LL.D., F.R.S.C., Archivist of St. Mary's College, corresponding member of the Ontario, Wisconsin, Minnesota and Chicago Historical Societies, and member of the International Congress of Americanists. St. Mary's College Archives, Montreal. 1915. Pp. 18.

HISTORY OF THE FRANKS. By Gregory, Bishop of Tours. Selections translated, with notes, by Ernest Brehaut, Ph.D. (*Records of Civilization: Sources and Studies*.) Columbia University Press or Lemcke & Buechner, New York. 1916. Pp. xxv+284.

OAK LEAVES. Gleanings from German History. Vol. II, No. 1: Frederick William Weber, poet; Adolph Kolping; Kulturkampf (Charles G. Herbermann); War Stories. Publication of St. Boniface Historical Society. Price, \$0.50 a year.

LITURGICAL.

THE MASS AND VESTMENTS OF THE CATHOLIC CHURCH. Liturgical, Doctrinal, Historical and Archeological. By the Right Rev. Monsignor John Walsh. Benziger Bros., New York, Cincinnati, Chicago. 1916. Pp. xviii+479. Price, \$1.75 net; \$1.90 postpaid.

A BRIEF COMMENTARY ON THE LITTLE OFFICE OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. By the Rev. Charles Coppens, S.J., author of various devotional and educational works. B. Herder, St. Louis and London. Pp. 58. Price, \$0.50.

THE MASS EVERY DAY IN THE YEAR. The Roman Missal. Translated and arranged by Edward A. Pace, D.D. and John J. Wynne, S.J. The Home Press, 23 E. 41st St., New York City. 1916. Pp. x+1486. Price, \$1.50.

MISCELLANEOUS.

CHILDREN'S POST CARD PAINTING BOOK OF SACRED ART. Containing Picture Post Cards and Six Beautifully Colored Copies, with useful hints to the young artist. R. & T. Washbourne, London; P. J. Kenedy & Sons, New York. Price, \$0.20 net.

HER FATHER'S SHARE. A Novel. By Edith M. Power. With three illustrations. Benziger Bros., New York, Cincinnati, Chicago. 1916. Pp. 290. Price, \$1.25 net.

UNCLE FRANK'S MARY. The First of a Series by "Clementia", Sister of Mercy. With frontispiece by Charles Chambers. M. A. Donohue & Co., Chicago. 1916. Pp. 434. Price, \$1.35 postpaid.

STRANGER THAN FICTION. A Series of Short Stories. By the Rev. John J. Bent. Souvenir edition. Matthew F. Sheehan Co., Boston. 1916. Pp. 180. Price, \$1.10 postpaid.

YONDER? By the Rev. T. Gavan Duffy, of the Paris Foreign Missions Society, Missionary Apostolic of Pondicherry, India. Second printing, popular edition, illustrated, 2500 copies. Society for the Propagation of the Faith, 25 Granby St., Boston. 1917. Pp. 170. Price, \$0.60 postpaid.

THE MUSIC OF LIFE AND OTHER ALLEGORIES. By Frederick M. Lynk, S.V.D. Drawings by Francis Hildebrand, S.V.D. Mission Press, Techny, Illinois. 1916. Pp. 101. Price, \$0.25.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—MARCH, 1917.—No. 3.

THE NEW DEGREE ON THE APPOINTMENT OF BISHOPS.

IN the *Acta Apostolicae Sedis*, 3 November, 1916, there was published a decree of the S. Congregation of the Consistory, date 25 July, concerning the manner of presenting to the Holy See the names of those who are considered fit for the episcopal office in the United States of America.¹

To restate in this connexion, even briefly, the practice of the Church regarding the election of bishops in its various historical phases would be superfluous, as it is known to all who have taken a course in Theology and Canon Law. Moreover, it would be outside the scope of the present article. Let it suffice for our purpose to say that the exceptional reservation of episcopal elections introduced by the Holy See in the fourteenth century, as against the common law established by the Decretals, which left the election of bishops to the cathedral chapters, serves at the present time as the general discipline. The Second Rule of the Apostolic Chancery declares that it belongs to the Holy See to make any and all provisions for cathedral churches. There are exceptions, of course, even in our own day. For instance, the election of the bishop is left to the cathedral chapter in a few dioceses of Austria, in all the dioceses of Prussia, in the dioceses of the Upper Rhine Province, and in some parts of Switzerland. Other exceptions, not less important and much more numerous, are found in the Concordats which the Holy See, at different times and in various circumstances, entered into with different nations. for example, Austria, Bavaria, and Spain. In the Concordats

¹ The text of the decree is printed in *THE ECCLESIASTICAL REVIEW*, January, 1917, pp. 58 ff.

the Holy See recognizes in the civil power or concedes to it a *jus patronatus* over all or some of the dioceses of the country in question, or simply permits the head of the State to present a list of names from which the Holy See selects one for the vacant diocese. These are the only exceptions to the Holy See's full liberty of election of bishops. They are, however, real exceptions, since in the elections by the cathedral chapter, in the presentation, and in the exercise of the *jus patronatus* the person elected or presented acquires, if worthy, a true and real *jus ad rem*.

In the application of these general principles the Holy Father, before he exercises his authority, causes inquiries to be made and information to be obtained regarding the qualifications of the candidate, as he is generally called. Nothing, in fact, is more closely connected with the general welfare of the Church than the appointment to the episcopal office of men who possess the requisites of intelligence and character.

In these inquiries, which are purely for more ample information, there are two distinct methods. The first is generally followed in the appointment of titular bishops, of vicars apostolic, and, in theory at least, of all the bishops of Italy. In these cases the Sovereign Pontiff not only appoints whom he pleases but also maintains full liberty of action with regard to the choice of persons who may be candidates, and the inquiry into their fitness. He interrogates whom he will and when he will, without implying in the person to whom the inquiry is addressed any *jus commendandi* or *supplicandi*. Much less is there implied on the part of the Holy See any obligation to act on the information received.

The second method, which is in force in many countries now or formerly under the jurisdiction of the Propaganda, leaves intact the right of the Holy See regarding the election. At the same time it concedes to a class of persons who, by reason of their office, are presumed to be quite competent, the right to suggest the names of certain individuals whom, in their judgment, *coram Deo*, they believe to be suitable candidates. Nevertheless, the Holy See is in no wise obliged to follow the suggestions mentioned or to refrain from further inquiry, if it be deemed necessary. In a word, the concession amounts to this, that in some countries in which, on account of the great

distance from Rome, a direct inquiry is impracticable, the Holy See allows a portion of the diocesan clergy to make some of the inquiries which usually precede the election.

The historical origin of this concession must be sought in the archives of the Propaganda. Doubtless, it would offer an interesting subject for historical research. It would seem that the concession was made for the first time to the English sovereigns in reference to the appointment of bishops to vacant sees in Ireland. Once Henry VIII had accomplished the separation of England from Rome, the reigning house of England evidently forfeited this privilege along with others. However, the circumstances which had induced the Holy See to grant the concession continued, and there was added the impossibility of making a direct presentation. The *jus presentandi* was then conceded, first to all the diocesan clergy, and later it was restricted to the parish priests and the cathedral chapters, who were presumed to represent the diocesan clergy. Subsequently it became evident that a special supervision of the Holy See over the exercise of the privilege was necessary. Either by intentional innovation or owing to the stress of circumstances, the nature of the privilege tended, little by little, to undergo modification, and from being a simple *jus commendandi* to become a real *jus nominandi*. Hence the numerous declarations of the Congregation of the Propaganda regarding the nature, limits, and exercise of the privilege, the numerous refusals to accept, the reports that were sent in when they showed the above-mentioned tendency, and finally the appointment of the so-called Apostolic Notaries who were charged with the duty of casting the reports into established form.

These brief historical references, besides bringing out more clearly the nature of this concession, explain in a measure the fact that the same discipline, with slight variations, prevails, or has until recently prevailed, in the United States, Australia, and Canada, in which the first Catholic settlements were largely composed of emigrants from Ireland.

The discipline which, until recently, was in force in the United States regarding the election of bishops is contained in the Acts of the Third Plenary Council of Baltimore (Tit. II, no. 15). Leaving out the details, which are generally

known, the substance of the procedure is as follows. When a see becomes vacant by the death of the incumbent, by his resignation, or by his transfer to another see, the diocesan consultors and the irremovable rectors meet to select a *terna* and recommend it to the Holy See. The bishops of the province do the same. This is, in substance, the manner of proceeding. To it have been added, in certain cases, special modes of procedure suggested by practical considerations; for example, an inquiry addressed to all the metropolitans if it was question of electing an archbishop.

The difficulties, however, involved in this legislation of the Council very soon became evident. The decree now before us sets forth the most serious of these difficulties and adds that there are others: "ad haec aliaque non modica avertenda incommoda, de quibus alias jam sermo factus est." These words undoubtedly refer to the document published by the Congregation of the Consistory, 31 March, 1910, in which, on account of the importance of the elections, of the propriety and gravity with which they should be conducted, and of the just treatment to which candidates are entitled, the publication of the names of candidates is strictly forbidden and the utmost secrecy is enjoined regarding the deliberations of the clergy and the bishops. The document, which is couched in very emphatic terms, brings out clearly the serious nature of the abuses which it proposed to eliminate. The chief difficulty pointed out by the S. Congregation is that the consultors and the bishops are not called on to exercise their right until after the see has become vacant. Hence the need of treating with a certain amount of haste a matter which is of so much importance to the welfare of the Church. For this reason and in order that the function of the consultors and the bishops be limited to the indication of the names, the Holy See was obliged to inquire carefully into the qualifications of the candidates proposed. If, as might easily happen, the data were insufficient, or if the Holy See did not think it advisable to entrust to any of the candidates named the government of the diocese, it became necessary to obtain further information or to call for a new *terna*. In the meantime, the filling of the see, always a primary need for the public good of the Church, was delayed indefinitely.

Before coming to the explanation of the new decree I may be permitted to make one additional remark. The right of presenting candidates was granted to the consultors and irremovable rectors in view of the presumption that, as they formed the council of the deceased bishop, they would reflect the attitude of the whole diocese in regard to this most important matter. The number of the consultors, however, is very limited; they cannot be more than six, nor less than four. The irremovable rectors might possibly be more numerous, since the limitation set by the Council of Baltimore was to hold only for twenty years. But the conditions for making a parish the *locus* of an irremovable rector were such that they could not easily be fulfilled. On the other hand, the declaration of irremovability, while it yielded certain advantages, constituted eventually an obstacle to the free removal, transfer, or promotion of the incumbent. These and other reasons explain the fact that there are comparatively few irremovable rectors. If to the foregoing considerations we add that in all, or nearly all, of the dioceses in the United States the nationality of the clergy is so various, one is obliged to conclude that the presumption referred to above, namely, in regard to the representative character of the consultors and irremovable rectors, loses much of its force.

Furthermore, it is proper to add that, when the Holy See appointed one of the several whose names were presented, the appointee, on taking up his office, found himself in a situation that may be characterized as delicate, if not difficult. He knew, of course, who voted for him, and even when there were the best intentions on both sides he was likely to find himself under a real or imputed sense of obligation. In regard to the others, any and every act of administration or discipline affecting them might very easily be considered and interpreted as evincing a spirit of reprisal. In either case his freedom of action, indispensable for the success of his administration, was, or might be, considerably restricted.

To eliminate these and other complications it was decided to publish the new legislation. But, as the S. Congregation of the Consistory had declared in an earlier document, "*Canonicae regulae, prudens regiminis ratio, constans Apostolicae Sedis procedendi modus, a quo nunquam deflectere*

solet," require that, before introducing a change of any importance in a state of things recognized and approved, the bishops of the country in question should be asked for an expression of opinion. And this is what the Holy See did in the present matter. The first draft of the decree was sent to each bishop to inform him of what was proposed and to obtain his view as to what he might consider a needed modification. A large majority of the bishops of the United States expressed themselves in favor of the decree, and the decree was accordingly published.

The new law and the mode of applying it are set forth in eighteen articles. For the sake of clearness, its provisions may be described under three heads. The first has reference to the action of each bishop; the second, to the action of the metropolitan; and the third, to that of the metropolitan in concert with the bishops. The first, and most important, part comprises four articles. The first article provides that each and all the bishops of the province, at the beginning of Lent of this year, and every second year thereafter, shall submit to the metropolitan one or two names of persons whom they regard as worthy of the episcopal office. This is the substance of the new legislation. The designation of the candidates must precede, not follow, the vacancy of the see. Once the principle is laid down that the designation in each ecclesiastical province is to take place periodically, it becomes a part of the bishop's duties, as official adviser of the Holy See. In the fulfilment of this obligation the bishops will have the principal part, since they bear the chief responsibility. As in all important matters affecting the welfare of the diocese, they are obliged to ask, though not to follow, the opinion of the chapters or consultors, so in this matter they cannot evade the obligation of obtaining the opinion of the consultors and irremovable rectors. The action of these is, of necessity, restricted by the presence of the bishop. They form his council and in this, as in other matters, they cannot ignore his presence or act independently of him. The very idea of such independent action would be opposed to the welfare of the diocese.

The bishop should make his inquiry without formality, that is, he does not call the consultors together for this purpose,

but asks of each consultor or irremovable rector, orally or in writing, the name of an eligible candidate. He obliges each of them *sub gravi* to secrecy and commands him to destroy all correspondence bearing on this matter. This method of obtaining information does away, of course, with the formalities; at the same time it safeguards the secrecy and freedom of election. If the bishop considers that the information furnished by the consultors and irremovable rectors is insufficient, he may address his inquiries to other persons, always with the same measure of caution. In his choice the bishop is not limited to any particular territory; provided the candidate or candidates have the requisite qualifications, it matters little whether they belong to his diocese or to another. As soon as he has made his selection, the bishop shall report it to the metropolitan.

As regards the metropolitan's action, it is extremely simple, and so requires very little comment. After learning from all his suffragans the names they have selected, the archbishop draws up a list of the proposed candidates in alphabetical order and sends a copy of the list to each bishop of the province, so that they may be duly informed and, if necessary, procure additional information regarding the candidates with whom they are not acquainted. Here also, in their efforts to obtain additional information, the bishops are exhorted by the decree to exercise the utmost prudence, and if they perceive that their inquiry involves any risk of publicity they are to desist. Either in sending the list to his suffragans or in a separate communication the metropolitan shall designate the place and a date after Easter for the meeting at which the bishops are to discuss the qualifications of the candidates proposed. He shall so arrange the date of the meeting as to suit the convenience of all the bishops and not have any of them absent on account of previous engagements. As regards the meeting itself, the decree recommends that there be no public formality; it is not to be publicly announced, and in particular it is not to figure in the newspapers. This can be easily managed if only the interested parties, that is, the bishops, are informed of the date and are requested to keep it secret.

The action of the suffragans and the metropolitan falls under two points, the discussion and the voting. Before en-

tering on the discussion, all, the metropolitan included, are obliged, with hand on the Gospel, to take an oath of secrecy regarding everything that takes place at the meeting. Then the decree is to be read, so that the proceedings may be conducted in proper form. Finally, one of the bishops, usually the youngest in years, is elected secretary. Needless to say, all persons other than the archbishop and the bishops are excluded. Neither the vicar general nor an administrator is admitted, nor may a priest be called in to act as notary.

The discussion then begins, and, as the decree expressly states, it should be *moderata*. As to the motives which should guide the bishops and the qualities which should be looked for in the candidates, articles 10 and 11 are explicit. In these articles the tone of the decree becomes more solemn and impressive. The Sovereign Pontiff reminds the bishops of the seriousness of the matter in which they are engaged and appeals to the "*perspecta omnium praesulum pietas ac religio*".

When the discussion has been closed the bishops proceed to vote. The voting process may, at first glance, seem complicated, although closer inspection shows that it is easily carried out. It is well to note, first of all, that, while the discussion extends to all the candidates, not all are named when the balloting takes place. In Article 12 it is provided that, if for any reason whatever, in the course of the discussion, all those present agree in declaring one or more candidates to be unfit for the episcopal office, there shall be no voting in regard to them. For this exclusion, however, there must be unanimous consent, and, though possible, the case will not often occur. With regard to all the other candidates the vote is taken as follows. Each of the bishops has three ballots different in color; white, meaning favorable, black, meaning unfavorable, and a third color (not determined by the decree), meaning that the holder abstains from voting. Two ballot-boxes are provided: in one each bishop deposits the ballot which he desires to cast, that is, either white, black, or the third color; in the other box he places the two remaining ballots. This obviously is an efficacious means of securing the secrecy of the ballot and the freedom of the election. The candidates are voted for in alphabetical order; the archbishop casts the first ballot. At the close of the balloting, the archbishop and the

secretary count the votes in the presence of all the bishops, and note the result in writing.

It may happen that some candidates receive a unanimous vote in their favor or that, of two candidates, each receives the same number of favorable and the same number of unfavorable votes. If one of the bishops propose that among these candidates there be a gradation, it suffices that each bishop write the name of the candidate whom he prefers and place the ticket in the ballot-box. The tickets are then taken out and counted, as in the previous balloting.

The decree adds that, although the Holy See, before appointing any of the candidates, reserves the right of further inquiry as to his qualifications, it is nevertheless well that in their report the bishops should indicate whether the candidate is better fitted for a large diocese or a small one, for a diocese already organized or for one that is still to be organized.

The report of the transactions of the meeting, and especially of the balloting, is to be drawn up by the secretary and must be read aloud before being signed by the metropolitan, the secretary, and the other bishops. Two copies of this report are drawn up, one to be sent by the archbishop to the Apostolic Delegate, who forwards it to the Congregation of the Consistory, the other to be preserved in the secret archives of the metropolitan, who is obliged to destroy it, in any case, at the end of a year, or even before that if there be danger that it may become public.

The document closes with the statement that, notwithstanding the decree, the bishops may always have recourse to the Holy See if they think it necessary to give more precise information.

If at the beginning of Lent, 1917, or in any of the biennial periods, a diocese should be vacant, no names are to be proposed for that diocese, since the right to propose is granted to the bishop only, and not to the administrator. If at the same periods the metropolitan see should be vacant, unless further provision be made by the Holy See, the senior bishop cannot take up the functions of the archbishop in this matter, since the right of calling the bishops together pertains only to the archbishop.

Although all ecclesiastical laws remain in force as long as the Holy See judges opportune, the express statement that this decree shall be in force "ad nutum Sedis Apostolicae" shows that if, notwithstanding the efficacious coöperation of the episcopate of the United States, the results do not come up to expectations, no one need be surprised if new provisions are made, with a view to establishing greater unity of discipline.

PHILIP BERNARDINI.

The Catholic University of America, Washington, D. C.

THE MASTER KEY IN THE HAND OF JOSEPH.

IT is a physical law that a material force once set in operation never ceases in its results. The pebble dropped into the water starts ripples widening to the ends of the universe, and counter-ripples back to the centre; the apple falling from the tree exerts a pull which is ultimately felt at the farthest star; the ray of light shooting through the ether, impinging upon the earth, rebounding, scattering, splits into a million tiny, diversified energies that shall palpitate through the maze of created things as long as time shall last. No matter what form the original force assumes, whether it be heat, or light, or sound, or electricity, the physical law holds true, namely, that the force persists.

In the spiritual world, also, we may formulate almost the same law, that a spiritual force, once started, never ends in the consequence. Every thought, or word, or deed, whether good or bad, that is sent forth shall have its results summed up only in eternity. The first wavering thought of Adam and Eve, as well as their fatal deed, moves through the world of souls to-day, a perpetual inheritance of weakness to their children. On the other hand, every noble thought and act of patriarch or prophet, or martyr, or confessor or virgin from the earliest times, still exerts its antidotal force derived from the great Healer, Christ our Lord.

Between these two forces, the material and the spiritual, there is this difference, however. In the case of the physical force the producing power often vanishes. Although its effects continue on, the pebble itself will wear away, the apple rot, the ray of light be extinguished. But with the spiritual force

the original cause remains with its effect. The individual thinker, the speaker, the doer lives on essentially the same with his thought and word and deed because he is immortal.

Now the Catholic Church, though to a surface view manifesting all the signs of an organization, is in its final actuality a single, individual, spiritual entity, operating visibly through its members. It has a single soul and a single body: the soul, Christ, acting through the Holy Spirit; and the body, the aggregate members of the Church, informed and vivified by the same Holy Spirit. The Church is therefore Christ Himself, visible in His chosen organization, His grace permeating His mystical body, the one vine giving life to its branches. And in proportion as each member yields to the sway of grace, he becomes assimilated to and identified with Christ in His Church. This is exactly what St. Paul means when he exclaims: "I live, now not I, but Christ liveth in me." Christ and he are become one.

Consequently the Catholic Church, although by the positive institution of Christ it must, and must always, exist under the condition of visibility, and as an organization, is in a strict sense one being, one Spirit operating through one mystical body. As such it will follow the law of the permanence of the individual.

The Church was formally proclaimed a visible organization only after the resurrection of Christ. But it had really so begun thirty-three years before, at Bethlehem. It was born after Christ's death, but it was conceived at the Nativity as a visible organization, as a family, with Jesus the Head, Mary the Mother, and Joseph the Guardian. The Holy Family was thus the nucleus of the Church, and its first members, the very first who were visibly identified with Christ, were Mary and Joseph. Without these two the plan of God had been defeated. They were needed in the councils of God as a condition of His action, and therefore their coöperation in the earliest formation of the visible Church is forever unutterably valuable to all the generations of men.

Now the total spiritual force which first brought the Church into being as a formally visible organization still exists with and preserves the same relations to the Church to which it gave birth. Jesus, Mary, and Joseph still live, and as Jesus is

still the head and vivifying author of the Church, so Mary is still proclaimed its Mother and Joseph its Guardian.

Since that early day, the Church has grown and developed and spread, but is, nevertheless, to-day essentially what it was at Bethlehem. And the members of the Church, the adopted brothers of Jesus, are the spiritual sons of Mary and are under the active protection of Joseph as Jesus was when lying in the manger.

The word "Guardian", therefore, as applied to Joseph, is not merely a title of honor bestowed upon him in recognition of service in the past, so valued that its memory must not pass away. The great family of the Church to-day is the grown-up family of Bethlehem's cave, vitalized through Jesus, mothered by Mary, and permanently fostered by Joseph. It cannot be said of Joseph that he is the guardian emeritus of the Church. His appointed work is done to-day as concretely and as accurately as it was the first day he assumed the duties of the foster-father of the Son of Mary.

All this becomes perfectly obvious when we look at the attitude of the Church toward Joseph. From the earliest times he was recognized and revered. But as the centuries roll on, his actual work of guardianship has been more and more understood and appreciated. The devotion of individuals of every type of character—learned and unlearned, rich and poor, sinner and saint, confessors, martyrs, doctors of the Church—has grown into a mighty flood. The official cult of the Church has stamped this devotion with constant approval, until we now celebrate not only his name's day, but solemnly commemorate him as our Guardian in a day of special thanksgiving for his benign patronage over us.

Why is it, we may ask, that as Mary is the Mother of the Church, the Queen of all the saints, so Joseph is the protector of the universal Church, and of its saints? Other saints, while generally revered throughout the Church, yet make their special appeal to particular classes. Why is St. Joseph the patron of all patrons, with a definite and unique appeal to every class?

The first, and the obvious answer, to this question is that such is the decree of the Church, the reason for which is easily understood. For it is to be expected that he who was the

guardian of Jesus, the infinitely perfect man, should naturally be the guardian of the less perfect; that he who was the protector of the Queen of Patriarchs and of Prophets, of Doctors, Martyrs, Confessors, should likewise protect all of us who struggle to be enrolled one day among these glorious cohorts. It is not difficult to see why the powerful should seek Joseph, who shielded Jesus, the All-Powerful: why the distressed flee to him, who succored the distress of the Mother and the Son; why the learned and the ignorant alike enquire of him, whose own natural ignorance was illumined by the Light of the World; why sinner and saint should pray to him, who learned the innermost meaning of sin at the Fountain of Innocence; why the dying should cling to and look up to him, who sweetly died in the arms of his Jesus.

These are strong and satisfying reasons that answer our questioning almost before we can formulate it. The mere surface facts of the life of Joseph reveal him to us as a man among men, gifted with unique prerogatives, and therefore with unique power. But the further question immediately suggests itself: Why were these prerogatives, this power, vested in Joseph? Why, from among all the saints, was Joseph chosen to be the guardian of the Church from her very beginning? Why was it not, for example, the ardent Precursor, St. John the Baptist, who prepared the way for Christ with that burning humility of self-surrender which could cry out in the midst of his marvelous success, "The latchet of His shoe I am not worthy to loose"? Why not St. Peter, the Prince of the Apostles, the Rock that was to sustain the Church of Christ through every vicissitude? Or why not the great Apostle of the Gentiles, who so identified himself with Christ that he could rapturously proclaim, "I live, now not I, but Christ liveth in me"? What is the underlying reason why Joseph was preferred (if we may use the word) to such mighty souls as these?

We do not propose to search irreverently into the designs of God. We know that "the Spirit breatheth where He will", that the ways of the Lord are inscrutable and His wisdom holds depths that no human mind may plumb. But we know also that "to him that hath shall be given", that living faith comes through good works, that the character of the man

himself as a resultant of the acts of his will, has a part in filling the place God destines for him. It is from this point of view that we can ask the question why St. Joseph was chosen for his work of guardianship.

Considering, then, his character, we feel at once how it fitted the sphere in which he moved. A character mild, quiet, affable, unassuming, modest; yet firm and sure, broad, penetrating, unflinching; approachable, yet dignified, and with the calm reserve of a great soul; ready for any emergency, fair and considerate, gentle to accept explanations, to make allowances; and through every change of good and ill alertly devoted to God, unflinching self-sacrificing; a man of deeds if ever there was one, but without a trace of the severity, or resentment, or prejudice, or suspicious moodiness that so often betray themselves in men of action: a character we like to think about, restful as it is, and at the same time inspiring, our own very choice above all others for Mary's protector and Jesus' foster-father. A man noble enough to be the guardian of Christ, yet unassuming and retiring enough to live unperceived by the world and to die unknown; gentle enough to be the protector of the Virgin of Virgins, yet brave enough to risk the dangers of a desert flight and the hardships of an unknown country to save the weak beings entrusted to his care; a man of a character exalted enough to be the Spouse of the Queen of Heaven, yet content enough to work steadily at the trade of carpenter; a man of rapid and incisive intelligence, yet not hasty to come to action; of sensitive feeling and a tender heart, yet careful not to betray feeling save at the proper time; a man who loved God with every fiber of an intense and devoted nature, who longed to draw the pagan world to the feet of the young Christ he knew and worshiped, and yet who for a whole life long remained apparently inactive, holding those gigantic forces of his perfectly in leash, without a tremor of restlessness or a sigh of discontent.

Surely the Scripture term "just" applies to Joseph throughout the full breadth and depth of its meaning, and describes in a single word the man perfectly balanced, indescribably apt for any situation that life might bring before him.

Such a description of the character of Joseph does not, however, say the final word about him. In every character there

is one quality from which all the others flow, whether for good or evil. And as in the case of a vicious life we can trace its individual sins back to one unmastered passion, so with the virtuous we can follow seemingly disparate qualities of good up to one central source. Looked at from the merely human side this will be the one quality which makes the others, if not possible, at least efficient; the master key that opens every door of the soul to use and action; the foundation-stone that holds the building secure.

If we now ask what is the key to Joseph's life, the one reason why he was called the "just man", if we seek to know why he above all others was chosen to be the guardian of the Holy Family, the answer is: Because, more than any other saint, St. Joseph was the saint of Obedience. And if it be asked what one great thing St. Joseph did in this world, the answer we give is: He obeyed, he obeyed, and again he obeyed.

Disappointing solution! one may exclaim. Such a homely virtue, what is there great about it? Or what is it when compared to the deeds of great saints who won to the faith wild, hardened nations, underwent piercing hardships, endured unutterable pains, and poured out the red blood of their vigorous lives in the service of the Lord? What is this humdrum existence of waiting to be told something, and then doing only that something, compared with the magnificent spontaneity and the original campaigning of the great saints? To-day we want initiative. The world is pushing forward, not waiting tamely to be told. And the saints that are to be of to-day, that are to be our models, must be strong to begin, must dare to leave the beaten path, must startle a world that is won only after its curiosity has been aroused and its attention arrested. The spectacular, the unusual, the unexpected must to-day take the place of the obvious, the commonplace, the customary. People nowadays must be amused first and taught afterward. The example of old-time hermit saints no longer carries an appeal. Quiet retirement, steady mortification, unquestioning obedience—examples like these have lost their charm, their power to influence and mould. The modern saint must not jar preconceived notions, must soothe the feelings, respect prejudices, and by allowing us to be undisturbed, in time gently lead us on to a happiness in eternity.

St. Joseph then, one must conclude, has sadly lagged behind the times, outdistanced by the cyclonic speed of this modern world. He is *passé*, a worn-out, threadbare saint, to whom we allot space as to a respected relic of ages past, rather than adopt him as a model of life for the dizzy years that whirl by us. The Church, it is true, still calls Joseph her patron, but, conservative as she is, even the Church will find for us a patron more responsive to the twentieth-century speed and temperament.

It sounds disrespectful, not to say flippant, thus baldly to argue the incapacity of St. Joseph. But if we carefully unfold the little thought of petty impatience that takes possession of our mind whenever we feel his shadow across our hurrying path of worldliness, will not that little thought be found to hold all that which the cold type reveals to be self-will and waywardness? The resentment that starts up when in the midst of our giddy social plannings, or our rose-colored dreams of lofty station, we suddenly happen upon the figure of Joseph quietly standing near us; the setback we feel when in our furtive and eager peerings up and down for novel distractions, for possible openings to notoriety, we feel the deep eyes of Joseph regarding us; the offhand retort we make to his implied reproach by feigning ignorance of his presence, or by quickly passing him by as one to be considered when we have leisure, perhaps, but not now—do not these actions say plainer than any words that we do not wish him for our guide, and that, while as a passive, statuesque figure he may appeal to the contemplation of art, as an active, directing force in our busy lives we cannot afford to consider him?

And yet, argue as we may in our own minds, fret as we will in our own hearts against St. Joseph's ideal of unvaried and un murmuring obedience, it is this very thing that all of us, in spite of ourselves, most admire, whether we see it in the order of nature or of grace. Why is it, for example, that in nature we admire the sun, the moon, the stars? Not because of their proper grandeur, but because of their ordered and orderly grandeur. If the sun were not to rise for a week or a month at a time; if it were suddenly to drop forty million miles nearer to us, and then as suddenly to fly the same distance farther from us, it would quickly cease to be for us a thing of

beauty. If the stars were to become entangled in their orbits, and each to hurtle at will through space, on the instant they would become terrific to us. So of smaller things. The human heart is called the noblest, most valuable organ of the body. Why? Because it does most for us, with its powerful, steady, tireless beatings, sending the life stream to every tiniest outpost of the human organism. If this heart of ours were to follow whims of its own, were one moment fearfully to accelerate, and the next abnormally to retard its speed, we should soon see in it nothing valuable, nor noble, but only our destroyer. Not because of its tirelessness, therefore, do we value the heart, but precisely because of its steadiness, its regularity. And regularity is the result of obedience.

In the moral order, likewise, it is this same quality of obedience which evokes our admiration. The man we trust above all other men, whom we finally grow to love, is he not the man whose actions, like the sun, are bright with cheerfulness, warm with affection, but above all unfailingly reliable, unwavering, trustworthy through every emergency and faithful in every crisis; whose thoughts shine through his deeds, steadfast, unconfused, untroubled? We depend upon him because we feel that he himself depends upon the unchanging moral law above him. He is obedient, and therefore dependable. The very victories of the saints, magnificent as they often were, and even spectacular, blossomed and bloomed out of the hidden root of obedience, out of their ultimate dependence on, and adherence to God's law. This is why we love St. Joseph, and reach out our hand to him. He was the "vir fidelis", the obedient man, and obedience spells trustworthiness. In each detail of life his thought and action were freely and perfectly subjected to God, and consequently whithersoever he leads we may safely follow.

It seems certain as anything can be certain that it was this preëminent virtue of obedience in Joseph which moved God, first to choose him as the guardian of the Holy Family, and then to appoint him as the patron of the universal Church. Even without the extrinsic evidence of the Scripture facts of his life we should have expected on *a priori* grounds to find this virtue strikingly developed in him. If we were to choose the one text that most succinctly describes the life of Christ,

we would name the compact summary of St. Paul: "He humbled himself, becoming obedient unto death, even to the death of the cross." In like manner the words that best express the full meaning of Mary's life are her own: "Behold the handmaid of the Lord. Be it done unto me according to thy word." Obedience was the family trait, and Joseph must have possessed it in high degree.

But it is when we read the Scripture that we discover the full lesson of his life as God wished us to have it. As the guardian of Christ, Joseph appears directly in but four incidents, namely, the period of his fear about Mary before the birth of Jesus; at the nativity itself; the flight into Egypt and the return; and the losing of the Child in the temple. Collating these four incidents, we find, despite their differences in time and place, a most significant similarity in their revelations of the character of Joseph. First of all, each time we come upon him we find him in difficulties, in painful and complex difficulties, striking at the very core of his heart. To mention only the doubting of Mary: what a terrible anguish it was that like a wild beast tore at him constantly through that harrowing suspense wherein no human relief was possible!

Again, all Joseph's difficulties were directly connected with his one great duty, his family. Whether it be suffering of soul or of body, it is endured for Mary and the Child. Without the least trace of selfish introspection or of brooding over his personal griefs, he shakes off the clogging fetters of personal sadness, forgoes the luxury of melancholy, and tremulously sensitive as we see him to be, he uses that sensitiveness entirely in the interests of the two helpless ones given over to his care.

The next striking fact common to the Scripture incidents of Joseph is the manner in which he met his difficulties—with silence. In all his difficulties we have no word from him. We are not of course to suppose that he never spoke at all. Nevertheless, in all the Scriptures we have not a single recorded word uttered by the great guardian of Christ. Even at the finding of Jesus in the temple, where we might expect that surely here he would say something by way of inquiry or of protest, he retires into the background and recognizes the right of the virgin Mother to address her Son. Nowhere a

word! An unparalleled example among the personages of Scripture!

Nor was his a stolid, gloomy, irritating, witless silence, the outgrowth of an unsympathetic sluggishness, of an intellectual helplessness, inertly standing at gaze, or hesitatingly floundering about in a morass of cross purposes. On the contrary, we see him always ready, eager, yet perfectly poised, like the runner on his mark waiting the word to start away; mentally alive and keen to receive any command; quick to begin, coolly resourceful to continue, steadily enduring to the very end. The very first picture the Scripture gives us of Joseph emphasizes this quality of his active, intelligent silence. In the great crisis of his life, while the crushing fear about Mary was forcing him to look into a future poisoned with the most humiliating distress, we suddenly come upon these words, moving like a strain of music through the infernal discord: "But while he thought on these things." No wailing, nor contortions, nor the vain mimicry of despair. But though his lonely agony was a fitting forerunner of Christ's later agony in the garden, since to him the loss of Mary was the very next thing to the loss of God, Joseph met his trial in a manner worthy of his Master. The night of terror closed in upon him, but did not devour him. His soul was staggered, but not prostrated, for while serenely waiting the final word from the Lord, "he thought upon these things". He had himself well in hand.

Severe difficulties, encountered in the cause of others, grappled with in silence, these are the conditions under which Joseph worked. These are the setting. The central jewel we have yet to consider.

The second chapter of Matthew provides us with the most satisfying portrait of Joseph, and leads us to the very heart of him in the story of the flight into Egypt. We quote the passage:

v. 13. And after they [the Magi] were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

v. 14. Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod.

Considering this incident, we find that Joseph is recognized as the responsible head of the Holy Family. The angel addresses him, and not Mary. To his sole judgment, therefore, is left the care and charge of the mother and child. Now we might think that here, if anywhere, Joseph would have used his judgment to debate this important matter. Indeed, after a survey of the situation, our first impulse would lead us to think that he should have argued the case out even with an angel from heaven.

“ ‘Arise!’ ” he might have said in wonderment. “Do you mean at once? In the middle of the night? Why not wait until morning? Or if it be so urgent, why did you delay until this last inconvenient moment to inform me?”

“ ‘And take the child and his mother!’ Impossible just now. They are in the midst of a much-needed sleep. It will injure the child thus to be aroused, and hurried away through the midnight damp and cold. The mother is fatigued and nervous, and must not be startled. It cannot be thought of.

“ ‘And fly into Egypt!’ This is the last straw of impossibility laid upon an already unthinkable order. I have never been to Egypt and do not know the way there. Directions, routes of travel must be looked up. Nothing is prepared in the way of necessities of food and clothing for so unheard-of a journey. The road too, I have heard, is dangerous, by reason of robbers infesting it, and I must plan some defence. This is imperative.

“ ‘And be there!’ You mean that we shall remain in Egypt? There must be some mistake. These people are aliens in every sense. I do not know the first word of their language. And what is to become of my trade? I must support this family, and this I can do with my customers at home. But there I am acquainted with no one and cannot hope to please them. We shall starve in that place. Think of the religion of those people, besides! Pagans! who will hate us, annoy and molest us—true worshippers, cut off at a single stroke from our means of livelihood, our friends, our home and our temple wherein we adore the only God!

“ ‘Until I shall tell thee!’ How long will that be? It is necessary for me to know this, as it will make every difference in our plans in case we have to go there. The unpleasantness

and the monotony of the life will be bad enough, but the suspense of not knowing when it is to end, will make it simply unendurable. This is not a mere matter of sentiment. It is plain business.

" 'For Herod will seek the child to destroy him!' Oh, is that the reason of this extraordinary proposition of flight? A very simple precaution removes that difficulty and renders the idea of Egypt altogether unnecessary. Do *you* remain here with us, stand guard at the entrance, and when the minions of Herod appear, either drive them off with slaughter, as the angel of old destroyed the Assyrians and the first-born in the land of Pharaoh, or else hold their eyes that they may not see as they pass along. Angels were here singing at the birth of the child, and we did not need them then. Now that we need them, at least one angel can remain for our defence. Compared with this solution of the difficulty the notion of flight is awkward and visionary, therefore our departure hence is plainly superfluous."

The argument might be called clever, were it not so obvious, so entirely unanswerable. And we hurry our finger up and down the sacred text to see how the angel answered it. The angel did not answer it at all, because Joseph did not give it. Why did he not think of the argument? we ask disappointedly. He did think of it. It is certain that here as in his other difficulties Joseph "thought on these things" at least as quickly and as thoroughly as we realize the various possibilities of ways and means. But we have from him no word of response, save the single response of silent, instantaneous action. How did he act? Compare piece by piece the fourteenth verse of the second chapter of Matthew with the thirteenth verse, and we shall see.

"Arise," the angel commands, and Joseph's answering action is given: "Who arose".—"And take the child and his mother." And the echo, "And took the child and his mother".—"And fly into Egypt"; and "he retired into Egypt".—"And *be* there until I shall tell thee": and the answer, "and he *was* there until the death of Herod," or in other words, until he was told, as we learn from the twentieth and the twenty-first verses of the same chapter.

See the swift, uncompromising, accurate, persevering obedience of St. Joseph! Four successive, astonishing, abrupt commands, rising in cumulative difficulty one above the other, given at a peculiarly embarrassing moment, with a note, we may almost say, of harshness running through them; with not the least preliminary to relieve any shock of surprise, with no hint of practical direction, no softening phrase of exhortation or encouragement to mitigate their bluntness. And without a word the work assigned is entered upon at once, and exactly according to the instructions unflinchingly followed through. It meant exile, danger, perhaps death. But yet from Joseph only silent obedience. No shadow of querulous irritation, no flurried exclamation of anxiety, no sharp insistence on further detail, nor any trace of the pompous hurry of self-importance. But with a vivid calm, with a mind instantly grasping the full import of the danger, realizing lucidly the apparently simpler avenues of escape than the one offered, he cleanly cuts away every subtle entanglement of merely human foresight, and imperturbably and irrevocably entrusts himself to the deep of God's providence.

It seems certain that the inspired writer is at pains in this passage to impress upon us Joseph's wonderful obedience. The sharp ring of command after command arrests our attention at once, and then, while our gaze is fixed upon Joseph, thus suddenly brought before us as the central figure, St. Matthew proceeds to reveal him in action. Carefully, with a kind of tautological iteration, he folds back Joseph's actions one by one over God's commands, and with the clearness of a demonstration shows us how perfectly they match, how completely the one is a replica of the other. He might have condensed the whole fourteenth verse into the words, "And Joseph obeyed", but he chose instead to repeat the thirteenth verse phrase by phrase, as though himself desiring lovingly to dwell upon this obedience of Joseph, and happy to bring it out for us in full relief.

The little touches, too, added by Matthew in the fourteenth verse, far from indicating a deviation from the preceding verse, serve only to intensify their complete identity of spirit. The words "by night" inserted in the fourteenth verse reveal the quality of promptness in Joseph's obedience. And the

angel's "fly into Egypt" reappears in Joseph's action as "he retired into Egypt". It may seem fine-drawn criticism to discover in this change of the word "fly" into the word "retired" a definite significance, but it always appeals to me as deliberately intended by St. Matthew to direct our attention to another attractive quality in the obedience of Joseph—namely, its serenity. The angel's command was that Joseph fly. Joseph obeyed, but he did so in full keeping with his character—"he retired". Better than the English, the Greek words *φεῦγε* and *ἀνεχώρησεν* suggest the shade of difference. Joseph did not run away; he gave place to Herod. Speed without haste; intensity without overstrain; complication but not confusion; this is the true situation as Joseph practically interpreted it.

The full meaning of the two shorter words includes haste and overstrain and confusion and defeat, but St. Matthew carefully sifts these out from his description of the actual movements of Joseph. The sharp, darting, frightened cry of "fly" and "*φεῦγε*" with their implication of helpless bewilderment, of trampling panic, of reserve force at an end, of *sauve qui peut* and "all is lost", are transmuted by Joseph into the orderly, restrained, unruffled "he retired", *ἀνεχώρησεν*, with their connotation of smoothly operating maneuver, of leisurely vigilance, of spacious room for movement, of inexhaustible reserve power. He is the same Joseph when pursued into Egypt to the clash of hostile arms as he was when standing at the crib listening to the glory of the angel's song. Surely this is the obedience which God loves to look upon.

The even-tempered stability of Joseph's obedience under varying conditions of failure and success is once more put before us with telling emphasis by St. Matthew, where just later he narrates, with similar striking duplication of phrase, the return of Joseph into Israel. The angel's call, after years of waiting, comes to him once more: "Arise, and take the child and his mother, and go into the land of Israel". And the response—"Who arose, and took the child and his mother and came into the land of Israel". Silence again, absolute obedience again, without comment, or self-gratulation, or any demonstrative conduct whatever. He is always the same Joseph.

This lofty superiority to mere emotion, together with the delicate and unwearied attention to Mary and the Child, which tells us that in spite of appearances the emotion is quivering there; this sustained, untroubled balance manifested through every vicissitude, makes us love to linger near Joseph, as St. Matthew himself loved to linger; makes us trust him, reach out our hand to him and beseech him to lead us, also, through the crowded dangers of unforeseen attack, as through the bleak monotony of Egyptian exile; makes us see with our heart as well as with our mind why he is, not our guide alone, but the guide and patron of the universal Church. Difficulties were his portion in life, silence his external attitude, but deep within him dwelt that eloquent fortitude which heard in silence the smallest whisper of God, and spoke in swift return with actions of most perfect obedience. This is the language of Joseph. A language of action, noiseless, frictionless, following shadow-like, and imaging God's will.

More clearly, therefore, than even the voice of the Baptist crying in the wilderness will the voice of Joseph call across the wilderness of our hearts; with more fatherly solicitude than Peter, the great teacher, will he guide us through what we may term the soul's domestic difficulties of every-day life; nearer to Christ than was Paul, he can tell us more intimate things than even Paul could tell, can go deeper with us into the spirit of Christ, and unfold it before us in more vital detail. And we feel that he can and he will go through any difficulty with us, and for us, because he is sure, not of himself, but of God.

So may our lives be lived, hand in hand with Joseph, the Obedient. So may our days be passed under the protection of Joseph, peacefully, in confident tranquillity, no matter what befalls us; so may our actions, like the constant stars, be made even more beautiful than they by our conscious obedience; so may our earthly years go by, like a sweet hymn that is chanted; so may the close of life find us ready, find us willing and obedient, find us clinging still to the hand of Joseph, in the hour when we shall need him most; so may our last look be toward him, our last sigh be a sigh of love for him, our last word a word of trust in his protection — "Jesus, Mary, Joseph, I give you my heart and my soul!"

Chicago, Illinois.

JOSEPH P. CONROY, S.J.

SOME SUGGESTIONS ON THE LUTHER CONTROVERSY.

THE YEAR 1917 will see the four-hundredth anniversary of the Ninety-five Theses, and not unnaturally Lutherans are preparing to commemorate what is to them an event of transcendent importance. To judge from the programs already made public, the festivities are to be conducted on an exceptional scale; in fact, the projects are so grandiose as to verge at times on the ridiculous, as when it is suggested (with apparent seriousness) that the thirty-first of October be observed as a holiday throughout the land. Now, while not prepared to go the length of acquiescing in this, we Catholics have manifested a praiseworthy willingness to take our share in the good work; and it is safe to predict that by the end of this year Martin Luther will be better known than some of his followers bargained for. Quite possibly there will be this day twelve months thoughtful Lutherans regretting that there ever was any celebration at all. If Protestants are to continue being nourished on the Luther myth, the less they know about Luther the better, for he is emphatically a person who does not improve on acquaintance. We do not propose to treat here of the interesting genesis and propagation of this myth beyond merely calling to mind that for nearly four centuries the father of the Reformation has been put forth as one of the great men of history, surrounded by a glittering halo and wrapped in virtue as in a garment. To keep up this sort of thing is possible only by an indifference to sound critical method, and it is certain that where such method is employed the cult of Luther will go. It cannot survive investigation.

Fortunately for those who have to take up this work the facts are not at all difficult to come by. During recent years scholars of the first rank have devoted themselves to finding and printing them, so there is no longer any excuse for not knowing all about Luther that it is advisable for decent people to know. Even those who read only English can go through the translation of Grisar, while a knowledge of French or German renders accessible the splendid works of Paulus and Denifle. And no better preparation for this study could be made than a careful perusal of the late Dr. Ganss's article in the *Catholic Encyclopedia*, one of the finest of its kind in any work of reference. Yes, it will be our own fault if the Amer-

ican people do not know Luther better after the Centenary than they did before. There is every reason why they should. Controversy, especially on such a subject, is not attractive, and to enter lightly upon it betrays a temper of mind not wholly Christian. But when it is practically forced on us, as it is being these days, we have no choice. Every eulogy of Luther is on final analysis an attack on the Church and must be met. Otherwise people, including our own people, will think that we say nothing because we have nothing to say.

But it would seem desirable that, even at the risk of appearing to dampen enthusiasm and put obstacles in the way of our own advance, certain considerations should be recalled, the neglect of which may easily lead to discomfiture. Victory can be turned into defeat through lack of due precaution or over-eagerness in pursuit. And it is the desire to avert that sad experience from many a would-be champion that has emboldened the writer to offer the following suggestions.

I

It is, as we have said, easy to get at the facts about Luther, so easy that a reader of ordinary diligence and moderate leisure can now learn in six months more of the subject than many an industrious scholar could have learned a hundred years ago. Exactly here lurks a danger. These facts are so firmly supported by evidence (often Lutheran evidence) and dispose so effectively of any claim on Luther's part to hero-worship that it is hard to resist the impulse to make them as widely known as possible. The Luther of legend and the Luther of history are almost different beings, and we feel that where so much is at stake this ought to be brought out. Quite so, but the process demands skill, if we would avoid doing more harm than good. The subject is unpleasant, and therefore has the advantage that such persons always have, viz., that his accusers are not on every occasion free to tell the whole truth about him. Of course we are not now counseling those engaged in strictly scientific investigation. Their sole purpose being to discover the truth, they may justly claim the full measure of that liberty allowed to scholars writing for scholars. A similar latitude may be conceded to those whose profession it is to deliver historical lectures before groups of

advanced and carefully-prepared students, though in this latter case the actual presence of ladies would constitute a serious difficulty. But a "popular" lecturer or writer is not so free. He is, at least as engaged in such a capacity, not a member of the teaching profession; nor is he in a position to shed new light on an obscure historical problem, being as a rule not an original investigator but only an honest and diligent student of the best available printed authorities. Therefore, in view of the nature of his topic, he can have no other object in bringing to public notice the fruits of his reading than the spiritual betterment of those who come to his lecture or buy his book. If there are Protestants among the number, he must not fancy that merely to unsettle their minds and make them dissatisfied with their own religion is a sufficient achievement. It is only the beginning, and if he is content to stop there he might better have left them alone. For, after all, a false religion is not as bad as no religion. Yet that is just what we may bring them to if we do no more than rehearse the sins of Luther. The unpalatable truth may beget a distaste, not for Lutheranism only but for religion in general, and the net result of our efforts may be the making, not of Catholics but of infidels. This comes of over-doing the purely destructive part of the work and neglecting its positive side, an error to which ardent temperaments are prone. To one desirous of delivering a stirring discourse, with telling points set forth in fervid oratory, a personal attack on Luther presents itself with subtle fascination. A far more favorable impression would be made on Protestants by narrating just enough about him to enable them to see that he is a character by no means admirable, and then, with a pregnant suggestion that the only reason for not completing the picture is a respect for the audience and a regard for public decency, passing on to a defence of those Catholic doctrines that Luther attacked. Destruction is of no value except as far as it frees the ground for construction. Our ultimate purpose must be to reveal not the moral ugliness of Martin Luther but the moral beauty of the Catholic Church. And if our non-Catholic brethren are going to be brought to see this, no small part in the process will, with God's grace, have been played by our exhibition of tact and delicacy and charity in dealing with Luther.

If such be a desirable method in regard to Protestants, a still larger measure of restraint is called for when those we address are of the Household of the Faith. For a Catholic lecturing to Catholics on Luther to speak at all unguardedly would be more than bad taste or indiscretion—it might be a grave sin. To publish disedifying facts is not permitted unless there is an adequate reason, and this rule of moral theology binds everybody everywhere. Now, of course, Catholics who pretend to any education ought to know something about Luther, but how much? That depends on the circumstances of each case, and so can be answered by him only who knows the readers or audience. But in doubt we should incline toward telling too little rather than toward telling too much, for it were better that all our learning perish than that a single soul should sin.

But, it will be asked, what about those Catholics who are thrown into frequent contact with Protestants and are often called on to defend their faith? Is it not our strict duty to tell them the truth about Luther so as to enable them to refute the claims made in his favor? To which the answer is, Yes; but then we have to go on and render them able also to defend themselves as well as to attack their opponents, otherwise we may only be exposing them to danger. Where a discussion turns on the personal character of a man, sharp weapons are likely to be resorted to by either party, and those who are not on the lookout for them are incurring a grave risk. Perhaps this can best be shown by an illustration, imaginary but, we believe, not exaggerated. John is a young Catholic of ordinary parochial-school training who works in an office where most of the clerks are Protestants. From time to time he has to answer arguments against his religion, and lately, in consequence of the Luther centenary, these occasions have become more frequent and have taken the form of glorifying the Reformation and the man who began it. Not knowing much about Luther, he betakes himself to his pastor, who gives him a fairly complete notion of what sort of man Luther really was, with the intention that he shall enlighten his Protestant companions the next time they attempt to sound the praises of their hero. John is highly pleased with his supply of munitions and at the first encounter proceeds valorously to bom-

bard the enemy's stronghold. But, to his dismay, instead of stalking in triumph over a prostrate foe he finds himself engaged in repelling a vigorous counter-attack. Serious accusations against churchmen of his own are hurled at him, a great deal being made of a pope called Alexander the Sixth (a "new one" to John), and the argument is clinched by the triumphant claim that every statement made can be found in the pages of Catholic authors. Of course, if John were a learned man and trained in logic he would know how to answer; if in addition he had been a clever disputant he would either not have allowed the debate to take this turn, or else have anticipated such objections. But he is neither historian nor logician, and his supply of shrewdness is moderate. Consequently he retires from the fray with a vague feeling that there is something wrong somewhere, and for the time at least the Catholic cause has in the little arena of that office suffered a set-back.

True, in this imaginary case we have made John's adversaries better read than he and more acquainted with the purely controversial side of history. But is this so rare? If it had been a matter of simple exposition of his own faith John, thanks to his Catholic education, would have made a much better showing. But at the time when he was learning his catechism as a boy his fellow-clerks were being fed on old-fashioned Protestant history, which formed a large part of whatever religious instruction they did get; and the years spent in developing this distorted vision of the past fitted them much better at the outset for a contest of that kind than John could have been by an hour's talk with his pastor. We must avoid as far as we can turning our people into controversialists. But where we cannot help it, as unfortunately happens frequently, we must equip them for defence as well as for attack by presenting both sides of the case, a difficult and delicate operation. No loyal Catholic likes to talk about the disedifying episodes in the Church's past, and will not do so without necessity. But when the necessity arises he will do it, and do it adequately. Herein lies the mistake of John's pastor. He made no provision for the retort that must be expected by anyone who attacks Luther, but sent forth an imperfectly-prepared soldier who was almost certain to fall at the first shock of battle if his enemies were any good at all.

John can claim our sympathy because the quarrel was not of his seeking and the disaster was not his fault. But (to leave the illustration) on him who carelessly puts himself in the way of such an experience no sympathy need be wasted; where zeal outruns discretion we can only cry, "*Non tali auxilio!*" The most advisable course is to preserve silence on this subject until duty demands otherwise, and even then not to begin tilting at Luther unless we have made ourselves acquainted with the unsavory things said about certain exalted Catholic personages of about Luther's own time, found out how many of these accusations are true, and prepared ourselves to make plain to persons of ordinary intelligence the worthlessness of the argument deduced therefrom against Catholicism. Protestants are sure to bring such things up, just as we would in their position. And it requires dextrous maneuvering so to manage the contest that the final outcome will not be a weakening of the faith of our own people. For the campaign against Luther is not a triumphal procession in which any amateur may join, but a real battle in which blows fall thick and fast. It is no place for anyone but a trained combatant. And those who throw themselves into it without realizing this endanger, not themselves only, but the cause of the Church as well.

II

Up to this point we have been considering the Luther controversy as centering in Luther himself, but there are some non-Catholics (though perhaps not many) with whom an argumentation would have to be shifted to another ground. We have said that the results of the labors of Catholic investigators are now at the command of everyone; and while allowing that this does not imply that everyone avails himself of them, it does nevertheless happen once in a while that the Catholic presentation of a moot point makes its way into the high places of Protestantism.¹ Sometimes the ultimate result

¹ Probably it would astonish those not accustomed to working in this or kindred departments to learn how little Catholic books are read by Protestants. Even scholars who by profession are supposed to be acquainted with the achievements of scientific research are often strangely ignorant of works that are simply indispensable. A glance at their library catalogues or at their bibliographies will be illuminating on this point. Thus, the writer

is a conversion, but not invariably. There is a small but important class that is by no means so affected, and an elementary knowledge of the history of Lutheranism suffices to show us how this comes to be. The heresy that was born at Wittenberg four hundred years ago has had a career not essentially different from that of heresies in general. Dissensions, divisions, subdivisions have followed one another, and from them has grown what we may denominate the "broad" school, whose theology is substantially that of Harnack's *Das Wesen des Christenthums*. Men of this type would probably call themselves Lutherans, but it is doubtful that Martin Luther would; and it is very doubtful that they care much whether he would or not. For while they allow him an important rôle in Christian history and on occasion speak of him with praise, they do not regard him as the *founder* of their religion. And so when one of these men does take the trouble to read what Catholics write, the tale of Luther's iniquity possesses for him no apologetic value. Let the conscientious scholar hurl fact after fact, until Luther's reputation comes down crashing: *Impavidum ferient ruinae*.

Perhaps this attitude will be more intelligible if we sketch briefly their conception of Christianity and of its history, though of course an adequate presentation would be out of the question in so small a space. It would seem to be something like this: Christ came into the world two thousand years ago to redeem men and bring them to his Father, of whom He is the perfect revelation. The means we are to adopt to put ourselves in the way of this salvation are to be learned from His own recorded acts and utterances and from certain other writings of His immediate followers (the New Testament) and also from the Hebrew literature produced before His time (the Old Testament of the Protestant canon). This was all the guidance Christians were ever intended by their Founder to have. But very soon the followers of the Prophet of Nazareth formed themselves into communities called "churches", with external rites and a hierarchy of rulers—a development

knows of a non-Catholic theological seminary of considerable importance in the library of which Newman is represented by a few odd volumes, and there are other instances no less amazing. Of course, as regards their theological writers they might retort the charge, but at any rate we know more of their historians than they do of ours.

inevitable, perhaps, and not undesirable, but not essential. In course of time these communities themselves coalesced into a universal or "catholic" church, their external rites came to be revered as possessing mystic and spiritual power and were called "sacraments", their rulers claimed divine institution and authority, and certain of the interpretations of Christ's teaching were stereotyped into "dogmas" and elevated to the rank of that teaching itself. The final stage of development—or decay—was entered on when one of these churches, that of Rome, began to assert authority over all the others, and the churches that acquiesced in this (those, namely, of Western Europe generally) made up what was known in the Middle Ages as *the Church*, its historical successor being that body now known as the Roman Catholic Church. This usurpation of Rome led to a fearful decay in Christian life, until finally, about the year 1500, the original pure Gospel of Christ lay buried under a mass of superstition and the people were being taught to rely for salvation, not on the faith that justifies, but on a multitude of quasi-magical practices that had no spiritual value whatever. From time to time had arisen men who perceived this and attempted reform, but they were unable to make any considerable headway. At last, however, in the sixteenth century, certain ones did succeed in purging Christianity of its corruptions and leading men back to Christ, and one of these men was Luther. In view of the enormous difficulties attendant on such a task and the low moral state of the times (the latter, by the way, a proof of the evil influence of Rome) it is not to be wondered at that the work was done imperfectly and with a considerable admixture of evil in the very men who did it. The point is that these men, being pioneers in the noblest field of human endeavor, are entitled to all the glory that envelops the pioneer; and to attack them on the score of personal failings is not only ungenerous: it is stupid. They were, after all, only men. It is not they, but their work, that counts. And to seek to belittle that work by belittling them is almost like decrying the North's resistance to the Confederacy because we happen to find out something unpleasing about Abraham Lincoln.

Obviously, when face to face with opinions like these, it is pushing against an open door to denounce the man Luther.

Not impossibly our Protestant friend knows as much about him as we do—and cares less. What he needs is to be set right on such doctrines as the Rules of Faith, the Nature of the Visible Church, the Sacramental System, etc., because his false reading of history is but a consequence of the errors he holds on these matters. His difficulty is fundamentally theological. His case will not be helped one bit by violent denunciation, but it will be helped a great deal by a thorough and earnest presentation of the Catholic teaching along the line just suggested. Of course some may not find this quite so attractive as fulminating against the horrible wretch called Luther. But it is far more desirable, for various reasons: it is constructive, it allows the greatest possible latitude to charity and kindness, it appeals to those to whom Luther is a hero as well as to those who know him for what he was, it does not expose one to retort, it sets people thinking instead of making them angry, and it generally brings results.

These simple suggestions are not put forward to discourage anyone, still less to disparage the efforts of those who have been trying to unmask the man that for four centuries has been concealed behind a carefully-woven tissue of fabrication. On the contrary, the writer regrets that the number of these efforts is not greater. Though alive to the need of caution, he is by no means blind to the justness of the complaint so frequently made that the more usual fault of American Catholics is timidity rather than rashness. But no great difficulty need be apprehended in endeavoring to strike a nice balance between these extremes. It is our duty to labor for the final undoing of the Reformation and hasten the day when the whole miserable crew of Reformers will be as dead as the Gnostics. This calls for zeal and enthusiasm, and these qualities are not to be suppressed. But they are to be kept under the wholesome restraint of knowledge and prudence. To stay out of the battle is cowardly, but to rush into it is not necessarily heroic—it may only be foolish. For, after all, "Discretion is the better part of valor." And a higher Authority has warned us not to undertake the building of a tower without first having sat down and counted the cost.

EDWIN RYAN.

St. Joseph's Seminary, Dunwoodie, New York.

PRIVILEGES ATTACHED TO THE SCAPULAR DEVOTION. II.

A QUESTION that touches intimately the Sabbatine privilege and still more the promise given by the Blessed Virgin to St. Simon Stock, may now be briefly considered, namely, Is it necessary to be a member of the Scapular Confraternity to gain the indulgences, privileges, the Sabbatine privilege, and also the promise of the Blessed Virgin above spoken of? In so far as the indulgences and privileges bestowed on the Scapular by the Church through the Sovereign Pontiffs are concerned, there is, I feel quite sure, only one answer, and that is the affirmative.²⁵ In so far as the Sabbatine privilege is concerned, the answer could not be given in the affirmative with so much confidence.²⁶ In so far as the promise of the Blessed Virgin is concerned, I should not like to give an affirmative answer at all. The authorities who hold that every enrolment legitimately performed entails an entrance into the Scapular Confraternity (and the vast majority do) would seem to have that opinion; and as I have treated the Scapular devotion thus far, I, too, would seem to share in it.²⁷ Nevertheless, I could not brush aside the more than probable opinion of those who have made the Scapular devotion a life study, and at the same time believe I was giving reliable information in the present contribution.

An authority whom I have already quoted, has written anent the question at issue: "At si de ingressu in nostram Confraternitatem in ordine ad speciale adiutorium B. Virg. post mortem, non caret probabilitate, quod pro eo sufficiat habitum benedictum recipere, nam in quodam transumpto Bullae Alexandri Quinti referentis aliam Bullam Joannis Vigessimi Secundi ex qua, tamquam ex primo originali, deducuntur obligationes Confratrum, non injungitur, quod ipsi debeant describi, nec de descriptione, quod debeant describi, nec de descriptione ulla fit mentio, sed solum quod *Habitus sancti signa*

²⁵ The constant procedure of the many Sovereign Pontiffs leaves no doubt; and that they have the power we cannot even question.

²⁶ The special mention made of the Sabbatine privilege by Pius X in the Scapular-medal legislation does not decide, by any means, the question discussed by the older writers.

²⁷ Fr. Ogetti in the Synopsis (sub verb. Sab. Privil.): ii omnes, qui recipiunt Scapulare B. Mariae Virg. de Carmelo sunt confratres seu membra confraternitatis de Carmelo. Hilgers, *Manuale di indulgenze*, pt. 2, n. 185; cfr. *Monitore Eccl.*, vol. XIII, p. 273; et alii.

ferant." In this extract he writes of the Sabbatine privilege, but every word is applicable with far more reason to the promise, which in its giving is far more apart from the circumstances that could require any inscription, etc. The following significant excerpt must be weighed apart from all recent legislation, since it belongs to the years when inscription was considered absolutely necessary to the enjoying of even the membership of the Confraternity which was then the only door to the indulgences and privileges. "Et juxta hanc probabilem sententiam", that is to say the opinion I have taken from this same writer about the Sabbatine privilege, "in partibus infidelium, ubi reperiuntur christiani, et non potest instrui Confraternitas, si ipsi ab habente auctoritatem Habitum benedicendi recipiant; illum deferant, ac alia servanda servant, etiamsi non describantur in aliquo libro Confraternitatis, Indulgentias utique lucrari non poterunt, nihilominus post mortem, si in gratia decesserint, capaces erunt adjutorii B. Virg."

The far-reaching effect of the foregoing opinion which the General pleases to call a probable one in reference to the Sabbatine privilege, and which accordingly must be far more than probable in reference to the promise made to Saint Simon, may not be at once apparent to all my readers; hence, it is worth a few words of explanation. Before the legislation of our present Holy Father, when he declared that inscription was not necessary to the validity of enrolment, at least to the gaining of the indulgences and privileges, many of the missionaries laboring in distant climes had little or no opportunity of seeing to the inscription. Where the institute to which they belonged had made provisions beforehand, no difficulty was present, but it not infrequently happened that the missionary had the *facultates* for enrolment without any further permissions. The difficulty presented itself after this manner. The ceremony of enrolling and blessing could easily be performed, but the inscription of the names was only a probability, owing to time, and often the means of communication; and these means were not always safe even when at hand. The question arose, whether it was worth the going through the ceremony with so little expectation of benefiting the person who desired to be a participator in the Scapular indulgences and privileges. It could happen that a priest, for some just cause,

or perhaps from mere carelessness, had not sent on the names of the persons whom he had enrolled, during the years when the inscribing in the register was considered necessary to the enjoyment of the spiritual fruits of the Confraternity of Our Lady of Mount Carmel. According to the common opinion, the work of the priest had no spiritual value, until there was a *sanatio* granted by the Holy See. Those who died in the meantime, and before the *sanatio* was obtained, were certainly defrauded of spiritual helps to which they had a kind of right established by their doing what they could to obtain them. These and many more cases of a different kind might be quoted; and to say the least they are possible happenings.

In all or any of these possible cases the above probable opinion comes to our aid, and when the priest looks back to any such occurrences in his life with the knowledge that he has given to each one whom he has enrolled in the Scapular the means to realize the promise of Our Blessed Lady and in addition the opportunity to enjoy the Sabbatine privilege, there is some solace for things that might have been done better. These are the two most important of the spiritual benefits to be gained by the Scapular devotion; and, in the case of the dying, the two that cannot find any substitute by a *sanatio* afterward. For another reason the opinion is worthy of our consideration, because, if at any future time the legislation of the present Pontiff were revoked, and inscription were once more declared essential to the gaining of the indulgences and privileges, this opinion would be a means of inducing the exercise of the faculties for enrolling where the priest might see no hope of future inscription, and being perhaps without the necessary power to act except according to the extent of the mere faculties. This hypothesis is not at all an improbable one, when we recall the words of the Pope to the Congregation. Having granted a *sanatio* to supply the defects and irregularities arising out of the inscribing of the names of those enrolled up to that date, and declaring that the obligation of inscription yet remained, and that it was binding in conscience for the priest, the new legislation was only, as he declared, "*ad effectum tantummodo ut indulgentias lucrari aliarumque gratiarum spiritualium participes fieri valeant.*"²⁸

²⁸ Decretum S. Cong. Ind. 23 April, 1914. Cf. *Acta Sanctae Sedis*, 1914. *Analecta Carm.*, vol. III, p. 100.

It is well to note that the decree makes no mention of the Sabbatine privilege, much less of the promise of Our Lady, but confines itself to the indulgences and spiritual graces. The opinion above spoken of would explain clearly the language employed, for the two important spiritual benefits had been already obtained through enrolment by one possessing the faculties; and this is precisely the opinion of the General, Stratus.

I make no apology for the introduction of this seemingly unimportant question, for whatever tends to make the possessor of the faculties less scrupulous in their use, whatever can prompt him to a use where only probability of spiritual good appears, is well worth our earnest cogitation.

The bed-rock of all the obligations, in so far as the Sabbatine privilege demands them, is the Christian life that goes before and accompanies the other obligations. I do not, however, consider that as an obligation of the Sabbatine privilege, inasmuch as it is demanded by the very name Christian; but the privilege characterizes, in a special way, the manner of life: "*qui in vita habitum gestaverint, et castitatem pro suo statu coluerint*". What if the wearer of the Scapular who is trying to gain the Sabbatine privilege has the misfortune to fall into some sin against the virtue of purity? Does he thereby lose all right, in the future, to the privilege, although he repent of his fall? This question is excellently answered by Stratus: "*Qua autem ratione paulo ante diximus, quod si quis Confrater aliquando contra castitatem peccaverit, et postea resipuerit, adjutorio Virginis post mortem non privabitur, ita modo affirmamus, quod si quis omiserit aliquoties recitare divinum officium vel ecclesiastica jejunia non servaverit, vel feria quarta, et Sabbato carnes comederit, si tandem postea in se reversus poenituerit, et firmiter servanda servare proposuerit, praefati adjutorii compos efficietur.*" Briefly, then, sorrow for the past transgression with a firm resolution not to fall again and at the same time adoption of the means prescribed by the Church, restores one to his former claim. In the same way are treated transgressions as to fast, abstinence, and the recitation of the Office. These however do not always require the Sacrament of Penance to aid in the restoration.

The difficulty that formerly met the priest possessing the faculties no longer exists. A decree of the Sacred Congregation, in the year 1842, enacted that the faculty of commuting the obligations of the Sabbatine privilege was not to be used: "nisi expresse enuntietur in rescripto concessionis pro benedictione et impositione scapularium". At the present time, with each copy of the faculties the permission is granted: "Tandem facultatem facimus privilegio vulgo nuncupato *Bullae Sabbatinae*, obligationes commutabiles in alia pia opera, dummodo vero justa causa a Te, vel a prudenti Confessario quocumque examinanda." It is not necessary that the commutation should be preceded by sacramental confession.

The privileges enjoyed by the wearers of the Scapular are of a very ancient date, not indeed as they now exist, although many of the present-day privileges are of an origin that takes us back centuries. We must distinguish between the privileges of the Order itself, and the privileges of the Third Order, and the privileges of the wearer of the Scapular. In the present contribution our whole interest is centred in the privileges of the Scapular Confraternity. As early as the year 1262 we come in contact with privileges of the Confraternity, but more than probably the privileges can claim an origin still more ancient.²⁹ From the nature of the Confraternity we may expect privileges, for amongst the members of the Confraternity we find kings and queens, lords and ladies, popes and cardinals; in fact the Confraternity member came from every walk in life.³⁰ The professor from the university was a member of the Confraternity as well as the unlettered artisan.³¹ Recalling the immense power wielded by some of the members we need not marvel at the fact that they exerted all their influence to enrich the Confraternity to which they belonged with whatever benefits their influence could command.³²

²⁹ 8 May, 1262. Urbanus IV. "Concedimus: ut Confratrum et Familiarum vestrorum ac aliorum Fidelium causa devotionis ad Vos recurrentium, etc."

³⁰ Grossi mentions in his *Viridarium* King Edward of England and some noblemen.

³¹ Cf. *Libro degli Ordinamenti de la compagnia di Santa Maria del Carmino* (1280-1298); *Origin of St. Mary's Gild in connection with Corpus Christi College, Cambridge* (P. Rushe, O.D.C.).

³² The petitions of several of the kings can be seen in the Appendix to the *Bullarium Carmelitanum*; copy of the letter of John of Gaunt is inserted in many Carmelite works. The petitions of the Cardinals are also to be seen.

Some of the privileges granted were found to exceed the bounds of what such institutions might successfully utilize; hence, we find that many privileges and indulgences were recalled by the popes, other than those who granted them; indeed, we have many instances where the pope who granted them was forced to revoke them, since they invaded the rights of other powers over which he had a care also. The Council of Trent caused the disappearance of many indulgences and privileges. We shall content ourselves with a reference to the charter of indulgences and privileges approved of in the year 1908.³³

The privileges corresponding to the obligations or *onera* about which we have been treating, are to find a first place among the privileges of the Scapular Confraternity. The promises attached to the wearing of the Scapular are, first, the help of the Blessed Mother during life and above all at the hour of death, so that the promise shall be realized that one dying in the habit (that is, wearing the Scapular) will not suffer eternal reprobation; second, that, having complied with the obligations of the Sabbatine privilege, the wearer of the Scapular will have the special protection of the Blessed Virgin immediately after death; and that on the first Saturday after death, the time of suffering in Purgatory shall be finished. These are the two privileges that give the Scapular of Our Lady of Mount Carmel its preëminence.

Because of wearing the Scapular there is a special right to be called the child of Mary, thus enjoying the special protection of God's Mother in dangers, difficulties, and temptations all through life. Owing to the relationship established by the habit, or Scapular, the members of the Confraternity become sharers in the spiritual fruits of the whole Order, not excepting those peculiar to the Carmelite Sisters. It is to be remembered that the suffrages of the members of the different branches of the Order are generally applicable to the souls in Purgatory.

I do not propose to distinguish between privileges and indulgences that are personal and those that are local; neither shall I distinguish between these two and what are sometimes

³³ The copy of the privileges, indulgences, and indults in the Decr. Auth. n. 34, of Summaria does not very much differ from the later one.

called *gratiae*.³⁴ I shall enumerate one and all in as brief a manner as possible, afterward adding a few remarks to explain how they are to be gained, should there be anything special required to fulfil the conditions of the indulgence or privilege.

Besides the above privileges, there are two special privileges; one for the deceased members: ³⁵ Mass celebrated for the defunct of the Confraternity gives the altar at which the Mass is celebrated the privilege of being an *altare privilegiatum*; and another for the members *in articulo mortis*: a general absolution with a plenary indulgence can be given to any member of the Confraternity by a priest having the faculty, or in his absence, by any approved confessor.³⁶

On the following occasions a plenary indulgence is granted to every member of the Scapular Confraternity, provided that they comply with the conditions, namely, if they shall have confessed themselves and received Holy Communion, and shall have prayed for some or all of the intentions of the Pope: concord amongst Christian princes, the extirpation of heresies, and the triumph of Holy Church—³⁷

1. on the day on which the enrolment in the Scapular takes place.³⁸
2. on the Feast of Our Lady of Mount Carmel, namely, 16 July, or the Sunday within the Octave, or any day on which the Feast is observed according to custom, within the month of July.
3. *in articulo mortis*, having received the sacraments of Penance and Holy Eucharist, and having invoked the Sacred Name of Jesus or at least having the desire to do

³⁴ "In ipso limine occurrit vulgata distinctio Indulgentiarum in personales, et locales, etc." Cap. I, p. 3, *Instructio*.

Et nota ad I *Decr. Auth.* Gratiae olim concessae sunt 1. Indulgentiae personales; 2. Participatio omnium bonorum spiritualium; 3. Facultas in articulo mortis, etc.

³⁵ S. C. Indulg., 22 June, 1865.

³⁶ By the *Constitution* of Clem. VIII the Confratres could have selected a confessor who *semel in vita*, et *semel in articulo mortis* could absolve them from *a quibusvis etiam majoris excommunicationis, suspensionis et interdicti*, etc., with few exceptions that are mentioned.

³⁷ The prayers usually recited are five Pater Nosters and Ave Marias, but it is well to remember "*ubi nullae praescriptae preces quotidianae ad effectum lucrandi indulgentias non tenentur Christifideles ad aliquas determinatas recitandas*". Ogetti, *Synopsis*, et *Decr. Auth.*, n. 347. 31 January, 1848.

³⁸ Paul V. *Cum certas*, 30 October, 1606.

so, that is, the Name should be, if not on the lips at least in the heart.³⁹

4. on one Sunday of each month, when present at the procession of the Confraternity which has been properly erected, and provided the processes have the *licentia* of the Ordinary.⁴⁰ Should it happen that the member of the Confraternity cannot be present at the procession, he can gain the said indulgence by visiting the Confraternity Chapel.⁴¹
5. on the Feast of Pentecost.
6. on the day on which is commemorated the defunct of the Carmelite Order; 15 November, or if that day be a Sunday, the Indulgence can be gained on the 16th.
7. The Feast of Our Lady of Mount Carmel has been enriched with a *toties quoties* indulgence.⁴²

By special Indults it has been decreed that in those places where the members of the Confraternity have no Carmelite church, all the above and many of the indulgences mentioned hereafter can be gained by a visit to the parish church, on the stated days, the other conditions having been complied with. If, however, there is a Confraternity church within the distance of a mile, the above concession does not hold good; the Confraternity church must be visited in that case.⁴³

It has likewise been decreed that the indulgence attached to the presence at the Confraternity procession on the one Sunday each month may be gained by visiting any church or public oratory. It is thus within the reach of any religious, even the cloistered among them, to gain this indulgence. The far-reaching possibilities of the indult are apparent without any more comment.

The partial indulgences are chiefly the following:⁴⁴ Five hundred days and the same number of quarantines are granted

³⁹ loc. cit. in (2).

⁴⁰ The fact of the procession brings it under the *licentia* of the Ordinary, but it is not refused, at least as a general rule.

⁴¹ *Piorum hominum*, 3 August, 1609, et *Alias Volentes*, 19 July, 1614.

⁴² Leo XIII, 16 May, 1892.

⁴³ *Decreta Authentica et Analecta Carmelitana*, necnon *Facultates*; the *toties quoties* mentioned in No. 7, cannot be gained in parochial churches. I have noted later on the extension of the privilege.

⁴⁴ *Locis citatis*. Most of the indulgences are from the Bull *Cum certas*; the *Cum sicut accepimus* of Clement X made all these indulgences applicable (per modum suffragii) to the souls in Purgatory.

once a month, provided that the member of the Confraternity, having confessed and received Holy Communion, shall pray for the intention of the Sovereign Pontiff; and also, if when the Blessed Sacrament is being solemnly carried to the sick, that is with lighted candle, the wearer of the Scapular shall accompany the procession. Three hundred days and as many quarantines can be gained by the wearers of the Scapular, on all the feasts of the Blessed Virgin that are celebrated by the universal Church, if the intention of the Holy Father is prayed for, after Confession and Holy Communion. For the abstinence as required by the Sabbatine privilege three hundred days' indulgence is granted. The wearer of the Scapular can enrich his spiritual life by gaining, as often as he wishes during the day, one hundred days' indulgence for each act of piety or charity that he performs; and when we recall how many of our occupations may be offered up to God, we can see what a rich spiritual mine is here at our disposal.

For the last indulgence confession and Holy Communion are not required, since the clause appears as *corde saltem contrito*. The same clausula accompanies the following indulgences, namely, when the wearer of the Scapular visits a church or chapel of the Confraternity, on the Wednesdays or Saturdays, he can gain an indulgence of seven years and seven quarantines; by visiting the same churches or chapels on any other day of the year, he can gain three hundred days' indulgence.

A difficulty may arise as to the days on which the plenary indulgence can be gained in the churches other than those of the Order, or of the Confraternity. All who live in the neighborhood of one of these latter churches can easily become acquainted with the days of plenary indulgence, but it is not so easy for those who do not come in contact with notices referring to the indulgences; hence, I am adding to this rather lengthy list of indulgences the days on which the wearer of the Scapular can partake of the fuller fruits of the membership of his Confraternity.

A plenary indulgence can be gained as above stated on:⁴⁵ Feasts of Circumcision D. N. J. C.; the Most Holy Name; the

⁴⁵ The Kalendarium of the Carmelites remains unchanged, so there is no difficulty as to the feasts observed—at least so far. The note in the Facultates is: Kalendarium Carmelitarum Calceatorum, qui habent Ritum specialem nondum est reformatum, ideo Indulgentia pro aliquibus festis remanet etiam affixa diebus antiquis (p. 11, *Instructiones*).

Purification B. V. M.; St. Andrew Corsini, 4 February; St. Peter Thomas, 14 or 15 February; St. Avertanus, 25 February; St. Cyril, 6 March; St. Gabriel, Archangel, 18 March; St. Joseph, 19 March, and either within the octave or on the eight days preceding the Feast; B. Baptist Mantuano, 23 March; St. Bertholdus, 29 March; Annunciation B. V. M., 25 March; St. Albert, Bishop, 8 April; Holy Thursday; Resurrection D. N. J. C.; St. Angelus, 5 May; St. Simon Stock, 16 May; St. Mary Magdalene de Pazzi, 25 May; Patronage of St. Joseph, the third Sunday after Easter, or within the octave; Ascension D. N. J. C.; the Holy Trinity; Corpus Christi; Sacred Heart of Jesus; Visitation B. V. M.; the Solemn Commemoration of Our Blessed Lady of Mount Carmel, 16 July, or within the octave; St. Elias, 20 July; St. Teresa and her companion Martyrs, 24 July; St. Anna, 30 July; St. Albert, 7 August; Assumption B. V. M., 15 August; St. Joachim, the Sunday within the Octave of the Assumption; Transverberation of the heart of St. Teresa, 27 August; Dedication of all the Churches of the Order, 31 August; St. Brocard, 2 September; Nativity B. V. M., 8 September; St. Teresa, 15 October, and inside the Octave; All the Saints of the Order, 14 November; Presentation of B. V. M., 21 November; St. John of the Cross, 24 November; BB. Dionysius and Redemptus, 29 November; Immaculate Conception B. V. M., 8 December; B. Francus, 11 or 17 December; Feast of the Titular Saint of the Church; Nativity D. N. J. C.

There are partial indulgences of ten years and as many quarantines for all the wearers of the Scapular who devoutly visit the churches on the following Feasts: Nativity, Easter, Pentecost, Trinity, Corpus Christi, Immaculate Conception, Nativity B. V. M., Presentation, Annunciation, Visitation, Purification, Assumption, St. Michael, the Apostles Peter and Paul, All Saints, Nativity of St. John the Baptist, the Titular Saints of the Churches, Finding of the Cross, Exaltation of the Cross, on the Sundays and Saturdays of the whole year, and finally on the Mondays, Wednesdays, and Fridays of Lent.

It is to be noted that all the above indulgences are applicable to the souls in Purgatory.

The present Holy Father has enriched the Scapular indulgences by declaring an indulgence of five hundred days for

each time the wearer of the Scapular reverently kisses the Scapular. He has likewise extended the indulgence of the *toties quoties* of the Feast of Our Lady of Mount Carmel in the following manner: for all the faithful who visit the churches of the Third Order, secular or regular, in those places where there is no church of the Order; in the places where there is no church of the Third Order, the faithful can gain the *toties quoties* by visiting any church wherein is erected a Confraternity of the Scapular. Religious of other Orders can gain the same indulgence by visiting their own churches or oratories; and for the purpose of the visit, it is sufficient to enter the choir or tribune.⁴⁶

The list of indulgences here given will indicate, in a passing way, the treasury of spiritual favors that lie at the door of every one of the faithful. It will serve to remind the priest possessing the faculties of the numberless opportunities he can afford to those of his flock, who, not content with doing the merely necessary work of salvation, desire to build up for themselves treasures that shall avail them and others in time and eternity.

The Holy See is very anxious to do everything possible to help the missionary in the work of gaining souls for God, and for this reason it has dispensed with formulas that mean so much in the ceremonies of our common devotions. Lest the people be deprived of the fulness of the indulgences and privileges which come from a thorough understanding of these devotions, the Holy See very reasonably expects that those who use the shortened formulas shall by a judicious explanation not only supply the place of the formulas but give sufficient information so that the faithful shall have every chance of enjoying to the full the spiritual favors coming from the treasures of the Church. It is often affixed to the permission to impart indulgences that an explanation of the meaning and source of the privilege or indulgence shall precede the use of the faculty and, when such an admonition does not precede,

⁴⁶ These have been granted to the General of the Discalced Carmelites and have not been officially published; they have appeared in *Il Carmelo*, 29 July, 1916 (Anno XV, n. 7), and several other periodicals. It may be noticed that the *toties quoties* of the Feast was not amongst those to be gained in other churches than the Carmelite; hence the above is an extension in favor of the faithful as well as the wearers of the Scapular.

the Holy See expects that the explanation shall be supplied; otherwise the exercise of the faculties is to little or no purpose. The missionary will always find time to say sufficient to give the faithful an adequate idea of the end and object of the devotion.

At times we blame the people for paying more attention to the miraculous events associated with the devotion than to the devotion itself and all that it means; but it seems to me the reason for this frame of mind in the people is that they are ignorant of the real efficacy of the devotion in everyday life. It is far more important to the great body of the faithful to know that a plenary indulgence can be gained often, through being a member of the Scapular Confraternity, than that a miracle has been worked to prove how spiritually useful that devotion is.

There are lives that are not completely full in the spiritual sense until they have drifted into a special groove through some one of the common devotions. Since a sincere practice of any of these devotions necessarily includes a frequent use of the Sacraments, there is no measuring the spiritual heights to which a soul may soar in following these devotions.

I do not for a moment question the salutary effects of the miraculous occurrences that are associated with the Scapular devotion, but I find that the many indulgences, the precious privileges, the promise of Our Lady to Saint Simon, and the Sabbatine privilege appeal most to me; above all in the manner in which they can enter into our daily life, no matter in what sphere we move.⁴⁷

P. E. MAGENNIS, O.C.C.

Rome, Italy.

⁴⁷ Papebrock writes of the devotion of the Scapular, "having been honored by graces and privileges granted by the Supreme Pontiffs and approved by celestial favors—" *Responsio ad exhibitionem errorum*, etc. De Rev. Accusatio, II, n. 28; in the same way the Consultor of the S. C. of Indulgences writes: "Devotio quae huic revelationi ac promissioni innixa populorum pietate, Romanorum Pontificum auctoritate et miraculorum frequentia tamquam triplici divina voce confirmata est." So write Benedict XIV, and almost every author on the Scapular devotion.



Analecta.

SAORA CONGREGATIO DE RELIGIOSIS.

DUBIA CIRCA EGRESSUM POSTULANTIUM E MONASTERIIS MONIALIUM.

Sacrae Congregationi de Religiosis sequentia dubia, pro opportuna solutione, proposita sunt:

I. An puellae postulantes e monasteriis clausurae papali subiectis egredi possint, parentes vel notos invisendi gratia, aut alia de causa. Et quatenus negative:

II. Utrum ad huiusmodi egressum venia Apostolicae Sedis indigeant, an satis sit consensus Ordinarii.

Eadem S. Congregatio, re mature perpensa, respondendum censuit:

Ad I. *Negative.*

Ad II. *Affirmative* ad primam partem; *negative* ad secundam.

Datum Romae, ex Secretaria eiusdem S. Congregationis de Religiosis, die 7 novembris 1916.

✠ D. CARD. FALCONIO, Episcopus Veliternen., *Praefectus.*

L. * S.

† ADULPHUS, Episcopus Canopitan., *Secretarius.*

Studies and Conferences.

OUR ANALEOTA.

S. CONGREGATION FOR RELIGIOUS answers two questions in regard to the permission that postulants need before leaving the convent to visit relations or friends.

FEDERATION AND THE PROPOSED CATHOLIC LAY UNION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the January number of THE ECCLESIASTICAL REVIEW appeared an article entitled "Is a Catholic Lay Union Expedient and Feasible?" The reverend author of the article recommends, among other good things, the formation of a Catholic lay union in the United States, asserting that the Catholic Federation hardly meets the need, because it does not represent the entire Catholic laity of this country—as was evidenced, he states, by the fact that the Southern States were hardly represented at the recent Convention of the Federation, held in New York City. He points out that a Catholic lay union should be "a constructive organization of compact Catholic strength under the guidance of the episcopacy, for upbuilding and upholding Catholic welfare".

The author is probably not fully acquainted with the aims and purposes of Catholic Federation, for they are precisely the same as he would give to a proposed Catholic lay union, namely, a constructive organization of compact Catholic strength under the guidance of eminent bishops for the upbuilding and upholding of Catholic welfare. In the germ, Federation is recognized in the famous encyclical of Pope Leo XIII defining the duties of Catholic citizens: "Catholic action of whatever description it be, will work with greater effect if all the various associations, while preserving their individual autonomy, move together under one primary and directive force". Here, in the block, is Federation—the lay apostolate as it is being gradually chiseled out in detail.

That Federation possesses all the qualifications that a proposed Catholic lay union should possess, and that it is looked

upon as the lay apostolate of this country is evidenced by the many letters on file from eminent churchmen familiar and acquainted with the aims and purposes of the Federation movement.

"Catholicity in the United States has received new life and vigor from the pulsation of Federation's mighty heart", says Bishop James A. McFaul of Trenton, N. J. "While Federation has not accomplished all that it hoped and wished to accomplish, nevertheless it has accomplished a great deal, and it can look back with pride upon the work it has done in the past", says Archbishop S. G. Messmer of Milwaukee, Wis. "Federation is being built on the lines laid down by Leo XIII. It has done a vast amount of good in the past. The laity should receive guidance from the pastorate of the Church, whenever they undertake anything in the interests of religion. From this purpose the Federation has not swerved", says Archbishop H. Moeller of Cincinnati, Ohio. "I consider the Federation the most important union of Catholic laymen in the world to-day. Its work has been so successful that it has aroused some antagonism and criticism, but that is the highest compliment that could be paid, for no good work has ever been undertaken and carried on without arousing criticism", says Bishop Regis Canevin of Pittsburgh, Pa. "I regard the objects and principles of Federation as the most practical way to obtain combined action on the part of Catholics in matters which concern their civil, social, and religious interests", says Bishop N. A. Gallagher of Galveston, Texas. "From the very beginning I earnestly favored Federation, for it is only as a united body that we can exercise the influence justly ours", says Bishop Leo Haid, O.S.B., of North Carolina. "Federation has been a powerful and effective moral force in this country. It has had much to do with creating and fostering a healthy and correct public opinion and should be praised for it," says Bishop B. J. Keiley of Savannah, Ga. "No one having eyes to see, can fail to discern the imperative need for the existence of Federation, and no one can refuse to give it the grateful testimony that it is nobly responding to the call and mission to restore all things in Christ," says Archbishop J. H. Blenk of New Orleans, La. "Federation has done religion great service. I am in sym-

pathy with its object," says Bishop J. B. Morris of Little Rock, Ark. "Federation endeavors to cultivate peace and good will in every community and among all classes by removing causes for bigotry and by uniting all Christians against vices which are to-day sapping the foundations of society," says Bishop E. P. Allen of Mobile, Ala. "We appreciate every effort to make the Federation better known," says Bishop T. Meerschaert of Oklahoma. "Union and concerted action are necessary for our societies. Federation will render them more effective," says Bishop J. W. Shaw of San Antonio, Texas. "Federation will draw us closer together, will make us stronger in defence of our rights, in combating the evils of the day, and spreading those principles which alone can save human society from ruin and decay," says Bishop C. Van de Ven of Alexandria, La. "Federation is a mighty instrument for good in the United States, an instrument to bring before the people the power of Catholicity in this country," says Bishop P. J. Muldoon of Rockford, Illinois. "I hope to see the day when all Catholic societies in the United States will be affiliated with the Federation," says Bishop E. O'Dea of Seattle, Wash. "Federation defends the rights of the Church. If once established in every diocese it will become an irresistible body," says Bishop J. Schrembs of Toledo, Ohio. "The Federation stands strongly for all the principles which are the very foundation and basis not only of the Catholic Church, but also of every civic society. Its work has met with the approbation of the Holy Father," says Archbishop John Bonzano, Apostolic Delegate to the United States. "The Federation is working distinctly under the protection and guidance of the American hierarchy and with the full sanction and blessing of the Pope," says Cardinal Falconio. "The American Federation of Catholic Societies is a jewel in our crown," says Cardinal Gibbons. "Federation has accomplished much. It has taught us many of our needs and duties," says Cardinal Farley. "Federation will be the most potent barrier to the awful social evils which threaten our country," says Cardinal O'Connell. "The success that has attended the efforts of the American Federation of Catholic Societies is worthy of praise," says Cardinal Merry del Val. "May the labors of the Federation, which has begun with the

prudence worthy of the highest praise, be crowned with the blessing and assistance of God," is the encouragement received from, and the prayer of Pope Pius X. His Holiness Pope Benedict XV recently expressed his great joy at the work of Federation, especially its zeal and fraternal charity toward Mexico, and imparted to the "well-deserving Federation", as His Holiness calls it, his paternal and apostolic blessing.

To these testimonials of the lay apostolate, many of them coming from Southern Bishops, could be added many more, but these will suffice to show that the aims, purposes, and work of Federation have the encouragement and endorsement of the Hierarchy and that this lay union is working directly under their guidance.

Father Gallagher complains that the Southern States were hardly represented at the recent New York Convention. This is true. There were only twenty Southern delegates in attendance. That more did not attend is not the fault of Federation, for invitations were extended through the Catholic press to all dioceses, institutions, parishes and societies to participate, and these invitations were supplemented in many instances by special pleading letters from National Officers.

The writer concedes the fact that the strength of Federation is not yet as "compact" as it should be. Its work is still sectional, excepting for the fact that it has an enrollment of thirty-five national organizations with branches in every State in the Union. If Federation received only one-half of the encouragement and diocesan affiliation that Father Gallagher's proposal requires, then there would be great strides in the work of Federation; for, what he asks and presupposes for success, we have been pleading for since the inception of Federation, fifteen years ago.

Some two years ago a National Organization Committee, with the Right Rev. James A. McFaul, Bishop of Trenton, N. J., as Chairman, was appointed for the purpose of ascertaining why the work of Federation had not yet been taken up actively in every diocese, and it was learned that the original plan of organizing on county lines had not been found expedient in several sections of the country. It was then proposed to organize Federations on diocesan lines. The National Organization Committee accordingly presented to the

New York Convention of the Federation a plan of federating along lines that would constitute the diocese instead of the county the unit. The plan met with the unanimous approval of the Convention, and the Organization Committee and the Executive Board were entrusted with the working-out of the details. The complete plan has just been sent to the Hierarchy of the country for consideration. It goes out with the full endorsement of Cardinal Farley, Cardinal O'Connell, Archbishop Bonzano, Archbishop Messmer, Bishop McFaul, Bishop Schrembs, Bishop Muldoon, Bishop Canevin, and the officers of the Federation. The letter and plan submitted to the Hierarchy is as follows:

OFFICE OF THE NATIONAL SECRETARY,

CHICAGO, JANUARY 15, 1917.

Your Lordship:

At the Fifteenth Annual Convention of the Catholic Federation of the United States, held in New York City, August 20-24, 1916, the diocese was adopted as the unit of local representation, instead of the county as heretofore.

The National Committee on Organization has been instructed to take up this matter with the Bishops of the country, to the end that every diocese may be represented by delegates at the Federation Convention of 1917 in Kansas City, Mo.

Members of the Hierarchy at the recent Convention in New York were impressed with the importance of a thorough organization of the Catholic laity throughout the country and their active participation in the great work in which Federation is engaged. It is desired to substantially supplement the work of the National Catholic organizations which for fifteen years have loyally supported the movement.

Enthusiastic Federationists have partially organized in a number of dioceses, but in only a few is there thorough organization. Impelled with a spirit of Catholic unity every diocese should be in line.

Our National Advisory Board of Archbishops and Bishops will prevent mistakes by the laity in important actions affecting the interests of the Church or morality. The bishop will direct the Federation in his diocese, in the consideration of moral or social questions affecting his locality or any move in defence of the Church. The plans proposed are:

1ST PLAN—

A FEDERATION OF SOCIETIES.

That the bishop request every Catholic society in his diocese, religious, fraternal, or benevolent, to join the Diocesan Federation. If there be two or more counties in a diocese, on account of distance, each county may be organized, but delegates from societies to a County Federation shall become automatically delegates to the Diocesan Federation, which shall hold a meeting once a year or every six months, or oftener, if occasion demands. Meetings of County Federations subordinate to Diocesan Federations might be arranged to meet local conditions.

The basis of representation in the Diocesan Federation may be from one to five delegates from each society, according to the best judgment of the bishop or his advisors.

2ND PLAN—

A FEDERATION OF PARISHES.

The bishop to request every parish in his diocese to join the Diocesan Federation. If there be two or more counties or deaneries in a diocese, each county or deanery, on account of distance, may be separately organized; but delegates from a county or deanery shall become automatically delegates to the Diocesan Federation unless otherwise provided for.

3RD PLAN—A FEDERATION OF PARISHES AND SOCIETIES.

If the bishop so chooses, he may have his Federation composed of both societies and parishes, on the plans outlined in Nos. 1 and 2.

4TH PLAN— A DIOCESAN FEDERATION COMMISSION.

If the bishop does not find it expedient to federate his societies and parishes, he could form a Federation Diocesan Commission, composed of clergymen and laymen (as many as he wants to choose) authorized to represent the diocese in all Federation matters. This commission will constitute the Diocesan Federation.

5TH PLAN—A FEDERATION COMPOSED OF CENTRAL BODIES.

In some localities it might be more convenient to form a Diocesan Federation composed of the central bodies of fraternal societies, sodalities, Holy Name societies, etc.

APPEAL FOR COÖPERATION.

We appeal to all bishops not yet allied with the Catholic Federation through Diocesan Federations to join with us in building up a force that will command recognition when we speak for morality or social reform or social justice in a community or the nation, or appear before our fellow-citizens in defence of our Faith.

NECESSARY FINANCIAL SUPPORT.

As our business cannot be conducted without financial support, we propose a plan which, if it receives the indorsement of the Hierarchy for Federation, will, we think, supply sufficient funds to carry on our work in the Nation.

The plan proposed is to tax dioceses having a Catholic population of 300,000 or less at the rate of \$1.00 per thousand. Should the population exceed 300,000, the tax will be \$1.00 per thousand for the 300,000 population and fifty cents per thousand for every one thousand population in excess of 300,000.

A Diocesan Federation may have as many representatives seated at a National Convention as they care to send, who shall have a voice in all deliberations, but the voting strength of these representatives shall be restricted to one vote for every 10,000 Catholic population or major fraction thereof.

Diocesan Federations may arrange for themselves the necessary dues needed to maintain their local organization. The bishops are advised that *national* organizations, like the German Central Verein, Ancient Order of Hibernians, Catholic Order of Foresters, Catholic Knights of America, etc., will remain affiliated with the Federation and send their own representatives as heretofore.

Hoping that Your Lordship will give this communication your kind consideration and return the inclosed questionnaire on or before February 1st, so that the committee can apprise the Executive Board of your action in the matter,

Faithfully your servant,

ANTHONY MATRÉ,

Secretary of the National Organization Committee.

RT. REV. J. A. MCFAUL, D.D.,

Chairman.

REV. JOSEPH B. BROCK,

EDWARD FEENEY, K.S.G.,

F. W. HECKENKAMP, JR.,

Members of Committee.

Approved:

HIS EMINENCE JOHN CARDINAL FARLEY, D.D.

HIS EMINENCE WILLIAM CARDINAL O'CONNELL, D.D.

HIS EXCELLENCY THE MOST REV. JOHN BONZANO, D.D.

MOST REV. S. G. MESSMER, D.D.

RT. REV. JAMES A. MCFAUL, D.D.

RT. REV. JOSEPH SCHREMS, D.D.

RT. REV. P. J. MULDOON, D.D.

RT. REV. REGIS CANEVIN, D.D.

MR. JOHN WHALEN, LL.D., National President.

MR. THOMAS H. CANNON, Chairman of Executive Board.

His Excellency, the Most Rev. John Bonzano, Apostolic Delegate, commenting on the above plan, writes as follows:

APOSTOLIC DELEGATION, U. S. A.,
WASHINGTON, D. C.

DECEMBER 18, 1916.

Mr. Anthony Matré, K.S.G.,
National Secretary of the American
Federation of Catholic Societies,
Chicago, Illinois.

Dear Mr. Matré:

I received in due time your letter of November 28th with the copy of the letter prepared by Bishop McFaul, which the Federation proposes to send to the American Hierarchy, but I was unable to answer it sooner on account of the pressure of other business that required previous attention.

In writing to you now I have the pleasure of assuring you that I consider Bishop McFaul's letter very opportune. The plans which he suggests to the American Hierarchy seem to be well suited for the building up of the lay apostolate. I therefore cordially give it my approval, and I feel confident that when the Bishops of the country have once become acquainted with the project and have pledged their support to it, it will in a short time become an accomplished fact, since the zealous approval of the Bishops given to any good work is the assurance of that work's success.

Kindly accept my good wishes and prayers that God will render the efforts of the Federation fruitful of good results, while with kind regards I beg to remain

Sincerely yours in Xto.,

✠ JOHN BONZANO,

Archbishop of Melitene,
Apostolic Delegate.

It is to be hoped that the Diocesan plan of federating will receive the unanimous support of the Hierarchy. For with the Hierarchy and the clergy and the laity united in any movement affecting the interests of the Church and humanity there will be no such word as fail. Federation cordially invites Father Gallagher to enlist in the broad cause of Federation and make himself the herald of the South. We want no new societies when the old are capable of doing the work, if properly supported. Give us support by *voice, pen, and men*,

and Federation will become an irresistible force, "an impregnable wall against the fierce violence of the enemies of God".

ANTHONY MATRÉ, Knight of St. Gregory,
National Secretary of the Catholic Federation.

THE PURPLE CASSOCK AT FUNERALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

At a recent funeral of a bishop there were only two prelates in black cassock and mantelletta, while a number of bishops and monsignori wore the beautiful purple. Naturally the question arose, who was right? I have repeatedly looked up the matter and can find no authority to justify the wearing of the purple at a funeral. If the *Caeremoniale Episcoporum* is silent on the funeral question, it is for the simple reason that the matter is self-evident, in view of its general precept that in time of penance and mourning black is the appropriate color. Such is the law laid down in L. I, C. III, n. 2, which says that the bishop may wear the purple cassock and mozetta whenever he travels through the cities, towns and districts of his diocese; but that, in Advent, Lent (beginning with Septuagesima), on all fast vigils and Ember days, and on the Fridays of the whole year, he ought to wear the black dress, except on certain days when this expression of mourning would not be appropriate.

The rules of the *Caerem. Episc.* on funerals furnish a strong argument in favor of the black cassock and mantelletta. In L. II, C. XI, n. 1, it orders that at the solemn pontifical requiem "omnia paramenta tam altaris quam celebrantis et ministrorum, librorum et faldithorii sint nigra". Ib., no. 10 says: "Sermocinaturus vestibus nigris indutus . . . ascendit pulpitem panno nigro coopertum". Everything is to be in black; what possible reason can there be for the bishop to assist in purple? The famous commentary, *Cérémonial des Evêques*, by a Canadian bishop, is absolutely silent as to any exception from the above rules, although he is otherwise very anxious to mention any contrary custom where such may be allowed.

Martinucci, a standard Roman authority, adds a lengthy note to n. 4, C. II, libr. V, wherein he first maintains that the

use of the black cassock by the bishop on certain days and functions is obligatory; secondly, that it corresponds to the use of purple, instead of red, by the cardinals at certain times; thirdly, that this is an old custom in the Church. The times and functions when the bishop is obliged to wear the black cassock and mozzetta are mentioned.¹ In n. 28 Martinucci apodictically says: "In officiis pro defunctis . . . Episcopus utetur habitu nigri coloris".

Adone² refers to a decree of the S. C. of Rites, 14 June, 1873, saying that the rules of the *Caer. Episc.* regarding the dress to be worn by the bishops must be observed.

Our latest writer on the *Costume of Prelates*, the Sulpician Father J. A. Nainfa, is quite explicit on this question and allows of no exception. Thus on page 36, n. 4, he says: "Purple is the proper color to be used by cardinals in times of penance and mourning, while bishops should at such times make use of black only. The general rule holds good that, when cardinals exchange their red costume for purple, bishops exchange their purple for black." He refers, in proof, to Barbier de Montault, another great authority.³ Again, Father Nainfa, page 151, n. 2, says: "Another rule of etiquette, which is frequently lost sight of, is that concerning the choir dress of prelates attending a funeral service. According to the Ceremonial, cardinals, archbishops, and bishops should, for such an occasion, put on mourning; therefore a cardinal should vest in purple trimmed with scarlet; while archbishops and bishops should wear the black cassock and the mantelletta (or mozzetta, as the case may be) of the same colors."⁴

The only author of weight put forth in favor of wearing purple at a funeral is De Herdt. But THE ECCLESIASTICAL REVIEW⁵ has shown very clearly how De Herdt had been misled by Catalano, when he thought that bishops all over the world might safely do so on the plea that it was done at home and elsewhere in Italy. He did not know that this was an exclusively Roman privilege. Martinucci mentions it in the note

¹ Ib. nn. 21-24.

² *Syn. Can. liturg.*, p. 163, n. 20.

³ The change of purple for red by cardinals is alluded to in the *Caerem. Episc.*, L. I, C. XII, n. 8.

⁴ See also Nainfa, p. 45, n. 5; p. 48, n. 4; p. 64, n. 5; p. 69, n. 3.

⁵ Vol. 32 (1905), pp. 300 ff.

to n. 12, l. c., where he says: "Romae nunquam Episcopi utuntur mantelletto, sive habitu praelititio nigri coloris, excepto tempore Sedis Apostolicae vacantis". Father Nainfa mentions another Roman exception on p. 152, n. 2.

To conclude, there is not a single good authority to justify the growing abuse by American bishops and prelates of wearing the purple color at funeral services, something which I suspect must often appear to our simple Catholic people as "a holy show", when amidst the signs and expressions of deep and black sorrow they behold these grandly flowing purples of silken make, approaching nearer the red (though not the scarlet) than the soft liturgical violet.

ONE OF THEM.

CATHOLICITY AND CITY LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

An article which appeared in the REVIEW some months ago¹ has no doubt been the subject of considerable discussion among your clerical readers. The awful conclusions suggested by the author could not but create a sensation, all the more alarming because, apparently, none of us ever suspected that such a condition of things could prevail in our very midst. The theory, it would seem, is nothing less than this. A young couple from the country, devout, exemplary, commenced their married life in a large city. Their children, after enjoying all the advantages of church, parish school, etc., in due time choose as life-partners Catholic young men and women with precisely the same history. The offspring of these unions—this second generation of city-born Catholics—may probably remain practical Catholics, but in fervor they shall have fallen notably behind their grandfathers and grandmothers; while a priest or a religious from among such will be an incident of the very rarest occurrence. Now suppose this second generation of city-born Catholics should marry young men and women who are also of the second city-born generation, the offspring will, as adults, appear so devoid of faith and religious practice as to be no longer looked upon as children of the Church.

¹ ECCLESIASTICAL REVIEW, January, 1915, pp. 1-15.

In view of the fact that from all parts of the world immense numbers of devout Catholics are crowding into large cities, the mere possibility of such an outcome is sufficient to rouse the keenest interest of all concerned. I must confess that upon reading the article for the first time I regarded it as rank absurdity, as foolish hobby-riding, and gave it no further attention. Of course, the natural process of refutation was to produce a list of cases whose history was in flat contradiction of the description given above; I did not know of any, but was quite sure that many could be found in every city.

My sense of security was first discomfited by a statement in the *Columbiad* of April, 1915, to this effect: "Dr. Dazso of Budapest says the fourth generation of city-dwellers is unknown". Shortly afterward this statement was repeated in presence of some priests from England, who replied, "It is generally maintained that this is the case in London". If either of those generalizations be well founded, if it be really so that the millions of Catholic families flocking to our cities these days will have left no posterity in a little more than a hundred years from now, then certainly there is ample reason for our making every effort to keep good Catholic people in the country. Father Graham assures us, however, that "there is a goodly number of Catholics here [Baltimore] whose parents and grandparents and great grandparents—and beyond—were born and raised right here". This information to be applicable to the theory proposed by *Sacerdos* would mean that in Baltimore there are many devout, faithful Catholics who with both their parents, their four grandparents and their eight great-grandparents were born and reared in that city. A list of people answering this description exactly would be of extreme interest to actuaries and statisticians. Would Father Graham have any objection to furnishing it?

What really stimulated me to further inquiries on this subject was the rather unsatisfactory character of criticism which the original article elicited. Taken in general, these criticisms were marked by three prominent features:

1. a frank admission of having no information to offer, although it was precisely this that the author of the article and the editor of the *REVIEW* appealed to readers to furnish;

2. an assumption that the anonymous Sacerdos was a hobbyist and shaped his statistics accordingly;

3. the charge on *a priori* grounds that the theory "impugned the divinity of the Church" and even "bordered upon heresy".

The first and second of these need no further comment; the third deserves serious examination. Is it refusing to recognize the power of Grace to maintain that certain given influences will almost certainly undermine one's faith? Does one doubt the divinity of the Church who fears for the perseverance of one of her children already fallen among dangerous associations? Let us suppose that the Written Word had never contained the terrible sentence of our Lord, "How hardly shall they that have riches enter into the kingdom of heaven," and let us suppose also that some experienced pastor of maturer years emphasized that very idea as a result of his own observations; would not many of our devoted clergy protest that such a remark "ignored the efficacy of grace", "impugned the divinity of the Church", and therefore "bordered upon heresy"?

Not being connected with a city parish, I was obliged to wait an opportunity of gaining information first-hand by my own personal efforts. Meanwhile I commenced discussing the question with fellow clergymen, from any and every quarter, with whom I was privileged to hold a conversation. That large number who were disposed to say "impossible", "absurd", "nonsense", I was accustomed to answer by proposing the following questions:

1. How many priests do you know of, who with their parents were born and reared in a large city or cities?

2. How many religious do you know of who as well as their parents were born and reared in a large city?

3. How many exemplary families of adult age do you know of who as well as their parents were born and reared in a large city or cities?

It is surely significant that as a result of this inquiry carried on for over a year the only case recalled was that of a priest who with his parents was born and reared in Greater New York. This, of course, does not demonstrate the non-existence of such cases even in the very parishes administered by the

priests interrogated (since very few pay any attention to those circumstances at all), but it does go to show that those pastors are not in a position to dismiss with the pronouncement "preposterous", "rank nonsense", the claims of three members of a parish staff who tell us they gave ten years to an exhaustive inquiry into the details of the question.

Repeated discussion furnished considerable information bearing more or less directly on the subject and ordinarily not taken much account of. Allow me here to subjoin some of this evidence. A pastor in an Eastern city told me that not more than half his people attended Mass on Sunday. The pastor in one of our large Western cities was ready to admit that half of the married women of his congregation missed Mass habitually. A pastor in a city of over three hundred thousand souls in the middle West volunteered the information that his parish contained 1900 families of whom 700 families were practical Catholics. The large percentage of indifferent and fallen-away Catholics in the Southern States, the small Sunday congregations so disappointing to a traveler in the South, are commonly accounted for by the dearth of priests in earlier years, the people being so widely scattered as to make it impossible for missionaries to reach them. This, however, does not explain the coldness and indifference prevailing so extensively among those who profess to be Catholics in the *cities* of the South. A prominent pastor from one of those cities made this remark: "The South has little or no immigration; in the North Catholicity is being constantly recruited from the country districts of old lands; our newcomers are mostly from the North, and our Catholic recruits, therefore, are mostly from Northern cities". Augustinus in the March issue of the *Fortnightly Review*, speaking on the question of Catholic leakage, says: "The statistics given by Father Muntsch show that in England and Wales more than a million souls have drifted away from the Church. The situation is no better, nay it is undoubtedly worse, in this country. Only a short time ago Judge D—— of the Chicago Boys' Court, assured me that ten thousand delinquent boys are haled before this tribunal annually and that seventy-one per cent of them are of Catholic parentage. I verified the statement for myself by speaking to many of the boys in the court-room as well as in the lock-up.

Most of them frankly admitted they were Catholic, but had neglected church and the Sacraments for years." A curate in an Eastern city of approximately six hundred thousand inhabitants told me he could hardly find a house in the parish without one or more apostates. We have been accustomed to glory in our real and imaginary perfections and to shut our eyes to defects. We have followed the advice of the professional "booster": "Sell your hammer and buy a horn".

Most American priests have something to say about Catholic immigrants. All bear witness to the fervor and faithfulness which characterize the great majority of those who come from Ireland, Poland, Ruthenia, Bavaria, and the Rhine provinces—that is to say, from districts where agriculture is almost the exclusive occupation. What European cities have the reputation among us of contributing large numbers of immigrants remarkable for the staunchness and fervor of their Catholicity? Evidently none.

If it is really so, that one rarely meets an adult family of exemplary, devout Catholics (a family of at least four or five sons and daughters) who with their parents were born and reared in a large city, or cities, or if such cases are comparatively few in number; if it is uncommonly rare to find an exemplary family of adult Catholics whose grandparents, as well as parents, are of city rearing, it would be well to remember that practically every country parish properly attended can point to an exemplary population whose ancestry on every side have been country residents for generations incalculable.

Whatever large cities may claim to accomplish in preserving the faith among the laity, even a very limited inquiry leaves no doubt whatever regarding our dependence on country training for the necessary supply of sacerdotal and religious vocations. Since reading the article by Sacerdos, I have visited eight communities of women with the express purpose of asking the question, "How many religious have you who with their parents were born and reared in large cities?" Not being prepared for the question, their answer came later, and always to the same effect—"We do not know of any".

The large number of seminary students from the State of Iowa (whose Catholic population is largely rural) is in marked contrast with the alarmingly small number furnished

by our cities possessed of immense Catholic populations. Every diocese devoid of a goodly number of country parishes is experiencing untold difficulties in this matter. That Brooklyn seminary no longer allows its students to spend the summer vacation with their families is probably a demonstration of this difficulty. A distinguished member of the Papal foreign service once told me that he was born in Rome, entered a boarding school of the city at the age of seven, donned the clerical dress, as is the custom, and was never once in his father's house until after his ordination. Is it not very likely that this regulation, adopted, more or less generally, in some European countries, had its origin in dioceses which had to depend on city boys to recruit the priesthood? In any case it is not the practice in Ireland or in several other countries where the livelihood of the majority of Catholics is obtained from the land. One American bishop told me that his diocesan seminary was practically filled with native students of Bohemian and Polish extraction, while he had given up all hope of securing any English-speaking candidates from within his territory; all this notwithstanding the fact that two-thirds of the parishes of the diocese were English-speaking. The explanation is that the English-speaking parishes are in the cities and towns; while numerous colonies of Bohemian and Polish families are settled on the land. The most thoroughly Catholic city north of the Mexican line is certainly Montreal; nevertheless a Canadian bishop assured me that, if the archdiocese did not comprise an extensive country district, not more than one-third of the city parishes would be staffed. On the other hand, the diocese of Charlottetown in Canada, from an English-speaking population of 40,000, almost entirely rural, after equipping itself and manning a very prosperous college, has more than forty priests in active service in the United States and is supplying the greater part of the English-speaking priests, now in constant demand, in the Canadian Northwest. From the same territory almost every religious community of women in the Western States and in the Canadian West is securing postulants in goodly numbers. A story much the same is told by Canadian bishops in reference to the dioceses of Antigonish and St. John's, Newfoundland, in both of which city life is practically unknown.

A question arises here. The church, the school, and the home are the three institutions which assume the responsibility of fostering a religious spirit and preserving the faith among Catholic peoples. It is tolerably certain that the city does not and cannot provide priests and religious to perform the part assigned to churches and schools: does the city, or can the city provide in anything but limited numbers parents capable of conducting an ideal Christian home? The universal complaint of city pastors is the deplorable lack of home training and guardianship, so great that priests and teachers are obliged to attempt the fulfilment of important duties which parents constantly neglect. At the same time we seem to be unanimous in the conviction that united efforts of church and school cannot make up for the training neglected in the home. If therefore the city must look to country districts for a supply of priests and for the religious who are to conduct the parish schools, academies, and colleges, *a fortiori* must it look to the country to supply in great measure the character of parents capable of inspiring a thorough religious spirit in the home.

An extended summer vacation, at length, provided the long looked-for opportunity of inquiry regarding the *individual* members of some city parish. Visiting the rector of a cathedral whose assistants were engaged taking a census, I begged the privilege of canvassing a district. With a few additional columns in the census note-book three weeks were spent going from door to door, and, without any hint being given of the purpose in view, each evening the rector was requested to pronounce as "good", "bad", or "indifferent", the several families visited during the day. Of the families rated "good", which constituted more than two-thirds of the congregation, by far the greater number of parents had spent their childhood in country parishes or country towns; a considerable number had been city residents all their lives; not one case was found in which both parents, as well as their parents in turn, were of city rearing. The class denominated "indifferent" furnished histories almost as varied as the individuals composing it; country, city, town, each had made its contribution, while mixed marriages, orphanages, years spent where church attendance was impossible, with the consequent privation of religious instruction, were everywhere in evidence

as undermining influences. Thirteen families were branded as "bad" or "hopeless". In one case both parents were from the country; in another both parents were from a town; in two others the fathers were from the country, the mother from the city; in nine both parents were of city rearing.

Some weeks later a small city parish became permanently vacated through the illness of the pastor. At the time the diocese was straitened to meet the people's needs, and I yielded to the bishop's request and spent the remainder of the summer there. The engagement has made it possible to learn the history of sixty-nine families. Six, while professing Catholicity, are to all intents and purposes lost to the faith. Dublin, Edinburgh, Manchester, two American cities, and a lengthy residence in the West, far removed from Church and Catholic associations, divide the responsibility. Some who are practical and attentive owe their allegiance to cities this side of the Atlantic; a few others speak of schooldays spent in European cities. But the solidly devout and exemplary, the real pillars of the church, father and mother alike, have come from country parishes. Up to the present I have not met among the regular attendants any case in which the father or mother as well as their parents grew up in a large city or cities.

The details I have furnished in this article are probably wearying: I have come to think this question is deserving of minute examination.

SPECTATOR.

SEMINARY PUBLICATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

A remark of the editor of THE ECCLESIASTICAL REVIEW some years ago on his desire to encourage writers among the American clergy, set me to thinking how some improvement could be made in this direction. To-day we are saying regarding many of our foreigners who are not church-going people, "We cannot do very much with the parents, but let us do as much as possible for their children". The clergy now actively engaged in the ministry and who have made no sustained efforts from college days to prepare themselves as writers, are not likely to cultivate the habit of writing. Nor

should we expect to encourage their first attempts through such a medium as the REVIEW even if they could be induced to write. What can be done for the seminarians? They are the priests of the future, and may become writers. I turn to the REVIEW as to the medium or force that can do more than any other agency at present to encourage writers among the American clergy. The Church in the United States will ever be grateful for the service done to the clergy in founding and maintaining for them the REVIEW. May not seminarians be similarly encouraged to undertake student-body publications for the express purpose of cultivating the habit of writing among the aspirants to the priesthood? There is no thought, of course, nor would it be desirable, that every priest should become a writer. If seminary publications would bring out one writer, say, in every class of ten, what a service these writers would some day render to the Church! If one priest in every ten would become more scholarly and become more interested in the things of the priesthood and in the literature of the Church and in ecclesiastical affairs by reason of cultivating a taste for writing, what a real blessing seminary publications would mean to the Church! I shall attempt to group some of the ideas that have suggested themselves to me under a few heads.

EVERY SEMINARY TO HAVE ITS OWN PUBLICATION.

Our colleges have their student-body publications. Why should not our seminaries have them for a higher purpose? I venture to suggest that it is practical for every seminary to found and to conduct, without any great financial outlay, its own student-body monthly publication. What is true of seminaries is applicable with equal force to the house of studies of the religious orders. Such publications are now actually conducted by the Jesuits, Dominicans, and perhaps by other orders with whose student-body publications I am not familiar.

The project can be approached in a little way or in a big way. The little way would be to consider the publication as a loss or an outlay that could be undertaken only by seminaries indulging in luxuries. It would be part of the program of the little way to determine that the expense of the seminary publication should be made up by securing little local advertise-

ments for it, such as largely support college publications. The big way would be to say that, since we make appropriations each year for athletics, for gymnasium, for libraries, for laboratory work, for a lay professor of elocution, why not set aside a fund for something that would develop in the diocese ecclesiastical writers?

My work for nearly a decade of years has imposed the duty of reading many thousands of letters written by priests. I say this not in an unkindly or critical spirit, but only with the principle in mind of refusing to make peace with unsatisfactory conditions. The majority of these letters show that so many of our priests pay no attention to writing, even to the extent of not fitting themselves with that qualification presupposed in every educated and cultured gentleman, namely, of expressing himself accurately and faultlessly in his correspondence. If many priests are so negligent or careless about correspondence, is it not because they have never formed the habit of writing and because they are very conscious of their limitations? A seminary publication would, we venture to hope, develop in the majority of seminarians a greater general appreciation of writing and perhaps make the atmosphere of the seminary a little more literary. At the same time it is almost certain that a few writers, continuing to write, would as a natural consequence develop in a great measure. It would mean no great sacrifice if all of our larger seminaries were to say through those financially responsible: "We must take means to make an appropriation each year of \$2,000 for the student-body seminary publication." The expenditure should be regarded as a necessity for our day and the means of securing the funds should be dignified. The Catholic weekly paper of the diocese might lend its columns toward securing the funds. Literary persons of the diocese might be found willing to collect the money or to assume the financial responsibility. An association might be formed for this purpose in case the ordinary sources were not sufficient to warrant our rectors of seminaries in founding publications for their students.

WHO WOULD BE THE SUBSCRIBERS?

First, the seminarians where the publication is issued, including copies for writers.

Secondly, the priests of the diocese in which the seminary is located.

Thirdly, all the Bishops of the United States and the seminaries, and houses of studies of religious orders. These would be on the exchange and complimentary lists.

Fourthly, perhaps some friends of the seminarians.

It seems very clear that it would be at once a mistake and false economy to try to secure a large subscription list or to make the publication self-supporting. Let the publication be considered a professor who can teach the art of writing and can get the right atmosphere for it and who charges \$2,000 or \$3,000 a year for his services. To take a smaller or lower view of it would mean that the publication would not be conducted on the high plane of directing every effort for the literary advancement of seminarians. Papers should not be prepared and published with the purpose of increasing the subscription list, but only to develop the capacities of those in preparation for the priesthood and to cultivate in them a real interest above everything else for the things of the priesthood and of the Church. With the list of subscribers indicated, in even the largest of our seminaries, located in dioceses where the body of the clergy is most numerous, the publication need not exceed an issue of probably fifteen hundred (1,500) copies. Thus the financial outlay should not be a barrier to the founding of these diocesan seminary publications.

THE SCIENCE OF ENCOURAGEMENT.

Is it not a science to encourage in proper measure any student body, but especially those in preparation for the priesthood? Encouragement does not mean to tell the seminarians that they are superior to all preceding classes. To emphasize unduly our present-day advantages may perhaps, foolishly of course, prompt inexperienced students of little mental caliber, to make such an inference. To encourage does not mean that students of our seminaries should not be taught the advantage of simplicity, humility, and humiliations, and that they should not have appreciation for those who with fewer advantages and greater sacrifices arrived, perhaps more worthily, at the goal toward which they are tending. To encourage does mean to be kind with firmness, to make it unmistakably clear that a

certain quantity and standard of work are expected, and if it is not produced, that the mark of disappointment will then be written against the names of students. To encourage a student body means to foster a public spirit which condemns all criticism that is not constructive in character. Such a spirit makes for what one might call progressive discontent, which must not become fault-finding, but only restless to do more and to prepare for the most generous measure of service that the individual can give. The right kind of encouragement does mean that the students are aware of the appreciation of professors, rector, and bishop for every honest effort made by individuals of the seminary student body to qualify themselves for their work for the Church and for souls under the direction or approval of authority. Let the students feel that their superiors have faith in them, and a generous measure of response is likely to come. There is no need to fear that students cannot distinguish between encouragement and flattery. Nor should we conclude that students who work better under encouragement are weaklings in character. Probably ninety-nine men out of every hundred will work better under encouragement than without it. A seminary publication of the student body will likely prove to be the right kind of encouragement.

Students who write on any subjects of class matter and who succeed in having their paper published, may at first, owing to inexperience or to delight or embarrassment or to attaching undue importance to the published word, feel that the bishop and professors and priests of the diocese have read their articles carefully and are thinking of their promising authors. Experience will teach them to attach less importance to their own written word. This will make for humility in writing which is just as necessary as it is in any other of our actions. The encouragement that comes to the student from seeing some few of his published papers will do very much to foster any latent talents he may possess.

JOHN T. McNICHOLAS, O.P.

Rome, Italy.

COMMUNION CLOTH OR PLATE?

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article of Monsignor Meehan in the January REVIEW is timely. In the last few years the communion cloth has been superseded in many churches of this country and France by the communion plate. This substitution was prompted undoubtedly by the desire of better safeguarding the Sacred Species. Priests who formerly used the cloth and have adopted the plate consider it an improvement because of the many fragments they find after Communion, fragments which, they are morally certain, are the Holy Eucharist, and which would be overlooked and lost had they fallen on a white cloth. It is not a question here of the elusive atoms discussed in physics or philosophical theories but of particles large enough to be perceived by the senses.

There is danger of excessive scrupulosity in collecting and caring for fragments of the Host, as Schober points out.¹ Quarti² says that we must be careful not to go to extremes in looking for minute particles, and adds that, "fragmenta quae conspici non possunt" are to be left to the custody of the angels. Notwithstanding this pious remark, the Church is extremely solicitous, as is plain from the rubrics, that the tiniest particle be not profaned. And few I think will agree with Dr. Meehan that the rubric which orders that *any* cloth on which the Blessed Sacrament has fallen should be purified, is not concerned with "minute, dust-like, scarcely discernible particles", but only with notable or large ones. But why is any cloth on which a notable part has fallen to be purified, if not to care for the minute particles that may have been separated from the notable part? Excessive scraping of the corporal only is discouraged by authors who touch the question. Another rubric directing that the fingers of the priest which have touched the Sacred Host be purified, even though no discernible particle adheres to them, shows the solicitude of the Church. Theology knows no distinction in value depending on the size of the fragments: "Tantum esse sub

¹ Caer., M. p. 98.

² Comment., p. 2, tit. 10.

fragmento quantum toto tegitur". That the modern, glazed, starchy communion cloth, suspended as it is from the railing and held by the communicants themselves, rarely ever holds even a whole Host that may fall on it, has been learned by humiliating experience. To purify it is next to impossible, although the general rubric orders that this shall be done if the Sacred Species rest thereon.

It is more than probable that the rubric specifying that a white cloth be held before the person communicating was made before the days of present altar breads, and railings, and numerous communicants; and may have been made for reasons of modesty and propriety alone. At the Communion of the Mass the priest is directed to hold the paten so as to receive any of the Sacred Species that fall, albeit the paten is not consecrated for this purpose at all, but "ad confringendum in ea Corpus D. N. J. Ch." Why not guard the Sacred Host with the same care when given to the laity? The analogy is evident. And if the laity are allowed to hold a white cloth on which Sacred Particles may perhaps rest, why not an unconsecrated paten or plate of precious metal? The fact that the S. Congregation of Rites has permitted its use is a guarantee of its propriety, and a sanction for the extension of the custom.

The Doctor says: "The tradition of the Roman Church points to the use of a linen cloth (not metal of any sort) at Holy Communion. The purpose of this cloth was to receive the Sacred Particles that fell from the hands of the priest." The authorities or facts substantiating this statement are not given. Duchesne in the *Liber Pontificalis* seems to be alone in mentioning linen in connexion with the administration of the Holy Eucharist, and he speaks only of linen bags, which however were not used to catch particles that might fall. Pope Benedict XIV³ quotes Baronius for the statement that as early as the year 146 "quosdam mensulos" were used, which were evidently not of linen. The Council in Trullo condemned the practice of receiving the Holy Eucharist on precious vessels or anything but the hand, very likely in opposition to a Roman custom; for we know that this Council took

³ "De Missa," Chap. 22, n. 3.

special pains to legislate against Roman usages. The words of the Council show that a vessel of precious metal had been used. The *Liber Pontificalis* has an inventory of patens, many of which weighed twenty and fifty pounds. Surely these were not used for bringing home the Sacred Species, as Dr. Meehan supposes; and there is evidence to show that they were employed in collecting the bread offered by the faithful, and also in administering the Holy Eucharist.

Modern liturgists are agreed that Gallican influence predominates the liturgy of the Western Church, and the first mention of a cloth being used at Holy Communion comes from a Gallican source. St. Cæsar of Arles mentions that in the early years of the sixth century it was customary for women to cover the hand with a cloth of fine texture when receiving. The Council of Auxerre (573-603) commanded women to cover the hand when accepting the Host. "Non licet mulieri nudam manum Eucharistiam accipere. (Can. 36.) Ut unaquis mulier quando communicat dominicalem suum habeat." There was no similar rule for Rome or Italy. The custom of using a cloth very probably comes from Gaul; and in using a communion plate we may after all be approximating the practice of the early Roman Church.

MERE CURATE.

II.

The article by Dr. Meehan concerning the use of the Communion Cloth or Plate is a practical proof that "an ounce of experience is worth a pound of theory". Any priest who has used both will testify that the particles found on the plate after giving a number of Communions are in most cases large enough to be "sensible", and to advocate letting these fall to the floor is startling, to say the least.

Furthermore, why should not these particles be put into the chalice and consumed, the same as the particles and dust left over after purifying a ciborium? That is where they belong, and not in the purification cup, to be left on the altar—i. e., providing Dr. Meehan really believes in what he states, viz., the Presence of the Body of Christ under each separate part of the Host as well as under the whole.

Again, as to the authority of the server or communicant to hold this plate, this is the same authority that allows the communicant to hold the old-time communion cloth. Can Dr. Meehan give this authority without giving the other also?

Those who have used both cloth, square card, and plate, can well testify to the superior value of the plate in enabling the priest to discern the particles—not the dust—that accumulate after distributing Holy Communion to a large number of people.

PRESBYTER ASSISTENS.

SUPPORTING CATHOLIC LITERATURE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The contribution of "What's the Use" is too pessimistic and perhaps too self-conceited. Short stories are *primo usu consumptibilia* and have found their reward in being printed in a magazine.

Why should your correspondent think they should be bought again in book form? There is not the sale we would wish for excellent Catholic literature, but the taste is growing and will increase. We must not be impatient. As Father Gallagher, O.S.B., notes in his very excellent article in the January issue, we have not one Catholic monthly of real excellence. And we have no English Catholic daily. There seems to be the *impasse*: "Give us a large subscription list and we will give you a periodical equal to the best." "Give us a magazine of the best and you shall not lack subscribers." Who is right? Who must move first? Decidedly the publisher. Though the two must progress *pari passu*, supply should precede to effect demand. It is thus with everything high and good. The missionary does not wait till there is a demand from the heathen before he goes with the Gospel.

But there is one great hindrance to the coming of a magazine of high grade. It is the pushing of magazines that are either advertising or begging mediums for religious ends (all very worthy); but they should be supported on their own merits and not give the buyer the conviction that he is supporting high Catholic literature.

J. T. DURWARD.

CARRYING THE BLESSED SACRAMENT PRIVATELY.

Qu. Has there ever been a rule made about carrying the Blessed Sacrament back from an outlying mission when Benediction is given after Mass? Or is it permitted to give Benediction in such cases?

Resp. The discipline of the Church, enforced by canons and decrees, requires that the Blessed Sacrament be carried "manifeste et honorifice, et non secreto." As is well known, however, there are many concessions in this matter. For instance, "in locis haereticorum et infidelium," it is allowed to carry the Blessed Sacrament privately to sick persons. There is no explicit concession to cover the case of Benediction given after Mass in a church where the Blessed Sacrament is not reserved. Some priests make it a practice to have two or three communicants wait until after Benediction and distribute the Benediction Host to them. This, one can readily see, is not always feasible or advisable. We would advise our correspondent, as we have already done in similar cases, to have recourse to his bishop. "The Ordinary of the diocese would be the best judge as to the just causes which permit a temporary deviation from the general discipline of the Church which prohibits the carrying of the Blessed Sacrament privately, except to the sick."¹

 THE SEAL OF CONFESSION.

Qu. Mr. A goes to confession to Father D and during his confession tells him that certain students are carrying intoxicants into an institution and distributing the same among the students there. Father D commands his penitent to report the matter to the president of the institution. Does Father D act prudently? Does his advice indirectly violate the seal of confession?

Resp. There is question here not of direct, but of indirect violation of the *sigillum*. In regard to the former, Sabetti says: "Revelatio directa, providentia ita disponente, vix unquam, aut forte nunquam, locum habet." In regard to indirect revelation, there are two very definite considerations, namely "gravamen poenitentis" and "odium sacramenti." Without going into details, we may sum up the doctrine of

¹ ECCLESIASTICAL REVIEW, XI, 54, 55.

theologians by saying that, whatever would cause embarrassment to the penitent or tend to make the Sacrament of Penance *odiosum* should be covered by the seal of confession and should not be revealed directly or indirectly. In addition, a religious superior is *expressly* forbidden to use for the external government of his community knowledge which he has acquired in the confessional, even if he has acquired the knowledge before he became superior. To come to the case before us, if Mr. A freely gave consent to Father D to use the information, or at Father D's request offered it to the superior, no fault could be found with the confessor. But the confessor certainly would not act prudently if he commanded an unwilling penitent to go to the superior, or made an effort to induce him, once the penitent had declared his unwillingness. He does not, himself, make any use of the information, and therefore reveals nothing, directly or indirectly. Yet by his imprudent action, if he insists on the information being given, he contravenes the principles which guide us in determining why an indirect revelation is wrong.

QUESTION OF MASS FOUNDATIONS.

Qu. A sum of money, representing several Mass foundations, was left to me by my predecessor, which money he in turn had received from his predecessor some fifty years ago. There seems to be no record of these foundations except a little note in the parish records, nor is it known whether these foundations were canonically established. The interest which this money can reasonably be expected to draw would hardly suffice to fulfil the obligations entailed, since, for example, one foundation of \$260 demands that a Mass be said monthly; another, of \$100, requests that an annual Requiem be sung.

1. Is the priest obliged to fulfil these obligations?
2. Is the bishop of the diocese obliged to continue these foundations *in perpetuum*?
3. If not, what should be done in the matter? It would be well-nigh impossible, perhaps quite impossible, to return this money to the heirs.

Resp. This seems to be clearly a case for recourse to the Holy See, unless the bishop of the diocese has, by indult, acquired authority in the matter. The decrees of the S. Con-

gregation of the Council, especially those of 1625 and 1697, determine that any reduction that would change the will of the testator or donor in regard to the number of Masses to be celebrated is reserved to the Holy See, and the unauthorized action of the bishop in the matter is invalid. The bishop may however obtain an indult from the Holy See by virtue of which, given a just reason, he may, within the limits determined by law, reduce the obligations arising from a foundation. The *incommoda* which our correspondent experiences, and which are shared no doubt by other priests elsewhere, are traceable to the lack of formality and the omission of canonical prescriptions which unfortunately prevailed in the past in regard to pious bequests. The lesson, so far as the future is concerned, is easily read.

PRAYER TO THE BLESSED VIRGIN AT BENEDICTION.

Qu. It seems to me that there is a lack of uniformity among the clergy in regard to the versicle and prayer to the Blessed Virgin during Benediction. Some vary both, according to the time of the year, while others, throughout the whole year, recite the versicle, "Ora pro nobis, Sancta Dei Genetrix," and the prayer, "Concede nos," etc. Which is correct?

Resp. The latter practice, namely, that of reciting the same versicle and prayer throughout the liturgical year, would seem to be correct. A decree of the S. Congregation of Rites (n. 3751), in answer to a *dubium*, declares that when the Litany is sung at Benediction, the prayer should not be preceded by "Dominus vobiscum" and "Domine exaudi, etc.," but that the versicle "Ora pro nobis" should be followed immediately by the prayer as contained in the Appendix to the Roman Ritual. The prayer, the only prayer, given after the Litany of the Blessed Virgin in the Ritual is "Concede nos famulos." Again, there is a decree (n. 3764) which forbids the addition of Alleluia to the versicle "Ora pro nobis, etc." during the paschal time. This may be for the reason that the Alleluia would be intrinsically inappropriate; but it may also indicate that there is to be no change, during the different liturgical seasons, in the versicle and prayer with which the Litany is ended.

A CATHOLIC AUCTIONEER.

Qu. A member of my parish whose business it is to "auction off" goods, tells me that he has qualms of conscience when he considers the fraud that is sometimes deliberately practised on the one side and the other. What becomes of the doctrine of just price when an article is sold to the highest bidder, sometimes at a ridiculously low price and sometimes at a price it would never have brought in open market? Again, he is often called on to auction sets of books which he knows that a conscientious Catholic bookseller would not sell over his counter. These are practical questions, and I would like to know how I should advise my parishioner.

Resp. "Non est inquietandus," is the sum of our advice in the matter. St. Alphonsus and the other great authorities on moral questions are explicit in their doctrine on auctions or "venditiones sub hasta," as they call them. In regard to "just price," they maintain that in this instance public authority has declared the highest price bid to be the just price, even when it falls below the minimum or exceeds the maximum. If the fraud practised consist in deception of the bidders as to the condition or value of an article offered for sale, it is of course illegal and immoral, except in so far as the bidders themselves are negligent—*caveat emptor*; and the auctioneer may not, in conscience, connive at such deception. On the other hand, if it is question of fraud in the matter of fictitious bidding, and limitation of genuine bidding, while some moralists condemn both practices, there are those who, relying on the sanction of public opinion, tolerate the custom: "*vi consuetudinis, si quae existit, indulgendum esse illis qui ita agunt.*" The auctioneer is not obliged to investigate whether among the books offered for sale there be some that are objectionable; but if he know for certain that there are books of that kind in the lot, he is bound to do what he can to prevent their falling into the hands of those whom they would injure.

GENUFLECTING AT THE "EMISIT SPIRITUM".

Qu. When the Passion is read at a low Mass, how long should the priest genuflect after the words "emisit spiritum"? Should he genuflect on both knees?

Resp. The *Ceremoniale Episcoporum* prescribes that when the words, "Jesus autem clamans voce magna, emisit spiritum," the bishop at his seat or throne, and all the others each in his own place, should genuflect. De Herdt explains (II, 315) "Genuflectant utroque genu tempore unius orationis dominicae." We think that this rule may be applied also to the celebrant at the low Mass, and determines both the manner and the duration of the action.

A QUESTION OF ETIQUETTE.

Qu. Perhaps you could give me some light on a rather vexed question, but one which is practical and which may interest many of your readers. Is there a code regulating clerical etiquette in regard to social intercourse with the laity? Is there anything settled about these things? Is there any recognized court of appeal? Or is it true that we need none, and that the principle, "A priest is only a man in such matters", is correct? Is a priest, in such matters, governed by the same rules, without any distinction, as men of the world? For instance, I do not know whether I am obliged to pay a dinner call, whether I am expected to offer my arm to a lady, to assist a lady into a carriage or over a muddy spot. Perhaps these things are settled; I hope so. But I have been unable to find any authority in the matter, although I have inquired of many. I should appreciate very much if you would help me to a solution.

Resp. The querist is deserving of real and cordial sympathy. If we thought that he were merely in quest of a "rule of thumb" code of clerical manners, we should feel that his case is a rare, and, so far as advice is concerned, an irremediable case. He must know, as he confesses that he has made diligent inquiry, that there are manuals entitled "The Correct Thing" for clerics as well as lay Catholics. Possibly one or several dissertations on the subject were read to him in his seminary days. But, he says, he has sought in vain for an authoritative codification of the rules of clerical etiquette. And we agree with him in recording (though we cannot share his regret) the absence of such a code. Fortunately, there are principles which, for a priest who is endowed with intelligence, tact, prudence, social sensitiveness, and, above all, charity, are infinitely better than minute prescriptions. It is a case where the "letter killeth" and the spirit "giveth life."

The maxim, "A priest is only a man in such matters," is true, rightly understood. It means that in true courtesy, kindness, consideration for others, the priest, far from being exempted from the obligations of charity that rest on the layman, is all the more obligated to the practice of charity because of his priestly office. As to the details of dinner calls, giving one's arm to a lady, and so forth, we are no more authoritative than the manuals to which we have referred. Nevertheless, we venture the suggestion that in some of these things, at least, a priest may claim exemption. Some excellent Catholic hostesses dispense with the ceremony of giving one's arm to a lady in the march to the dining-room when members of the clergy are present; others set the example to their lady guests by walking beside a clerical dignitary without taking his arm; others make it clear that they do not consider it *de rigueur* for a busy priest to make a formal dinner call within the term prescribed by social custom. In many places Catholic ladies have it in their power to "set the tone" in such matters; and they should do so. They could tactfully avoid a situation which would demand from the priest the performance of a courteous act which, they know, he feels to belong to gallantry rather than to charity. All of which exemptions, instead of weakening, should tend to strengthen in the priest the spirit of true courtesy and considerateness.

HIGH OR LOW MASSES.

Qu. Will you kindly give your opinion in the following case? A priest left over six hundred dollars for Masses. I claim that the executor of the will is right in having high Masses sung for the amount of the bequest. The decedent was very much in favor of having high Masses sung and urged the matter very often in his exhortations to his parishioners.

Resp. Here it is a question of the presumed wish of the testator, and of a reduction in what is the substantial element in the "pious work" to be performed. In regard to the former, there seems to be no difficulty, in view of the practice and preaching of the decedent. The other matter is more difficult. If the testator specified that six hundred Masses were to be celebrated, his wishes must of course be respected.

The number could not be reduced without recourse to the Holy See, and there should be a "just cause," which does not seem to exist in the case before us. If the sum was left "for Masses," we are of the opinion that the matter may be referred to the Ordinary of the diocese, who may determine the matter of "solemnities," and may by indult be empowered to make whatever reduction may seem fair in the number of the Masses.

EPISCOPAL APPROVAL BEFORE ANSWERING MISREPRESENTATIONS IN THE DAILY PRESS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Apologeticus who built his remarks upon the *Ave Maria's* urging priests to make more use of the daily press has touched upon a timely question. Monsignor Meehan's article, however, given as a reply, throws icy waters on glowing embers. Many zealous priests would unquestionably be both able and anxious to explain and defend Catholic doctrines. Monsignor Meehan's construction of canon law can only serve as an obex to the righteous zeal of many learned and willing priests.

The writer of this communication is also much perplexed to witness daily the outrageous and wanton calumnies, as also the insults to our holy religion, perversion of the moral law, stultification of sound sense, as apparent in the daily press and foul screeds; and yet the inactivity of those who are the shepherds of the sheep of Christ must be a greater surprise than even the perversion of the moral order referred to above. What is the cause of this numbness, this silence? Does not our Saviour declare that those who will confess Him before men, He will also confess before His Father and angels, and those who will deny Him, He will likewise deny? Does not the Apocalypse condemn most severely those who would not defend the holiness of the great High Priest? Is it, perhaps, that many are muzzled against the defence of our holy religion? If this be the case, as is apparent from Monsignor Meehan's construction, then with amazement we must confess that we are more than perplexed. There must be somewhere, therefore, a grievous misunderstanding; for positive law,

being of its very essence a mandate of right reason, proclaimed by a properly constituted authority for the common good, cannot contravene the natural and the divine law. Man's first duty is to honor God and make Him honored by other men as far as his power reaches. If there be a sacred and inviolable law that a man defend the honor of his mother, there is a still more sacred and inviolable law that he stand for the honor of his God. Hence, it would appear that by natural law and divine law no man can be impeded in the judicious exercise of his bounden duty.

The *Ave Maria's* suggestion is timely. If one is to wait for human sanction in the fulfilment of his duty toward God, many will fail in this obligation, and the duty to defend religion will be neglected, if no encouragement is given, and the vineyard of the Lord is devastated by the unbeliever and blasphemer. Consistently, therefore, Pope Pius X says, "In vain will you build churches, give missions and found schools—all your words, all your efforts will be in vain, if you are not able to wield the defensive and *offensive* weapon of a loyal and sincere Catholic press." Likewise Cardinal Gibbons proclaims the same truth, "The same motives which you have to eliminate dangerous publications, should permit you to exercise your zeal in the diffusion of sound literature." Chiefly by the press may dangerous policies and foul attacks be counteracted and the truth be brought to fair-minded people, slanders and misrepresentations refuted and insidious errors and calumny thwarted. Since when must there be sanction and approbation for doing good when God Himself commands? Why are so many hostile laws enacted insulting to the dignity of the Catholic Church, chiefly because apologetics are wanting, perhaps because of intimidation or discouragement?

A final suggestion on this question can be given in no better form or manner than in the words of Pope Leo XIII, in his encyclical letter *Sapientiae Christianae*, 10 January, 1890, on the chief duties of Christians. This authority is an exposition of the natural law and is final and unimpaired:

But in this same manner, touching Christian faith, there are other duties whose exact and religious observance, necessary at all times in

the interests of eternal salvation, become more especially so in these our days. Amid such reckless and widespread folly of opinion, it is, as we have said, the office of the Church to undertake the defence of truth and uproot errors from the mind, and this charge has to be at all times sacredly observed by her, seeing that the honor of God and the salvation of men are confided to her keeping. But when necessity compels, not those only who are invested with power of rule are bound to safeguard the integrity of faith, but, as St. Thomas maintains, "Each one is under obligation to show forth his faith, either to instruct and encourage others of the faithful, or to *repel* the attacks of unbelievers." To recoil before an enemy, or to keep silence when from all sides such clamors are raised against truth, is the part of a man either devoid of character or who entertains doubt as to the truth of what he professes to believe. In both cases such mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind. This kind of conduct is profitable only to the enemies of the faith, for nothing emboldens the wicked so much as the lack of courage on the part of the good. Moreover, want of vigor on the part of Christians is so much the more blameworthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions; and by always exerting themselves more strenuously they might reckon upon being successful. After all, no one can be *prevented* from putting forth the strength of soul which is the characteristic of true Christians; and very frequently by such display of courage our enemies lose heart and their designs are thwarted. Christians are, moreover, born for combat, wherefore the greater the vehemence, the more assured, God aiding, the triumph: Have confidence; I have overcome the world. Nor is there any ground for alleging that Jesus Christ, the Guardian and Champion of the Church, needs not in any manner the help of men. Power certainly is not wanting to Him, but in His loving kindness He would assign to us a share in obtaining and applying the fruits of salvation procured through His grace.

FR. GREGORY, O.S.B.

Portland, Oregon.

Resp. Our correspondent rightly insists on the need of taking every means in our power to stem the tide of misrepresentation and calumny in current publications; and we have no doubt that if there are any who are still unconvinced of the importance of such activity on the part of Catholics, the weighty authorities whom he quotes will not fail to move

them. At the same time, he will agree, we are sure, that restrictive and regulative legislation, instead of hampering the work of defence, will do what it was intended to do, namely, prevent greater damage. Ill-considered, intemperate, rash, and erroneous replies to the enemy's attack would not help our case. And it is to obviate this inconvenience and prevent its occurrence that the authority of the Church has imposed restrictions which, as we pointed out in reply to "Apologeticus," may be applied in such a way as to restrain zeal without discouraging it or defeating its laudable object.

HOLY WEEK IN A COUNTRY MISSION.

Qu. What is the law of the Church relative to the ceremonies of Holy Week in a country parish where there is no choir and where the priest is without the assistance of other priests or clerics? May the ceremonies of Holy Thursday, Friday, and Saturday be carried out, and if so, what rubrics should be followed?

Resp. It is clearly the sense of the S. Congregation of Rites that, wherever possible, the ceremonies of Holy Week be carried out with all the solemnities. Concessions have, however, been made in favor of smaller churches, where the performance of all the ceremonies with due solemnity of choir, deacon and subdeacon, and so forth, is impossible. Owing to these concessions it is now the practice for the country priest to conduct the ceremonies with the assistance of three or four altar boys or pious laymen. "The priest simply reads all the prayers, just as they are found in the Missal, for the Processions, Adoration of the Cross, etc.; and he is at liberty either to recite or chant the hymns, or to have them recited by one of the assistant ministers. . . . The order of proceeding is found in the Baltimore Ceremonial, pp. 91 ff."¹ If the other services are omitted the priest may, with the permission of the bishop, celebrate a low Mass for the convenience of his people, on Holy Thursday before the hour set for the solemn services in the cathedral.

¹ ECCLES. REVIEW, Vol. XVI, p. 433.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES, 21. HARVARD CHRISTOLOGIES, 8.

PROFESSOR C. H. MOORE AND THE EVOLUTION OF
CHRISTIANITY.

The Catholic layman, and even the priest, may be deceived by the *a priori* premise that, at Harvard, only the professors of theological subjects have gone off the track of orthodox Christology. Such a premise is not at all correct. Moreover, any one familiar with the goings-on at the university knows that Catholic students at times elect such courses as bring them under the influence of lecturers on subjects akin to theology. Young men who would never be accused of being students of theology or of philosophy in any serious sense of the word, have elected the courses of Professors Lake, Hocking, Royce, Lyon, and Toy.

To show that the above *a priori* premise is incorrect, we shall briefly examine the Christological theories of the Professor of Latin of Harvard, Dr. Clifford Herschell Moore. He has recently published *The Religious Thought of the Greeks*.¹ In this study of Greek religions "from Homer to the triumph of Christianity," we find that the triumph of Christianity was its destruction; it ceased to be the Christianity of Christ; it became a hodge-podge of pagan ideas, all borrowed from the Hellenic mystery-religions and Greek philosophies. A peculiar triumph is that; and yet one of which Dr. Moore is proud! His book would have been of more use, had the professor let Christianity alone. But that is what these professors of the great universities refuse to do. The mere fact that they are university professors seems to make it obligatory unto them to do their part in the work of destructive criticism of religion that goes on apace in their environment. And so, Dr. Moore tells us, in his preface, that he has touched upon Oriental religions; and, as the religion of Christ was "another oriental religion spreading over the

¹ Cambridge, Mass.: Harvard University Press, 1916.

world,"² "still more necessary was it to include Christianity."³

I. Dr. Moore's Christianity not that of Christ. Our Catholic doctrine in regard to Christianity is that of a fixed deposit of faith, revealed to the Church by Jesus Christ, to be kept intact down the centuries by that infallible Church without process of evolution or of change. Once and for all has that deposit of the faith of Christ been given to the world. And the world's part is not to evolve the teachings of the founder of Christianity into a new form of religion; but "to fight for the faith, that has once and for all been given to the saints."⁴

The Christianity of the Professor of Latin of Harvard is not "the faith that has once and for all been given to the saints". According to Dr. Moore, the teachings of Christianity, when introduced into the West, were in accord with the religious and philosophical ideas there current; in fact, the Christianity of Christ was so Hellenized by the mystery-religions and mystic philosophies of the Roman Empire that it ceased to be the religion established by Jesus. The world into which Christianity now entered was "an environment which was destined to influence profoundly this new religion in its earlier centuries, so that it ultimately received a form different from that foreshadowed in the teachings of its founder".⁵

II. Incarnation, Holy Spirit, the Trinity. Dr. Moore follows the lead of Harnack, and thinks that this departure from the Christianity of Christ, this gradual evolution of a non-supernatural into a supernatural Christianity, began in Apostolic times. "The teachings of Jesus show no trace of any influence exerted by Greek philosophic thought,"⁶ that is to say, there is nothing of supernatural religion, nothing of the greater or lesser mysteries that are essential now to Christianity, to be found in the Christianity of the so-called Logia, the *Sayings of Jesus*, the *Q* of the school of the divisive criticism of the Gospels.⁷

² *Religious Thought of the Greeks*, p. 294.

³ P. vi.

⁴ Jude 3.

⁵ *Op. cit.*, p. 295.

⁶ *Ibid.*, p. 324.

⁷ For an instance of this disembowelled, cardiotozimized Gospel, cf. *Sayings of Jesus*, by Adolph Harnack. English translation. (New York: G. P. Putnam's Sons. 1908.)

It was St. Paul who first began to Hellenize the religion of Jesus. "With Paul we begin to detect the signs of such influence"—that is, of the influence of Greek philosophic thought and mystery religions. And the author of the Johannine writings "gave a fuller philosophic statement" to "the belief in the eternal existence of Christ, the Son of God."⁸

The Logos of paganism was taken over, and united to the humanity of Jesus; the Hellenic concept of the Holy Spirit was borrowed; and together with these two notions of Hellenism, was united the Hebraistic idea of a transcendent God. That was how the mystery of the Holy Trinity came into being! Here are the doctor's words: "The transcendent God and the Logos of pagan theology were united with a varying concept of the spirit of God, also familiar in Hellenic thought, to produce the Trinity of Christian dogma."⁹

Catholic scholars long ago pointed out the impossibility of an Hellenic explanation of the Logos of John. The doctrine of the Logos belongs to the sum of Christian revelation; and is taught in germ by the revelation of the Sophia-Logos of the Sapiential Books of the Old Testament. Dr. Rendel Harris has recently¹⁰ gone over the ground very thoroughly from a philological standpoint; and has showed the marked resemblance between the Sapiential and the Johannine Logos, and the utter hopelessness of deriving the Christian doctrine of the Logos from Philo, the Stoics, and other Hellenic sources.

III. *Pagan Sources of Other Elements of Christianity.* Since the great mysteries of the Trinity, the Incarnation, and the mystic union of the soul with God by grace, are all set down by Professor Moore as mere borrowings from paganism, it is not surprising that he looks to a like source for what are generally deemed the lesser elements of the faith.

1. *Baptism and Eucharist.* Baptism, he says, is nothing now but the initiation of the mystery religions of the Greeks.¹¹ The Lord's Supper was at first a ritual meal without anything

⁸ *Religious Thought of the Greeks*, p. 325.

⁹ *Op. cit.*, p. 350.

¹⁰ *Expositor*, 1916.

¹¹ *Op. cit.*, p. 354.

of mystery to it; under the influence of Hellenic paganism, it "in time assumed the character of a mystery. . . . The elements were believed to become (*sic*) the flesh and blood of Christ." The bread "as such had a magic value."¹²

All this is written by the professor with the utmost assurance, and with no attempt at proof. In the same superficial, supercilious manner, he goes on in insolence. "Pagan festivals were supplanted by Christian." Saints of paganism were filliped into our calendar; some of them "have pagan origins—others are composites, so to speak."¹³

2. *Asceticism*. Fasting, perpetual virginity, abstinence, and such like practices of asceticism in the Church, are all the result of the infiltration of paganism into Christianity. This infiltration, the doctor finds, was opposed at first by the early Church. For "the non-Pauline First Epistle to Timothy combats celibacy and vegetarianism."¹⁴ We shall pursue this argument. It so rarely happens that this Harvard professor deigns to give an argument for his vagaries, that we grasp at this straw, and in this wise see how fragile and feeble is the reason for the unfaith that is in him.

Note the gratuitous expression "the non-Pauline First Epistle to Timothy." The heretic Marcion, the founder of the School of New Testament Evisceration, was the first to reject the Pauline authorship of the Pastoral Epistles. Tertullian¹⁵ expressed surprise at the hardihood of the heretic; since such surgery of the Pauline Epistles had been hitherto unheard-of. Now the Harvard professor out-Marcions Marcion. He not only rejects the Pauline authorship of the First Epistle to Timothy, but boldly cites that letter as an effort on the part of the early Church to "combat celibacy and vegetarianism." For it is obvious to the doctor that the celibacy of the Catholic clergy and Friday abstinence from meat and the vegetarianism of monastic orders are due to the infiltration of paganism into the Church.

To prove his statement, the doctor refers us to the following passage:

¹² *Ibid.*, p. 354.

¹³ *Op. cit.*, p. 354.

¹⁴ *Ibid.*, p. 352.

¹⁵ *Adversus Marcion.*, V, 21,—written c. 207 A. D.

Now the Spirit clearly saith that in later times some will fall away from the faith; they will give ear to deceiving spirits and to the teachings of demons. (And this will be) by means of the hypocrisy of lying teachers, whose consciences are seared; since they forbid marriage, and (teach) abstinence from certain foods. Yet God hath made these foods to be partaken of with thanks by those that have the faith and know the truth.¹⁶

Does this passage combat either celibacy or vegetarianism? Neither! The combat here is against those "lying teachers" who are the devil's agents in the spread of unfaith.

3. *Celibacy.* First, these men, whose consciences are dried up and atrophied, forbid marriage. They are not at all Hellenizers of Christianity, as the doctor supposes. There is no need of going to mystery religions to find the enemies of St. Paul's Gospel. The doctor merely trumps up a fiction, when he takes it for granted that these "lying teachers" are trying to foist upon the infant Church that perpetual virginity which may have been part of the asceticism of a mystery religion. He stretches his fancy farther still when he makes this First Epistle to Timothy to be a futile effort on the part of the early Church to stem the tide of paganism in its inrush upon the Christianity of Christ.

The "lying teachers," who forbid marriage, are the old-time enemies of Paul, the Judaizers. They dogged his traces almost everywhere: and strove to ingraft, upon his mystic olive-tree of the faith, either Judaistic growths that Paul had already lopped off, or cuttings that had not even the worth of the lopped-off elements of Judaism.

A lopped-off element of Judaism, which the Judaizers of Christianity ever strove to ingraft upon the olive-tree of the Church, was the practice of circumcision. Other cuttings not of such worth are here in question.

The first cutting of this worthless sort which the Judaizers are trying to ingraft upon the faith of Ephesus, where Timothy has been left as bishop, is the Essenic prohibition of marriage. That the Jewish sect of Essenes, derived by Philo from *ἁγιος*, *holy*, did not allow marriage, is clear on the authority of Josephus:

¹⁶ 1 Tim. 4: 1-3.

For there are three forms of philosophy among the Jews; the followers of the first are the Pharisees, of the second are the Sadducees. The followers of the third, which certainly seems to teach the more severe asceticism, are called Essenes. They are Jews, and have more brotherly love than have the others. They spurn pleasures as an evil; and deem self-control and restraint of the passions to be a virtue. They despise marriage; and adopt other people's children, while still pliant to training. These children they reckon as their own relatives, and form after their own morals. They do not tolerate marriage, or offspring therefrom; guard themselves against the wantonness of women; and are convinced that no woman keeps her troth to one man.¹⁷

The priests of Artemis at Ephesus were called *ἑσσηνῆς*; and it may readily be that Alexandrian Jewish Essenism is the origin of the name.

Another Jewish sect of the first century that was opposed to marriage, were the Therapeutae, "Healers." We know of them only from Philo.¹⁸

Against these Judaizers St. Paul launches his invective. Is he combating celibacy? Not at all! What the apostle combats is the Essenic prohibition of marriage, and the Essenic grounds for such a prohibition; the doctrine of universal celibacy, on the ground that marriage is despicable, and woman is universally incapable of fidelity to the marriage troth. The celibacy of the Church is a very different thing; its motive is not so diabolical. The celibacy of the Church is not universal; nor is it practised either because of the despicableness of marriage or because of the inability of women to be true to their troth. The discipline of the celibacy of the priesthood of the Latin rite, and of the episcopacy of the other rites of the Church, is quite compatible with St. Paul's invective against the ruinous Essenic teaching of the despicableness of marriage and of woman's necessary wantonness; against one of the Judaizing tendencies that during the episcopacy of Timothy threatened harm to the infant Church of Ephesus.

Dr. Moore is entirely wrong, when he says: "On the whole asceticism was foreign to both Judaism and early Christi-

¹⁷ *De Bello Judaico*, Book ii, chapter 8, section 2. Dindorf's ed. (Paris: Didot. 1847), p. 96.

¹⁸ *De Vita Contemplativa*, sections 3-4. Cohn-Wendland ed. (Berlin: Reimer. 1915), pp. 51 ff.

anity." ¹⁹ Our Lord urged the most absolute ascetical renunciation upon His disciples: "Any one of you who doth not part with all his goods, cannot be my disciple." ²⁰ This absolute renunciation included celibacy: "If any one cometh to me, and doth not hate his father, mother, *wife*, children, brothers, and sisters—yea, his own life—he cannot be My disciple." ²¹ The perfection of the asceticism of Jesus implied such love of Him as was greater and more effective in life's conduct than the love of husband for wife; it implied even the sacrifice of the noblest natural love man has.

Think not that I am come to bring peace to earth. I am come to bring, not peace, but the sword. Yea, I am come to set "a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. The enemies of a man will be the members of his own household." ²² He that loveth father and mother more than me, is not worthy of me. ²³

Christ came to bring *supernatural peace* to the world, the peace of grace, not *natural peace*, the peace that the world gives, nor even the peace that is founded on nature's strongest ties: "Peace I bring you. *My own peace* I give you; not such peace as the world giveth, do I give you." ²⁴

Could asceticism be more severe against nature? And yet, Dr. Moore wishes us to believe, on his authority, that "asceticism was foreign to early Christianity;" and was taken over from paganism.

Quite in keeping with the asceticism of Jesus, and not in the least associated with that of paganism, is the teaching of St. Paul on celibacy. He urges upon the Corinthians the habit of continence; wishes that they were celibates, even as he; ²⁵ but takes into account the need of marriage, and lays down principles for its use. ²⁶ His mind is clear:

¹⁹ *Religious Thought of the Greeks*, p. 352.

²⁰ Luke 14: 33.

²¹ Luke 14: 26.

²² Deuteronomy 33: 9.

²³ Matthew 10: 34-37.

²⁴ John 14: 27.

²⁵ 1 Corinthians 7: 1 and 7.

²⁶ *Ibid.*, verses 2-6.

To the unmarried, and to widows, my advice is this: it were noble on their part to remain even as I. But, if they cannot control themselves, let them marry; for it were better to marry than to be eaten up with the fire (of passion).²⁷

After reading this entire seventh chapter of the First Epistle to the Corinthians, one cannot understand Dr. Moore's remark that here "virginity is *moderately* approved."²⁸

It stands to reason, then, that, in writing to Timothy, St. Paul does not contradict his teaching to the Corinthians; he does not both combat celibacy, and urge virginity.

4. *Vegetarianism.* In writing to Timothy does St. Paul condemn vegetarianism? Is the writer of this letter trying to keep out of the Church another of the infiltrations of Hellenism? Does First Timothy show that in Friday abstinence we have nothing more than another record of the inroad of pagan asceticism upon Christianity? To all these questions, we answer a decided No!

In the words we have quoted from the First Epistle to Timothy, there is no reference to the present-day Friday-abstinence of the Church; nor any combating of vegetarianism of monastic asceticism; nor any effort to prevent Hellenic infiltrations into Christianity.

St. Paul, in the passage quoted, is merely combating the "lying teachers," the Judaizers, who all along his apostolic route tried to disturb the Christians by an inane, Judaistic dread that chancehap the meat they were eating had been offered to idols. It was not a vegetable-diet the Apostle opposed; it was the false principle that meat was in itself an evil.

In the First Epistle to the Corinthians, the mind of Paul on this moot-question is clearly set forth. Idolatry is the sin, not the eating of meats that have been offered to idols. These meats may be eaten by those who are strong in faith; abstinence from them is advisable to any who are in danger of lapsing back into idolatry. The only real reason for abstinence by the strong from such food is the risk of giving scandal to weaker brethren.²⁹ The practical rule is firmly

²⁷ 1 Cor. 7:8-9.

²⁸ *Religious Thought of the Greeks*, p. 352.

²⁹ 1 Cor. 8:1-13.

laid down: "All that is sold in the shambles, eat ye; ask no questions because of your conscience."³⁰

How much of importance was attached by the early Church to this question of eating meats that had been offered to idols is evident from the Apostolic Decree of the Council of Jerusalem.³¹ We have already, in the pages of the REVIEW,³² made a textual study of this important apostolic document. If it be a dietetic law, the ordinance is local and transitory.

At any rate, this much is clear, that the Apostolic Decree and the letters of St. Paul offer no support of the theory of Dr. Moore. The word *βρῶμα*, *food*, is used in both 1 Corinthians and 1 Timothy; in each letter there is question of abstinence from the *same food*—that is, from meats that had been offered to idols. And the Judaizers of Christianity, not the Hellenizers, were the "lying teachers" combated in the Epistle to Timothy. Moreover, there is no connexion whatsoever between the abstinence from these meats offered to idols and either the Friday abstinence of the Church or the vegetarian diet of monastic orders. It is by a far-fetched fancy, and not by the witness of First Timothy, that Dr. Moore finds the abstinence of Catholic asceticism to be nothing more than a custom borrowed from paganism.

WALTER DRUM, S. J.

Woodstock College, Maryland.

³⁰ 1 Cor. 10:25.

³¹ Acts 15:28-29; together with the two connected verses 15:20 and 21:25.

³² ECCLESIASTICAL REVIEW, January, 1914, pp. 87 ff.

Criticisms and Notes.

A RETROSPECT OF FIFTY YEARS. By James Cardinal Gibbons, Archbishop of Baltimore. Two volumes. John Murphy Co., Baltimore and New York; B. and T. Washbourne, London. 1916. Pp. 335 and 287.

The present collection of papers and discourses embodying the reminiscences of an unusually long life, the wisdom of an eminent prince of the Church, and the prudent counsels of a universally respected citizen, cannot but possess a special interest and importance. Gathered together from various magazines in which many of the essays originally appeared, and from different occasions whereat most of the discourses were delivered, the contents of the two volumes are arranged so as to unfold a retrospect of over half a century of events and experience. The subjects treated concern the history of the Church, currents of thought, aspects of social and political life, and some of the graver problems that have engaged the public mind during that space of years.

Foremost in the retrospect are the author's reminiscences of the Vatican Council. There is something dramatic in the situation from which this portion of the retrospect is surveyed. Cardinal Gibbons is the sole survivor of the august body of prelates which convened in St. Peter's, on the eighth of December, 1869. He alone is able to tell not merely from hearsay or from records, but from personal experience what transpired in the Council—how the congregations were organized, how discussions were conducted, how conclusions were reached, doctrine and discipline formulated, as well as many other matters of extreme interest. It is this personal note, that lends a certain charm to the octave of chapters devoted to the Synod—an interest that holds the imagination to the story, while the intellect is informed regarding the character and bearings of the great problems with which the Council was confronted. Cardinal Gibbons has written, we believe, nothing so *intime*, nothing so graphic as these descriptions of what took place in Rome, and particularly in the Council hall. They put you right in the midst of the meetings. They make you see the individual prelates, their garments, their personal appearance—how they looked and acted. You hear the style of their Latinity, their national accent—Oriental, Greek, Hungarian, Slavic, German, Italian, Spanish, French, English, what not. The picture is realistic and you feel as though you were part of the reality. Most of us a generation ago were perhaps mildly enraptured by Ike Marvel's pen-picture of the *Miserere* chanted by the papal choir during the *Tenebrae* office in the Sistine chapel.

Those who can recall the emotional thrills reflected from Mitchell's vibrant words may, if the multiplying years have not blunted the edge of feeling, have their youthful experience repeated by reading Cardinal Gibbons's descriptions of scenes similar to those portrayed by Mitchell.

Strenuous days were those of the Vatican Council and serious the labors of the assembled Fathers. Yet smiles are never far from tears, and there must needs have arisen an occasional ripple of merriment that relieved the stern brow of those profound theologians. One or other of the relaxative incidents is mentioned by the youngest prelate — Cardinal Gibbons was then but thirty-six — who just because of his relative youth was quickest to catch the mirth. You can easily picture, as you read the story, the Arabian prelate to whom the language of Rome was dead, but who wonderfully revived it by his own living voice. In his native Semitic he composed an address which he had translated by a competent Latinist. And this in stentorian monologue, heedless of prosody and punctuation—the whole lengthy argument from start to finish—understanding never a word of all he uttered, he delivered to the Fathers. That the latter understood no more of the record than did the human phonograph was, it need hardly be said, the inevitable consequence. Of course an experience of this kind was as single as it was singular. Nowhere in modern times has there been a convention in which the majestic language of Rome was so fluently and so gracefully employed by so many speakers.

Next to these reminiscences and historical chapters relating to the Vatican Synod, comes a document of historico-economic importance—the *Memorial* on the Knights of Labor presented by Cardinal Gibbons to the Propaganda in 1887. We have grown so used in recent years to the unrestricted organization of labor that we can hardly realize the feeling of many of the past generation toward the movement. The Encyclical *Rerum Novarum* gave Catholics a confidence and encouragement which was less general prior to that memorable pronouncement of Leo XIII. One cannot conjecture what might have happened had the Holy See forbidden an organization made up so largely of Catholic workingmen. It had been condemned in Canada through the instance of the Canadian episcopate and a few of the hierarchy here—two out of twelve archbishops—were for its condemnation. It was through the prudent foresight and untiring efforts of Cardinal Gibbons that the Knights of Labor were not placed under the ban in the United States. The Church was thereby saved from the oft-repeated accusation of being in league with monopoly and the tyrannical misuse of capital against the just, self-protective organization of labor.

Other chapters in the first of the two volumes under review concern the relations that exist and should exist under actual circumstances between the Church and the American Republic. These are problems upon which Cardinal Gibbons has long reflected and upon which he writes with his wonted prudence as well as precision—accurately defining the respective limits of Church and State and abundantly proving that the juridic relations of the two societies are, under the American Constitution, practically best coördinated and conserved.

The second volume is made up mainly of discourses delivered on occasion of notable public events—anniversaries, jubilees, and the like. They have for the most part a historical significance or they elucidate the bearing of Catholic principles or discipline upon current problems and issues. The volume closes with a sermon on the social and domestic joys of heaven—a simple yet withal beautiful picture in which the retrospect of fifty years passes trustfully into the prospect of life eternal.

ORAM CARDINALI. By Edward Bellasis. Longmans, Green & Co. London and New York. 1916. Pp. vi—134.

Whatever may shed a brighter, even though it should not be a wholly new, light upon the personality of John Henry Newman can hardly fail to interest those who, whether by ties of old friendship or admiration for his life and works, feel themselves close to that great man and leader of men. The reminiscences, therefore, sheaved together in the slender volume before us will hardly fail of a warm welcome. They are the revelations both in an active and a passive sense *d'une âme intime*. They are redolent of Newman's soul for music; they are savory of his literary tastes and preferences; they reflect the side-lights of his spiritual life; they revive impressions of travel; and so on. Bright and chatty, they scintillate phases and moments of Newman's inexhaustible richness of mind and heart. Newman in his verses entitled *The Elements* says that

"Man is permitted
Much to scan and learn
In Nature's frame,
Till he well nigh can touch
Invisible things."

So here, Mr. Bellasis touches the "invisible things" of a great spirit's inmost self. Especially interesting is the allusion to "the angels' faces" which Newman sings in the *Lead Kindly Light* of having "lov'd long since and lost awhile". Probably most people,

though quite familiar with that song of the heart, have not been at all perplexed by any subtle meaning that may be latent in the above line. They have looked for none, for none have they noticed. Some ten pages nevertheless are devoted by Mr. Bellasis to the subject. Though they may evoke nothing particularly new to any one familiar with Newman's general type of mind, they are interesting for the lights they reflect from other poets — Wordsworth, Herbert, Vaughan, Coleridge—upon an idea which the author of the *Lead* held in common with them; the idea, namely, that children have insights into the unseen, intercourse it may be, likewise, with guardian spirits' "angels' faces" which, though loving once, they subsequently lose awhile, and sometimes forever. Doubtless many a soul could sing with Wordsworth:

" There was a time when meadow, grove and stream,
The earth and every common sight
To me did seem
Apparel'd in celestial light,
The glory and the freshness of a dream."

But the days of innocence and simplicity pass away and then:

" It is not as it had been of yore;
The things which I have seen I now can see no more."

The idea is developed with his wonted felicity by Newman in the *Plain Parochial Sermons* (Vol. II, p. 64) and also with no less beauty in a letter addressed by the Cardinal to Mr. Bellasis, and quoted in the present volume (p. 51).

It should be noted that, while the substance of these chapters appeared originally as articles in *The Month*, they are here reissued with considerable additions.

SERMONS AND SERMON NOTES. By the Rev. B. W. Maturin. Edited by Wilfrid Ward. With portrait. Longmans, Green & Co, London and New York. 1916. Pp. xxx—305.

It is an unusual occurrence for a priest's posthumous sermons to be edited and introduced to the public by so eminent a man of letters as the late Mr. Wilfrid Ward. The literature of the pulpit rarely possesses strong enough interest to enlist the time and labor of a scholarly layman in its publication and propagation. Nor is the reason of this far to seek. Too often sermons are dead photographs of doctrine or morals. They lack life. The writer sees, in his mind's eye, certain truths or lines of conduct, positive or negative;

and he transfers them to paper, together with an explanation of their meaning, reasons, motives for intellectual acceptance and belief, or for application to life. Printed sermons are therefore very frequently transcripts on paper of truths to be believed or of deeds to be done or shunned. Hence one can readily sympathize with Mrs. Wilfrid Ward's admission that she had been tempted to regret that her husband devoted some of the short time left to him in editing these sermons and notes, instead of using it all for original work (p. vii). On the other hand, after one has perused the present collection, one is no less forced to recognize the justice of Mrs. Ward's final conclusion, that for her husband the task of editing them "was all spiritual gain" (ib.). Nor is the reason of this fact less easy to find. For Father Maturin's sermons are far and away different from what one reads in the average collection of pulpit discourses. They are no photographs, no transcripts. They are the light and power of a spiritualized personality. Father Maturin saw the truths of faith and the norms of life, as every preacher must. But he did not transcribe into speech what he saw. He passed it into himself, transfused into it the energies of his soul—his mind, his imagination, his feeling, his will, his aspirations, his longings. Then he made it to run down into pen and ink, even as in the pulpit it rushed forth with the impetus of a torrent, carrying his own being with it and sweeping the audience along with him. As a consequence, his are not, like the stock material of the sermon books, preachable sermons. It would be a hopeless effort for any preacher "to get up" one of these sermons. And even should he succeed in transferring one or other from the page to the brain, it would fail to come forth from the lips with anything other than phonographic effect. And this simply for the reason that Father Maturin was an original personality and these sermons are himself. They cannot be transferred to another man who is not and cannot be their originator. But what they can do and will do for the priest who reads them, is to transmit power, light, and heat. They can stir up what is deepest, what is best, and what is most forceful in the reader, and so, if he be a priest, *prepare* him to preach.

Another element of strength in these sermons is their fearless confronting of intellectual difficulties. Father Maturin's was too sincere and honest a mind to minimize the force of any difficulty that loomed up before him in his exposition of truth or life. He turned squarely and faced it; passed it, as he did the truth, into his own soul; saw it from the inside in the way other minds saw it, felt it, or were affrighted at it or succumbed to it. What solution he finds he offers, and where the solution is not itself convincing, he points out the direction from which further light may be looked for, or the point at

which the human mind in its present state of cloud and mist can but wait and trust.

"If thou could'st trust in Him who rules the whole,
Thou would'st find peace and rest;
Wisdom and sight are well,
But trust is best."

A thousand difficulties need not beget one doubt.

Hardly second in value to the sermons themselves is the introduction to the present collection. Mr. Ward was intimately acquainted with Father Maturin, and with his wonted penetration he analyzes the personality and character of his friend. With his no less characteristic discernment and grace of expression he portrays the man as he was, and reveals the secret of his power as a priest and a preacher. A pathetic interest attaches to the volume in that it embodies on the one hand the last living words of a devoted priest whose voice and the example of whose life drew countless souls to the light of truth and the sublime paths of the spiritual life; and on the other hand the last literary work of a writer whose pen as well as example drew many minds to a clearer understanding of the higher truths of reason, a deeper conviction of the realities of the unseen world, and a more intimate appreciation of the things of faith. It is eminently fitting that these two minds, so closely linked by common bonds of faith and love, should continue to live conjoined in this the product of their united labor.

ILLUSTRATIONS FOR SERMONS AND INSTRUCTIONS. Edited by the Rev. Charles J. Callan, of the Order of Preachers. Joseph F. Wagner, New York. 1917. Pp. 384.

CATHOLIC CHRISTIANITY AND THE MODERN WORLD. A Course of Sermons. By the Rev. K. Krogh-Tonning, D.D. Translated from the revised German edition by A. M. Buchanan, M.A. (London). Joseph F. Wagner, New York. 1917. Pp. 258.

A pithy saying from the lips of a wise man or an apposite illustration from history or nature, woven into the texture of a discourse, adds color and makes for greater effectiveness. To have at one's elbow a volume from which one may cull flowers and pick gems to adorn a sermon or enliven an instruction is a great advantage to a speaker or lecturer. The above-mentioned volume by Father Callan answers this purpose admirably. It furnishes quotations for various occasions from a great variety of sources, selected with a keen eye for the practical needs of the ministry. Both the past and the present have been made to yield their best and rarest treasures.

Poetry and prose vie with one another to illumine the great truths of salvation and to clothe them in a garb that will captivate the attention and rouse interest. Many of the illustrations are eminently suggestive; they will act as seed-thoughts round which a whole discourse can be easily made to grow. The use of the volume is greatly facilitated by a very full and comprehensive topical index, which makes it possible to locate a quotation on any subject without loss of time. The author has rendered, by this rich compilation, a valuable service to all who are called upon to instruct the faithful in the vital truth of religion and who wish to make their preaching and teaching both attractive and fruitful.

Dr. Krogh-Tonning recalls, in many ways, the charming personality of the late lamented Father Maturin, in whom mystical intuition and practical sense were so wonderfully blended. The same harmonious combination of prophetic vision and plain common-sense appears in Dr. Krogh-Tonning's sermons and apologetical writings, which were published shortly after his conversion and immediately translated into several languages. The author's aim is to combat modern unbelief, and he does so with well-tempered weapons, the effectiveness of which he has himself tested. The present collection of sermons contains a special message for our own times, conceived and expressed in a way that will appeal to the men of our days. The apologetic note predominates in accordance with the requirements of the modern world which has become infected with a spirit of doubt. If a young priest takes these sermons as his models and makes them his own, he will be sure to attain to a very high level of pulpit efficiency.

THE ANCIENT WORLD. From the Earliest Times to 800 A. D. By Francis S. Betten, S.J., Teacher of History in St. Ignatius College, Cleveland, and the Creighton University Summer School.—Allyn and Bacon: Boston, New York, Chicago. Pp. 658.

We have already expressed our opinion of this text-book of ancient history, when speaking of the first part, dealing with Greece. The present volume completes the period and treats of Rome, the Roman Empire and Romano-Teutonic Europe, to the end of the reign of Charlemagne. In the treatment we get a clear view not merely of the facts, but of the philosophy of history. This is done in a concise way that impresses the memory and at the same time calls into play the logical faculties by which the mind discerns the sequence of cause and effect. The book thus answers the primary purpose for which we study history. While the student becomes

familiar with the facts of the past, he is made conscious of the practical uses of the science that collates the great events of the ages. He is taught to abstract, and to form a broad judgment touching political, religious, and race influences. In addition he finds his judgments formulated by the approved opinion and expression of thoughtful writers whose words are often quoted. *The Ancient World* is a text-book that teaches perspective as well as facts. "The Greeks had more genius; the Romans more stability. They [the Romans] had less delicacy of perception . . . but they had more sobriety of character and more endurance. . . . Versatility belonged to the Greek, virility to the Romans." Frequently the author makes special applications of the lessons of history, as enacted in Greece and Rome, to the English-speaking races.

Besides these features which enhance the constructive character of the teaching method there are suggestions for further reading, and definite exercises that give the teacher an opportunity of testing the pupils' power of assimilating the instructions. A list of books at the end of the volume, arranged in a topical form, furnish further incentive to study and analysis. Books written in a Catholic spirit are marked; others that furnish valuable information, but contain slightly objectionable features, the teacher is advised to commend discriminatingly. The illustrations are throughout of a superior character made expressly for the purpose of the book, just as the typography is in every sense helpful to the instructor and the pupil. We know no better text-book of Greek and Roman history covering this period than these two modest volumes.

THE INSTITUTION OF THE ARCHPRIEST BLACKWELL. A Study of the Transition from Paternal to Constitutional and Local Church Government among the English Catholics, 1596 to 1602. By John Hungerford Pollen, S.J. Longmans, Green & Co., London and New York. 1916. Pp. xi—106.

It is a momentous period of Catholic life in England that is here laid bare. Times of transition, whether in the history of politics, thought or religion, are always fraught with far-reaching consequences, though the agencies at work are apt to be absorbed in their respective individual and personal aims and ambitions, clashing and warring with one another, caring less that justice and truth shall prevail than that their own selfish or cliquish interests be subserved. When the Elizabethan government had succeeded in uprooting the ancient hierarchy of bishops the Church in England fell by the nature of things under the immediate control of the Holy See. The Pope granted faculties directly to priests as need required and after

a time gave to men of special standing the power to sub-delegate. This rudimentary condition lasted from 1559 to 1575. Then came Allen's patriarchal rule. He became the intermediary of almost all faculties, but he governed from abroad—first from Douay and afterward, when appointed Cardinal, from Rome—in what Father Pollen describes as a paternal, happy-family way, without fixed subordination to law or custom, practically with no other machinery than his own admirable personal influence (1576-1594). Then came the unfortunate interregnum during which one party proposed this name and measure, another that. Internal dissensions broke out amongst the clergy imprisoned at the Castle of Wisbech (1594-5), and during the seven years between 1595-1602 the unrest, bickerings, quarrellings were practically incessant. The storm centres were mainly three: (1) Wisbech Castle; (2) Flanders, where they were occasioned chiefly, it seems, by the delay of the Spaniards in paying the pensions promised to the refugees; (3) lastly at the English College in Rome. At the latter point the misunderstandings and dissensions were aggravated by national rivalries and jealousies prevailing between the representatives of France and Spain. At this juncture the Holy See appointed a commission under the superintendency of the Cardinal Protector Caetano, the result of whose deliberations was that the new hierarchy should be sacerdotal, not episcopal, with an archpriest at its head. The man selected as archpriest was George Blackwell, and to him were assigned the *Constitutive Letters* issued by Caetano at the command of the Pope. So far, however, was the new form of government from restoring peace among the clergy that it did but accentuate and multiply the previous dissensions; while it gave rise to new disturbances and fiercer grumblings. "All Catholics," writes Watson, "must hereafter depend on Blackwell, and he upon Garnet, and Garnet upon Parsons, and Parsons upon the devil, who is the author of all rebellions, treasons, murders, disobedience, and all such designments as this wicked Jesuit hath hitherto designed against her majesty, her safety, her crown, and her life." The latter portion of this virulent erudition shows how deeply the gall of bitterness had penetrated into the soul of the clergy. An *Appeal* against Blackwell was soon sent to Rome. This was heard, and remedial measures provided, but these had little or no efficacy. A second *Appeal* was sent to Rome (1600-2). In the meantime books and pamphlets steeped with mutual recriminations were hurled from both sides of the opposing factions. With infinite patience the charges and counter-charges were heard by the Pope. Finally in May of 1602 a program of agreement was formulated, the signatories of which declared that "henceforth there shall be no strangeness amongst us, nor exception taken one against the other; but that we

live in union and mutual love and friendly offices one toward the other, as Catholic priests ought to do, as though the controversy had never been."

An edifying agreement without a doubt. But why did it take seven long years of animosity to reach so simple and rudimentary a bond of Christian, not to say fraternal or priestly, charity? To us at this remote age the question is not easily answered, although not a little light is thrown on it by the present volume. On the other hand, it should be remembered that those were times of fierce emotions. We find, as Father Pollen reminds us, just at that date Sir Toby Matthew writing home from Paris that Henri IV had had to issue no less than 1,800 pardons in two years for murders in duelling! Perhaps the corresponding figures in England were not so high, though they were above the average. Hence in an age when gentlemen so frequently ran one another through with swords, it is at least intelligible how "the clergy when excited fought with pointed and poisoned pens and strove to wound one another to the quick". Moreover, as Father Pollen again reminds us, those who live under constant persecution are notoriously inclined to take offence at their fellow-sufferers when debates do arise between them; the result no doubt of their overwrought tempers and of the strain on the nerves of both sides.

Be all this as it may, the conclusion reached by Father Pollen after a thorough resifting of the large mass of documentary testimony is that, though the quarrelling was fierce and prolonged, at no time did it involve the contestants, the *Appellants*, in schism or heresy. There was always a willingness on the part of even the most hot-blooded to yield obedience to the commands of the Pope. And this seems about the only thing that is not discreditable in the whole scandalous controversy. For the rest, let the reader who wishes to study the situation and its problems go to Father Pollen's illuminating study. Here are the principal documents cited and commented on, while the way to even fuller sources of information is pointed out.

It may be that those who are already familiar with these ampler sources will think that insufficient account is taken in the present monograph of what they judge to have been the real gravamen in the case, namely the rivalries, not to say jealousies, existing between the secular clergy and the Jesuits; and the partiality to the latter which Blackwell appears to have manifested. On the other hand, these and some otherwise not easily explicable omissions may well be explained by Father Pollen's defined scope, which was not to write a detailed account of the Appellant controversy, but merely to tell the story of the institution of the Archpriest Blackwell, as a mediating form of church government.

THE DAWN OF A NEW RELIGIOUS ERA AND OTHER ESSAYS. By Dr. Paul Carus. The Open Court Publishing Co., Chicago. 1917. Pp. 135.

Philosophers rarely show a happy hand when they undertake to meddle with the affairs of religion; somehow or other the substitutes which they devise for the historical forms in which the religious instinct of man has spontaneously manifested itself, on close examination prove to be no religion at all, and thus fail to satisfy the fundamental needs and cravings of the soul, or they are of even cruder nature than the ones they are destined to supersede. We might leave such schemes to themselves, as they are bound to collapse from sheer lack of inner substance and strength and to fade away like unreal shadows in presence of the realities of life. Yet it is meet that the self-complacent arrogance of philosophers venturing beyond their legitimate confines should be rebuked by those whose office it is to keep alive the sacred embers on the altars of God and to transmit to future generations the saving truth by which men live. Hence we cannot allow the present author's bold defiance to Christianity to go unchallenged.

According to his view, the days of dogmatic religion have passed, having yielded its place to science. The latter is now invested with all those attributes which at one time were the exclusive prerogative of religion. "Science, i. e. genuine science, is not an undertaking of human frailty. Science is divine; science is a revelation of God" (p. 25). We are rather inclined to think that the egregious blunders which "science" has made in the course of the ages savor very much of human frailty and of an earthly origin. If "science" is a divine revelation, in so far it ought to be infallible, and then, instead of a dogmatic religion we have a dogmatic "science". Whom would we have to regard as the exponents of this divine and infallible "science"? Men will not be very willing to exchange the yoke of dogmatic religion for that of dogmatic "science".

But the heart of the question lies in this. Unless we distort the concept of religion entirely, it demands the personality of God; the relations, of which religion is the summing-up, imply a personal element; reverence, respect, fear, awe, submission, the endeavor to please and to placate, the desire for ceremonial purity or moral righteousness, involve a reference to a personal being. But in the author's philosophy there is no room for a personal God. His God is of a different order; he is free from all anthropomorphical notes. "He is the superpersonal omnipotence of existence, the irrefragable order of cosmic law, and the still dispensation of justice which slowly but surely, without any exception, always and under all con-

ditions, makes for righteousness" (p. 88). With exquisite *naïveté* the author indulges the fond hope that his God will find grace even before the eyes of the atheist: "We call it God, and we believe that even the atheist will not be prepared to deny its existence" (p. 120). This most likely is true; but a God of that type cannot be the object of religious worship. The author's substitute for religion resolves itself into a crude and huge fetishism of the very lowest kind.

Many a philosophical chanticleer has posed as the harbinger of the dawn of a new religion, but has turned out to be a false prophet. The same will happen in the case of the author. Men want the living bread of religion; they will not be content with the stone of a religion which is only a counterfeit of the genuine thing.

The author's reaching out to higher things merits our fullest sympathies. His efforts, sometimes gigantic, always sincere, deserve to find the truth for which he is now blindly groping. C. B.

THE BOOK OF THE POPES (*Liber Pontificalis*). To the Pontificate of Gregory I. Translated, with an Introduction, by Louise Ropes Loomis, Ph.D. Columbia University Press, New York. 1916. Pp 191.

The present publication forms part of a literary enterprise of wide scope and great moment, launched and carried on under the auspices of the faculty of Columbia University. The object of the learned undertaking is to publish such texts and documents as illustrate the progress of civilization and throw light on those factors that have shaped the course of history. The general title, "Records of Civilization: Sources and Studies", is aptly chosen and indicative of the aim and trend of the vast enterprise upon which the editor and his co-laborers have ventured. If the succeeding installments maintain the same plane of excellence as the present publication, the whole series bids fair to become a splendid success and an imposing monument to the historical scholarship, the fair-mindedness, and the high critical standards of the faculty of Columbia University.

The issuing of the *Liber Pontificalis* in this series is a recognition of the cultural influence of the papacy and its paramount historical importance, which, of course, no scholar would dream of denying or minimizing. The scarcity of the original text in American libraries makes this translation the more valuable and desirable, particularly as it has been done with remarkable skill and painstaking accuracy. It brings to the door of the student of history important material which otherwise could be found only in bulky and rare tomes written in a foreign idiom and overburdened with critical annotations. The moderate size, so serviceable, of the volume is the result of judicious abridgment, which, however, in no wise lessens the historical value

of the document. The omission of tedious lists and descriptions of purely archeological interest not only appears quite justifiable, but helps to make the narrative more readable and thus extends its usefulness. The critical apparatus, not so abundant as to obscure the text, will satisfy the needs of the student; where he wishes to push his inquiry further, he finds bibliographical references that suggest lines of more remote research. A very happy faculty of condensation has enabled the editor to furnish all that is required for the elucidation of the text, within very reasonable limits. The trustworthiness of the explanatory notes is vouched for by the authority of Duchesne, whom the editor closely follows and whose commentary the editor so admirably digests and abridges. All in all, the *Book of the Popes* represents the high-water mark of editorial work and a fine type of modern book-making. As the translation ends with the pontificate of Pelagius II, all interested will eagerly wait the completion of the work, which in the preface is alluded to as a possibility, and would regret if some untoward circumstance prevent the appearance of the second section. Though there may be no intrinsic reason for breaking the narrative at this point, it would be fastidious to quarrel on that score.

Dr. Loomis prefers Mommsen's dating of the first draft of the *Liber Pontificalis*; to us the arguments of Duchesne, who places its first revision not later than the sixth century, seem thoroughly convincing and conclusive. Though the historical value of the *Book of the Popes* is very unequal, the editor's judgment, according to which it is "a mesh of veritable fact, romantic legend, deliberate fabrication, and heedless error", appears to be unduly severe and harsh.

The *Liber Pontificalis* belongs to the species of chronicles that exercise an irresistible charm by their naïve simplicity, and are dear to the historian as sources and as psychological studies. Students of history will be grateful that the editor has made this fascinating document so readily accessible by a clever translation and well-selected notes. To the Catholic historian it comes with a special appeal, for it provides for Rome that of which no other see can boast, an uninterrupted, authentic list of its bishops down to its venerable foundation by St. Peter.

C. B.

LETTERS TO JACK. Written by a Priest to his Nephew. By the Right Rev. Francis O. Kelley, D.D., LL.D., author of "The Last Battle of the Gods," etc. With a Preface by His Grace Archbishop Mundelein. Extension Press: Chicago, Ill. 1917. Pp. 254.

The boy is father to the man. Proper direction at the critical age, in and out of the confessional, is the normal condition of future

happiness for the average Catholic lad everywhere. But the American boy needs a special fatherly tutoring to show him how to distinguish between phantom happiness and the genuine article that lasts. Many priests find it difficult to supply the requisite direction to the boys under their guardianship; not so much from any lack of how to deal with their problems, but rather because they cannot always reach the boy or get him under the control that will make him listen.

Now the normal boy reads; is fond of reading. He likes stories of adventure; tales that make for heroism; books about other and older boys. He wants to learn too; he seeks to do things that befit a man; he aims to be a straight, well set-up, soldier-like youth. The Boy Scout movement represents the aspirations of the average American boy. The books that tell him of such matters he will read; only they must not preach to him, nor scold, nor make him feel that he is a misfit and has to be made all over again; for that means too much to his sense of heroism. But tell him that he is as good as other lads, that he has fine gifts in mind and heart lying dormant, which need to be developed and used for a noble purpose; tell him that the opportunities for being great lie all round him. Then you will waken within that young soul the aspirations that make saints and noblemen.

This is what Monsignor Kelley has done in his book. To use the words of the Archbishop of Chicago in his preface to the volume: "In an easy, conversational style he talks to the young fellow about nearly everything. Without adding any irritation to his reader's sensitive spirit of adolescent pride, he is given just as much salutary advice as the young fellow's system will absorb with ease."

The style, the subjects, the method of presentation are such that a boy who takes up the first page is sure to be interested. What he is going to read is not a story or a novel in the sense in which he is accustomed to have his interest awakened; but it is something actual, and about himself. It is told him as coming from an elder chum who likes him, who wants to make him a real success, who has the same attraction for him as has the popular "coach" at the games in which he likes to win. Monsignor Kelley tells his nephew about "Noise" and "Silence", about "Thinking" and "Friends" and "Dreaming", about "Religion" and "Old Things" and "Opportunities", about "Loyalty" and "Friends". There are few topics which could arouse the ambition of a boy that are not touched upon in this well-conceived series of letters. And the language is simple and good, as are the thoughts that make up the store from which the youthful heart and mind are to be fed by a fatherly priest.

STRANGER THAN FICTION. A Series of Short Stories. By the Rev. John J. Bent. Souvenir edition. Mathew F. Sheehan Co., Boston. Pp. 180.

GOD'S FAIRY TALES. Stories of the Supernatural in Every-day Life. By Enid M. Dinnis. Sands & Co., London; B. Herder, St. Louis. Pp. 224.

Probably most priests who have labored for some years in the sacred ministry have had experiences that may well be called stranger than fiction—marvelous interferences of God's superabounding mercy thwarting the waywardness of sin; wrecked lives saved in the end by the wonderful potency of the scapular; summons of the priest to the bedside of dying sinners by mysterious messengers; cures of the diseased body when medical skill had confessed its powerlessness to heal. And so on. It were greatly to be desired that priests would write down and publish these palpable entrances from the mysterious Beyond, stating them as they occur with no pretence of solution. They would add to that species of reading material which is always interesting because it touches the mysteries of the Borderland. The sheaf of a dozen short stories gathered together in the present booklet is for the most part of this nature. The note of the unexplained pervades them. They ring true, moreover, to the elemental feelings of the soul, the natural rootage of the supreme virtues—faith and love and trust. Some of them are enlivened by a genial humor that is true because natural. On the whole they are well told, simply, cleverly, brightly. They serve to introduce the author to the guild of letters. Now that he is in this goodly company it is to be hoped that he will abide long and produce many other bright tales the strangeness of whose truth shall outvie the creations of fiction.

Regarding the tendency (which seems to prevail notably amongst the clergy) to prefix the author's portrait as a frontispiece to his first book, the proverbial latitude of taste may possibly be invoked. On the whole, however, the higher standards do not seem to favor the practice.

The foregoing observations were already in type when *God's Fairy Tales* fell under the reviewer's eye, and while they neither emanate from the pen of a priest nor make any specific appeal to the clergy, the general kinship of their subject-matter to that of the collection of stories above noticed justifies the coupling of the two volumes here. Seldom is it one's good fortune to come across tales of the kind that are at once so absorbingly interesting and so brightly and beautifully told. If they are true, they certainly are stranger than

fiction; and if they are fiction, like "the cloud dream" which the water lily holds ever in view—"With the hope that other eyes may share its rapture in the skies, and if delusion feel it true"—one can at least wish that such vision of beauty and goodness were the veridical reflections of reality. There are just a dozen tales. They touch the full gamut of healthy feeling, though the spirit dominant throughout is that of genial humor. They are not without a moral, albeit none of them moralizes. They are natural stories of the supernatural.

SAINT DOMINIC AND THE ORDER OF PREACHERS. By John B. O'Connor, O.P. Bureau of the Holy Name Society, 871 Lexington Ave., New York. 1916. Pp. 193.

Father O'Connor has done a good work by compiling this little volume. Nowhere else is there to be found so much useful and interesting information concerning St. Dominic and his Order, information digested and conveniently arranged within the compass of less than two hundred pages. The material falls naturally under three headings. Under the first comes the biography of St. Dominic. A succinct though withal luminous outline is provided of the times in which the saintly founder lived and labored, the circumstances that brought him his providential vocation, and the establishment of his institute. The second part treats of the genius of St. Dominic's Order, its spirit, the lines of its activities, the purpose it subserves, its peculiar function in the Church, and so on. The third part is a summary of the achievements of the Order, notably in the fields of education, theology, philosophy, Sacred Scripture, canon law, languages, literature, art, sociology, as well as in foreign missions and in various other ministries of beneficence. The work, it will therefore be seen, is not merely the story of St. Dominic and his Order, but a summary of the influence of that Order throughout the centuries.

Literary Chat.

Among the more important recent books of which reviews have had to be deferred, mention should here be made of the English translation of the Louvain *Traité Élémentaire de Philosophie*, under the title *A Manual of Modern Scholastic Philosophy*, by Cardinal Mercier and Professors of the Higher Institute of Philosophy of Louvain. The translation has been made by two English priests, Fathers T. L. Parker and S. A. Parker, O.S.B. The high reputation of the Louvain professors is more than a guarantee of the superior merits of their work. The translators likewise have done their part with re-

markable success. They have accomplished the difficult task of rendering the scholastic forms of thought into genuine English.

Those who are acquainted with the original are aware of the two arrangements of the several members of the philosophical system. One form follows the traditional arrangement which begins with Logic, advances to Metaphysics, and ends with Ethics. The other plan starts with Natural Philosophy and proceeds through Psychology and Criteriology to Metaphysics and thence to Logic and Ethics. The translators have adopted the latter. The present volume terminates with Ontology. Logic and Ethics, together with the History of Philosophy are reserved for the second volume. There are obvious advantages and disadvantages in the arrangement followed. When, however, the entire work is in the hands of the teachers or students they can at pleasure adopt either plan for study. In anticipation of a more extended notice to come we will simply say here that by making the *Traité Élémentaire* more widely available the translators have done a real service to the cause of truth both without and within the Church. (London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder.)

Mother Seton's Daughters is at once a worthy monument to the heroic foundress of the Sisters of Charity in the United States and a tribute to the zeal, labor, and skill of the writer, Sister Mary Agnes McCann. The two splendid volumes are a fitting encasement of a most interesting and edifying biography of Mother Seton and an instructive history of the Sisters of Charity within the Archdiocese of Cincinnati from 1809 to 1917. (New York: Longmans, Green & Co.) We shall return to these volumes in the next number.

The revised edition of that gem of devotional classics over whose pages our devout grandmothers loved to linger, *The Lily of Israel*, ought to help convert the hearts of some of the children of this generation to the pious ways of their forebears. The faults of the earlier editions have been eliminated and the result is, as Father Livingston observes in his neat introduction, "a real prose poem that can be read and enjoyed by young and old alike, with never a fear that any page will cause the most critical to wish that it had been written in a vein of less imaginative fervor". The paper and letterpress are such as to make of the volume a suitable gift-book honoring both donor and donee. A binding firmer than that of the reviewer's copy would somewhat enhance the service of the book in this connexion. (New York: Kenedy & Sons.)

Father Rother, S.J., Professor at the St. Louis University, possesses the art of making philosophy, even metaphysics, if not easy at least relatively plain. His latest effort finds expression in a slender volume of 137 pages, entitled *Beauty: A Study in Philosophy*. Like its predecessors—of which there are three, dealing respectively with Truth, Certitude, and Being—the little monograph contains a summary, succinctly and clearly expressed, of philosophical esthetics. Special stress is placed upon the objectivity of beauty, notwithstanding the vast variety of artistic tastes. Recent erroneous opinions which would identify beauty with utility, sensuous pleasure, association, custom, etc., are not forgotten. (St. Louis: B. Herder.)

In connexion with the controversy about the Communion Cloth and Plate, a practical woman who has had a glance at the REVIEW says: "If somebody were to say laundry bills, I think many of the complexities of the situation would be straightened out".

A Lily of the Snow by F. A. Forbes is a pretty drama for the young. It pictures five scenes from the life of St. Eulalia of Merida. There are three male characters besides chorus and soldiers. The rest are children. The play ends with a tableau of falling snow. (The Encyclopedia Press.)

Hansen & Sons (Chicago) print *The Way of the Cross*—its origin, nature, and object—by St. Alphonsus, and a shorter form by the Rev. D. P. O'Brien. Also a *Communion Prayer Book* by a Sister of St. Joseph which appeals to children, and gives them a sense of the presence of our Lord while they attend Mass. Both booklets are attractively illustrated.

Father A. M. Skelly's *The Falsity of the Theory of Evolution* is being canvassed by the International Catholic Truth Society (Brooklyn, New York). It is a striking answer to "The Origin of Man" by Dr. Smith of the State University of Washington (Seattle), and should do good everywhere. The same Society also issues *The Lenten Gospels* (exclusive of Holy Week) as matter for spiritual reading in Lent.

The Australasian Catholic Directory for 1917, compiled by the Rev. Peter J. Murphy, of the Sydney Cathedral, shows a slight increase in the Catholic population—1,066,127 as against 1,043,027—over last year, although the archdiocese of Wellington and the diocese of Auckland show a loss, possibly due to the war exodus.

The Mission Press (Techny, Ill.) has published a reprint in handy pamphlet form of Father Arthur B. O'Neill's *American Priests and Foreign Missions*. It is a practical call on the American clergy to interest themselves and their people in the Foreign Mission work—a stimulus that works for good at home also.

Lady Lovat's *The Catholic Church from Within* is issued in a new impression. (Longmans, Green and Co.) It is an attractively written series of reflections on the beauty and utility of the Catholic faith, as it is realized through worship and sacramental exercise within the Church. Though the author describes these things as one long familiar with their value, she presents them to those in search of heavenly things—pilgrims who roam through the world, as she herself once roamed through the aisles of the Cathedral of Seville in search of the chapel where daily Mass is said, and where the Blessed Sacrament can be adored and received in that silent peace which separates the Catholic from the tourist.

Books Received.

SCRIPTURAL.

GOSPEL SIDELIGHTS. By the Rev. Edward Flannery, author of *Letters to a Layman* and *The Law of Life*. St. Bernard's Church, Hazardville, Conn. 1916. Pp. 51. For private distribution.

HARVARD THEOLOGICAL STUDIES. I. The Composition and Date of Acts. By Charles Cutler Torrey, Professor of the Semitic Languages in Yale University. Edited for the Faculty of Divinity in Harvard University by George F. Moore, James H. Ropes, Kirsopp Lake. Harvard University Press, Cambridge; Humphrey Milford, London. Issued as an extra number of the *Harvard Theological Review*, 1916. Pp. 72.

THEOLOGICAL AND DEVOTIONAL.

THE SACRAMENTS. A Dogmatic Treatise. By the Right Rev. Monsignor Joseph Pohle, Ph.D., D.D., formerly Professor of Apologetics at the Catholic University of America, now Professor of Dogma in the University of Breslau. Authorized English version, based on the fifth German edition, with some abridgment and additional references, by Arthur Preuss. Vol. III: Penance. B. Herder, St. Louis. 1917. Pp. 270. Price, \$1.50.

THE WAY OF THE CROSS. Its Origin, Nature and Object. St. Alphonsus Liguori's and a Shorter Form of the Way of the Cross. By the Rev. D. P. O'Brien. D. B. Hansen & Sons, Chicago. 1915. Pp. 44. Price, \$3.50 a hundred.

THE COMMUNION PRAYER BOOK. By a Sister of St. Joseph. Prayers and Instructions with Illustrated Thoughts on Holy Communion. D. B. Hansen & Sons, Chicago. 1916. Pp. 240. Price: cloth, \$0.25; leather, \$0.50.

A COMPANION FOR DAILY COMMUNION. By a Sister of St. Joseph, Toronto, Canada. The Paulist Press, 120 W. 60th St., New York. 1916. Pp. 140. Price, \$0.50 net.

CATHOLIC CHRISTIANITY AND THE MODERN WORLD. A Course of Sermons. By the Rev. K. Krogh-Tonning, D.D. Translated from the revised German edition by A. M. Buchanan, M.A. (London). Joseph F. Wagner, Inc., New York; B. Herder, London. 1916. Pp. 258. Price, \$1.25 net.

THE CHRISTIAN MAIDEN. Translated from the German of the Rev. Matthias von Bremscheid, O.M.Cap., by Members of the Young Ladies' Sodality, Holy Trinity Church, Boston. With additional prayers. Second edition. Preface by the late Right Rev. William Stang, D.D., Bishop of Fall River. Edited by the Rev. John Peter M. Schleuter, S.J. Angel Guardian Press, Boston. Pp. 165. Price, \$0.25.

THE PRINCE OF PEACE. Meditations by the Rev. Alban Goodier, S.J., author of *The Meaning of Life, and Other Essays*. Benziger Brothers, New York, Cincinnati, Chicago. Pp. 143. Price, \$0.75; \$0.82 postpaid.

THE PROGRESS OF A SOUL, or Letters of a Convert. Edited by Kate Ursula Brock. With a Preface by Dom Camm, O.S.B. Benziger Bros., New York, Cincinnati, Chicago. 1916. Pp. xiv—133. Price, \$1.00; \$1.10 postpaid.

CATHOLIC CHRISTIANITY, or The Reasonableness of Our Religion. By the Rev. O. R. Vassall-Phillips, C.S.S.R., author of *The Mustard Tree: An Argument on Behalf of the Divinity of Christ, The Work of St. Optatus against the Donatists*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1916. Pp. xxv—524. Price, \$1.50; \$1.60 postpaid.

PHILOSOPHICAL.

A MANUAL OF MODERN SCHOLASTIC PHILOSOPHY. By Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain. Authorized translation, and eighth edition, by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A. With a Preface by P. Coffey, Ph. D. (Louvain), Professor of Philosophy at Maynooth College, Ireland. Vol. I: Cosmology, Psychology, Epistemology (Criteriology), General Metaphysics (Ontology). With a portrait and five plates. Kegan Paul, Trench, Trubner & Co., London; B. Herder, St. Louis. 1916. Pp. xxvi—573. Price, \$3.50 (10/6) net.

BEAUTY. A Study in Philosophy. By the Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis University. B. Herder, St. Louis and London. 1917. Pp. v—137. Price, \$0.50 net.

THE CATHOLIC CHURCH FROM WITHIN. By Alice, Lady Lovat, author of *Sown in Tears, Life of St. Teresa, Life of Sir Frederick Weld, K.C.M.G.*, etc. With Preface by Cardinal Vaughan, Late Archbishop of Westminster. Third impression. Longmans, Green & Co., London and New York. 1916. Pp. xviii—396. Price, \$1.25.

GREAT INSPIRERS. By the Rev. J. A. Zahm, C.S.C., Ph.D., author of *Through South America's Southland, Along the Andes and Down the Amazon, Up the Orinoco and Down the Magdalena, Woman in Science*, etc. D. Appleton & Co., New York and London. 1917. Pp. xvii—272. Price, \$1.50 net.

OUTLINE OF APPLIED SOCIOLOGY. By Henry Pratt Fairchild, Ph.D., Assistant Professor of the Science of Society in Yale University, author of *Immigration and Greek Immigration to the United States*. The Macmillan Co., New York. 1916. Pp. 353. Price, \$1.75.

PAX. Den Akademikern im Felde entboten von der Abtei Maria Laach. Herausgegeben durch das Sekretariat Sozialer Studentenarbeit. Mit 2 Kupfern. Neuntes und zehntes Tausend. Erschienen im Volksvereins-Verlag, M. Gladbach. 1917. Seiten 77. Preis, 1 Mk. 20.

HACIA UNA ESPAÑA GENUINA (Por Entre la Psicología Nacional). Por el P. Graciano Martinez, Agustino. Con las licencias necesarias. (*Biblioteca de "España y América"*.) Imp. del Asilo de Huérfanos del S. C. de Jesus, Madrid. 1916. Pp. xvi—393. Precio, 4 pesetas.

LITURGICAL.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE. Juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad tramitem Novarum Rubricarum in usum Cleri Saecularis Statuum Foederatorum Americae Septentrionalis pro Anno Domini MCMXVII. Fr. Pustet & Co., Ratisbon, Rome, New York and Cincinnati.

ORDO DIVINI OFFICII RECITANDI SACRIQUE PERAGENDI in usum Cleri Dioeceseos Indianapolitanae. Juxta Kalendarium Universalis Ecclesiae unacum Directorio Dioeceseos atque Auctoritate Ill^mi ac R^mi D. D. Francisci Silae Chatard, D.D., Episcopi Indianapolitani, editus. Pro Anno Domini MCMXVII. Indianapolis: Typis Harrington & Folger. 1916. Pp. 170.

HISTORICAL.

A RETROSPECT OF FIFTY YEARS. By James Cardinal Gibbons, Archbishop of Baltimore. Two volumes. John Murphy Co., Baltimore and New York; R. & T. Washbourne, London. 1916. Pp. 335 and 287.

THE HISTORY OF MOTHER SETON'S DAUGHTERS. The Sisters of Charity of Cincinnati, Ohio, 1809–1917. By Sister Mary Agnes McCann, M.A., of the Catholic University of America. Two volumes. Longmans, Green & Co., New York and London. 1917. Pp. xxvii—336 and 334. Price, \$5.00 net.

"PAGES ACTUELLES" (1914–1916). Nos. 69–70, *Pour teutoniser la Belgique*. L'Effort Allemand pour exploiter la Querelle des Races et des Langues. Par Fernand Passelecq, Avocat à la Cour d'Appel de Bruxelles. Pp. 119. No. 71, *La Paix Religieuse*. Par Henri Joly, de l'Académie des Sciences Morales et Politiques. Pp. 47. No. 73, *Les Revendications Territoriales de la Belgique*. Par Maurice des Ombiaux. Pp. 62. Nos. 77–78, *La Belgique boulevard du Droit*. Par Henry Carton de Wiart, Ministre de la Justice. Pp. 112. No. 79, *Le Général Leman*. Par Maurice des Ombiaux. Pp. 47. No. 82, *La Représentation nationale au Lendemain de la Paix*. Méditations d'un Combattant. Pp. 47. No. 86, *France et Belgique*. Ce que les Allemands voulaient faire des pays envahis. Ce que nous ferons d'eux. Par Maurice des Ombiaux. Pp. 61. No. 93, *Un Peuple en Exil*. La Belgique en Angleterre. Par Henri Davignon. Pp. 68. Bloud & Gay, Paris et Barcelone. 1916. Prix, 0 fr. 60 par volume.

MISCELLANEOUS.

REFINING FIRES. A Novel. By Alice Dease. P. J. Kenedy & Sons, New York. 1916. Pp. 246. Price, \$0.75 *postpaid*.

A STORY OF LOVE. By Francis Cassilly, S.J. B. Herder, St. Louis. Pp. 145. Price, \$0.75.

SIXTH READER. By a Sister of St. Joseph, author of the *Ideal Sound Exemplifier*, etc. (*The Ideal Catholic Primer*, etc. (*The Ideal Catholic Readers*.) The Macmillan Co., New York. 1916. Pp. 375. Price, \$0.60.

CATHOLIC HOME ANNUAL. 1917. Thirty-fourth year. Benziger Brothers. New York, Cincinnati, Chicago. Pp. 86. Price, \$0.25.

THE NARCOTIC EVIL IN PHILADELPHIA AND PENNSYLVANIA. Printed by the Philadelphia Narcotic Drug Committee. Edward W. Bok, Chairman. October, 1916. Pp. 18.

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THE ECCLESIASTICAL REVIEW

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THE ARGUMENT FROM THE MESSIANIC PROPHECIES.

ALL our text-books of dogmatic theology present the Messianic Prophecies as an irrefutable argument, one of the most solid proofs, of the divine mission of Christ. Thus, Tanqueray writes as a conclusion: "*Quibus rite expensis, invicte probatur Christum esse vere Messiam. Vaticinia luculenter declarant Christum esse divinum legatum.*" Cardinal Billot uses the Prophecies to prove the Divinity of Christ, and concludes: "*Ergo omnibus modis missio Jesu Christi in mundum, ac per hoc solemnitas attestatio qua se Deum et Dei Filium asseruit, divino prophetiae signo communita apparet. Ergo ipsa ejus divinitas est evidenter credibilis et firmissima atque indubitata fide credenda.*"

The argument from the Prophecies as given in our text-books may be summarized as follows: "From the Old Testament we draw a picture of the future Messiah. Then we compare that picture with Christ and perhaps a few other men who may dispute with Him the title of Messiah. The result is evident: Christ alone fulfils the requirements; the features of Christ alone answer to the features of the portrait. Hence it is clear that Christ and Christ alone is the foretold Messiah sent by God to His People."

This argument is so simple that I have heard students wonder how there could be some who refused to acknowledge Christ as the Messiah after such clear proof of His divine mission.

In this article I will try to make our notions clearer and show the real dogmatic value of the Messianic Prophecies. It is undeniable that the Prophecies are a wonderful confirma-

tion of our holy Faith. Nevertheless, I think that they should not be given as an argument in the preliminaries of theology, when we endeavor to prove scientifically and logically to the unbeliever the divine mission of Christ. As students we applied too often and unconsciously perhaps the "Magister dixit", and I feel confident that the discussion will help more than one to understand the value of the Messianic Prophecies better.

PICTURE OF THE MESSIAH FROM THE OLD TESTAMENT.

God has promised a Redeemer, and the whole history of the Jewish people as well as its hopes and aspirations are centered on that Messiah. In the different books of the Old Testament, Jew and Christian alike look for and find the portrait of that future Redeemer more and more vividly and completely expressed. It is a picture drawn little by little, each book and each age adding a line, a feature, so that in the end the portrait is quite complete.

At first we have only *a promise of the Redeemer*: "I will put enmities between thee [the serpent] and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."¹ That seed in which "all the nations of the earth shall be blessed" will be *the son of Abraham, Isaac, Jacob*.² The Messiah shall be also *the son of Juda*, and the time of His advent is indicated in a certain degree, for "The sceptre shall not be taken away from Juda, nor a ruler from his thigh till He come that is to be sent, and He shall be the expectation of the nations".³ Jew and Christian hold that the Messiah must come *from the family of David*, and that *he will be a king* whose power will extend to all nations and whose kingdom will have no end. "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom. He shall build a house to my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son; and if he commit any iniquity I will correct

¹ Gen. 3: 15.

² Gen. 22: 18; 26: 4; 28: 14.

³ Gen. 49: 10.

him with the rod of men, and with the stripes of the children of men. But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face. And thy house shall be faithful, and thy kingdom forever before thy face, and thy kingdom shall be firm forever." ⁴ "I have made a covenant with my elect: I have sworn to David my servant: Thy seed will I settle forever. And I will build up thy throne unto generation and generation. . . . And I will make his seed to endure forever." ⁵ *The Messiah will be born in Bethlehem* according to Micah V. 2: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel." *The nations shall stand against Him and shall be conquered.* "The kings of the earth stood up and the princes met together against the Lord and against his Christ. He that dwelleth in heaven shall laugh at them: and the Lord shall deride them. The Lord hath said to me: Thou shalt rule them with a rod of iron; and shalt break them in pieces like a potter's vessel." ⁶ *He will be the king of peace and justice:* "For a child is born unto us and a son is given to us, and his name shall be called the Prince of Peace. His empire shall be multiplied and there shall be no end of peace; he shall sit upon the throne of David and upon his kingdom; to establish it and strengthen it with judgment and with justice from henceforth and forever." ⁷

But here ceases the harmony of ideas between Jew and Christian regarding the Messiah. The Jews expect a powerful temporal king, whilst the Christians picture their Messiah as a spiritual king.

Our Messiah king is a *man of sorrows*, despised, the most abject of men. David paints several features of Christ suffering: "O my God, my God, look upon me; why hast thou forsaken me? All they that saw me have laughed me to scorn; they have spoken with the lips and wagged their head. He hoped in the Lord; let Him deliver him. Let Him save him, seeing he delighteth Him. . . . They have dug my

⁴ 2 Kings 7:12-16.

⁵ Ps. 88:4-5, 30, 36-37.

⁶ Ps. 2.

⁷ Isaiah 9:6-7.

hands and feet; they have numbered all my bones. They parted my garments amongst them; and upon my vesture they cast lots." ⁸ The same picture is completed by Isaiah, especially in his fifty-third chapter, which has been called so justly "The Passion of our Lord Jesus Christ according to Isaiah".

The Messiah *will be a priest*: "Thou art a priest for ever according to the order of Melchisedech". ⁹ His priesthood and his sacrifice will take the place of that of the Mosaic Law, and his sacrifice will be offered not only in Jerusalem, but all over the world. "I have no pleasure in you (priests of the Old Law), says the Lord of hosts; and I will not receive a gift of your hand. . . . For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice. and there is offered to my name a clean oblation; for my name is great among the Gentiles, says the Lord of hosts." ¹⁰

Finally, *the time of the Messiah's advent is still more clearly indicated*; He will come into the new temple erected by Zorobabel: "For thus saith the Lord of hosts: Yet one little while, and I will move the heaven and earth, and the sea, and the dry land. And I will move all nations; and the desired of all nations shall come and I will fill this house with glory; saith the Lord of hosts." ¹¹ *After the death of Christ the city and the temple will be destroyed, the Mosaic sacrifice will cease, and the desolation will continue to the end of the world.* "Seventy weeks are shortened upon thy people," says the angel to Daniel, "and upon the holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought and vision and prophecy may be fulfilled; and the saint of saints may be anointed. Know thou therefore and take notice: from the going forth of the world to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks; and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks,

⁸ Ps. 21. See also Ps. 68.

⁹ Ps. 109:4.

¹⁰ Malach. 1:10-11.

¹¹ Aggeus 2:7-8.

Christ shall be slain; and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary; and the end thereof shall be waste, and after the end of the war the appointed desolation. And he shall confirm the covenant with many in one week; and in the half of the week the victim and the sacrifice shall fail; and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation and to the end." ¹²

Such is in brief the description of the Messiah as we Catholics see it in the books of the Old Testament.

HOW WE OBTAIN OUR PICTURE OF THE MESSIAH.

It is evident that no one page of the Old Testament describes the Messiah as we have described Him. We take one passage from Genesis, another from the Psalms, another from Isaiah, Daniel, Malachias, etc.; cutting, dissecting the text, taking this, leaving that, and finally, coördinating what we have chosen, we draw our picture of the Messiah.

Not only do we select passages, but even in the same passage by our dissecting process we take one sentence and leave out the others. Let us take as an example the famous prophecy announcing that the Messiah must come from Bethlehem. ¹³

1. Now thou shalt be laid waste, O daughter of the robber; they have laid siege against us; with a rod shall they strike the cheek of the judge of Israel. 2. And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel; and his going forth is from the beginning, from the days of eternity. 3. Therefore will he give them up even till the time wherein she that travaileth shall bring forth, and the remnant of his brethren shall be converted to the children of Israel. 4. And he shall stand and feed in the strength of the Lord, in the height of the name of the Lord his God. 5. And this man shall be our peace when the Assyrian shall come into our land, and when he shall set his foot in our houses; and we shall raise against him seven shepherds and eight principal men. 6. And they shall feed the land of Assyria in the sword, and the land of Nemrod with the spears thereof; and he shall deliver us

¹² Dan. 9: 24-27.

¹³ Micheas 5.

from the Assyrian when he shall come into our land, and when he shall tread in our borders. 7. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, and as drops upon the grass, which waiteth not for man. 8. And the remnant of Jacob shall be among Gentiles in the midst of many peoples as a lion amongst the beasts of the forests, and as a young lion among the flocks of sheep: who when he shall go through and tread down, and take, there is none to deliver.

From this passage we take the second verse and apply it to the Messiah who is to come from Bethlehem. So also did the Jews interpret it, for, "Assembling together all the chief priests and the scribes of the people, Herod inquired of them where Christ should be born. And they said to him: In Bethlehem of Judea. For so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel."¹⁴ The Jews, however, applied to the Messiah in a literal sense not only the second verse, but also the others: hence, their idea of a Messiah conqueror and of the universal kingdom of Israel under his leadership. "And the remnant of Jacob shall be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, and as a young lion among the flocks of sheep."

We, on the contrary, take the second verse literally and apply it to the Messiah, whilst we leave out all the other verses, or give them a figurative sense. To us the text, "The remnant of Jacob shall be amongst the Gentiles as a lion among the beasts of the forest," does not mean that the Jewish people shall be like a lion among his defeated enemies, but these words "denote the fortitude of the first preachers of the Gospels, and their success in their spiritual enterprises:" "the Assyrian" does not mean the enemies of the Jews, but "our spiritual enemies",¹⁵ or something to that effect.

Another example of our way of dissecting the texts of Holy Scripture, in order that they may enter into our picture of the Messiah, is clear in our interpretation of II Kings 7: 12-16. Nathan speaks to David:

¹⁴ Mat. 2:4-6.

¹⁵ Holy Bible; Murphy edition, p. 999.

12. And when thy days shall be fulfilled and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13. He shall build a house to my name, and I will establish the throne of his kingdom for ever. 14. I will be to him a father, he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men. 15. But my mercy I will not take away from him, as I took from Saul, whom I removed from before my face. 16. And thy house shall be faithful, and thy kingdom forever before thy face, and thy throne shall be firm forever.

That these words apply to Solomon is evident from I Paralipomenon, 22: 7-11—"7. And David said to Solomon (what has been said above, in II Kings 7); 11. Now, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord thy God, as He hath spoken of thee"—and from the fact that it was a question of building the temple of Jerusalem which had been the work of Solomon, not of the Messiah. Here also, however, we cut and dissect; according to us the Messiah will be in a special manner the son of God, because it is said of him: "I will be to him a father, and he shall be to me a son" (Hebr. 1: 5); whilst the words immediately following: "If he commit any iniquity, I will correct him," etc. are said of Solomon alone and not of the Messiah, for He is the Holy of Holies, and no sin can ever be in Him. And the same must be said of practically all the other texts.

Such is the method we pursue in reading the life of our Messiah in the Old Testament.

The question that presents itself to anyone is: Are we justified in our method?

We charge Protestants with the accusation of unduly defending their theory of "Faith alone", because they take some texts of Holy Scripture without interpreting them by the context, or without completing them by other texts affirming that "faith is dead without works". We tell the Rationalists that their method of internal criticism is an arbitrary, slashing process, and cannot be accepted in hermeneutics. Have not our adversaries the right to say: "*Medice, cura teipsum*"?

OUR ANSWER.

Indeed, we must acknowledge that the painting of the Messiah, as gathered from the books of the Old Testament, is far from being the photograph we possess.

That the Messiah has been announced is a self-evident truth: the expectation of the Messiah is the only hope of the Jewish people, and this expectation is not born of their imagination. Christ Himself said to His disciples as they were going to Emmaus: "O foolish and slow of heart, to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory?—And beginning at Moses and all the prophets he expounded to them in all the Scriptures the things that were concerning him." ¹⁶

But, as we have seen, it is impossible by the simple analysis of the text to distinguish the traits of the Messiah from those of some other persons. According to St. Paul, the history of the Jewish people was a figure of the New Law. Now a figure is not a photograph. A figure contains a likeness to or a relationship with the thing represented; but at the same time the figure stands by itself, especially those of the Old Testament. They were events or persons having their own historical value; they might have existed without being the figure of anything or of anybody else. The rock out of which Moses drew the water would have its place in history even if it had not been a figure of Christ. Of course God, the Lord of all things, has the power to coördinate the circumstances of our lives in such a way as to make them a figure of a future event. But we are unable with the simple knowledge of the events to know positively that they are a figure, and to have a clear notion of what that figure represents.

What has been said of the figures, which are but a kind of prophecies, must be said of the prophecy in general. The prophecy is a cryptogram. The Messianic prophecies were generally spoken of a prototype, for example, the Jewish people, a celebrated personage, etc.; and, having a double object intimately united in the text, it is impossible to distinguish what is said of the prototype from what is said of the

¹⁶ Luke 24:25-27.

Messiah by the simple scientific analysis of the passage. Even the Jews, with all their resources of interpretation, failed to see in their Books the Messiah as He was to be; and there is no reason to assert that we would have done better had we not had at our disposal other means which they did not possess.

The Old Testament gives us the Messiah: He is there with all His features; but also with many other traits that do not belong to Him. To read the cryptogram, we need a key. To distinguish what is really meant (namely, the Messiah) from the apparent and obvious meaning of the words, we need a criterion, a rule, without which we have but a hazy notion of the figure which the text is supposed to describe.

If on the very same plate the pictures of three or four men have been taken successively, the photograph itself will be composite. Though all the features of the men are there, it will be impossible to distinguish one individual from another. But if somebody takes a pencil and skilfully from the maze of lines traces for me one after another the features of my friend So-and-so, then the photo will mean something to me.

This comparison seems to apply quite well to our case. In the Old Testament we have the picture of the Messiah. But that picture is obscured by so many other lines that we cannot see what the Messiah really looks like.

Shall we, then, conclude that the Old Testament, as far at least as the Messiah is concerned, is a closed book to us, a book which we cannot read? No, far from it. We affirm, it is true, that no human authority may unravel the thread; but God who has ordained the events, can solve the mystery. God who has spoken through the prophets can tell us what He had in mind; He can show us what belonged to the prototype, and what belongs to the Messiah; He can tell us that this verse is to be taken in the literal sense, and these others in a figurative sense.

Now, it is not a mere hypothesis, it is a fact, that God Himself has directed us in our selection and explanation of the Messianic texts; that God Himself has drawn out for us the picture of the Messiah from our complex photograph.

For us Holy Scripture is not a mere authority; it is an infallible authority. The writers are inspired; God Himself is the author of the books. And God has given us in the

books of the New Testament the key to the cryptogram. In the New Testament He has drawn out for us from the Old Testament the real and true features of the Messiah. Our present picture of the Messiah is formed almost entirely of the texts from the Old Testament applied to Him by the writers of the New Testament. When, for example, St. Paul tells me¹⁷ that in II Kings 7: 14 the words, "I will be to him a father, and he shall be to me a son", have been said of the Messiah, I believe that it is so, because I know that St. Paul could not possibly err in his affirmation, for he was inspired and God was speaking through him. And the same must be said of all our other Messianic passages. In short, the method we pursue in drawing the picture of the Messiah by selecting our texts and by giving them a meaning either literal or figurative according to the cases is not an arbitrary one, but on the contrary an infallibly true one. It is God Himself that directs our selection through the inspired authors of the New Testament. It is He that shows us the true meaning of the texts as He gave them formerly in the Old Testament. And I dare say that no less than God's authority was required for this work.

ARGUMENTATIVE VALUE OF THE PROPHECIES.

From the foregoing it becomes evident that although a Catholic has no difficulty in reading the life of Christ in the books of the Old Testament under the guidance of the inspired authors, the difficulty is great for the man who is looking for the true religion and has not yet found it. He sees in Holy Scripture just an ordinary book with no more authority than Cæsar's *De Bello Gallico*, and the Church does not exist for him. Consequently he has only the hazy picture that he can find out by himself in the Old Testament. And our text-books of dogmatic theology tell him to compare his picture of the Messiah with the life of Christ, and see how perfectly well the one corresponds to the other! They require of him to identify from that picture the true Messiah and distinguish him from the false ambassadors of God! This is impossible.

It is true that our text-books suppose the unbeliever in possession of *our* picture of the Messiah. But this cannot be supposed logically. As we have seen above, we read the life of

¹⁷ Hebr. 1: 5.

the Messiah in the Old Testament under the direction of *inspired* authors. But when we speak to an unbeliever, when we wish to point out to him that Christ is God or the messenger of God, and that His religion is the true religion, we are still in the preliminaries of theology. Consequently we cannot appeal to the infallible authority of an *inspired* author, or of the Church. As Cardinal Billot remarks: "Omnino abstrahendum est ab inspiratione Scripturae, ab auctoritate Patrum et Ecclesiae, quia in praeambulis fidei versamur, in quibus si quis ex fidei regulis argumenta depromeret, vitiosa foret ineptaque ratiocinatio".¹⁸ The affirmation of St. Matthew, for example: "And coming, Jesus dwelt in a city called Nazareth; that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene", though having for us the infallible authority of God's word, has absolutely no other value for the unbeliever than the affirmation of the "historian Matthew".

Neither may we appeal to the traditional understanding of the prophecies as accepted by the Jews, when speaking to an unbeliever; for the Jewish explanation has no more historical value than has the Catholic one; and moreover we ourselves do not accept it.

Logically, therefore, the unbeliever is unable to understand the prophecies as we do: he is color-blind and has no means of seeing the true picture of the Messiah in the Old Testament as we see it; he cannot consequently recognize Christ as the Messiah from that picture. Hence it follows that the Messianic Prophecies should not be used in the preliminaries of theology. This affirmation may be bold, but we must not forget that theology is a science logically built, and that the foundations of our holy Faith must be absolutely and rigorously logical. Pearls that will be the glory of the crown may not be placed in the pedestal: the Messianic Prophecies have a wonderful value in the theological structure; but their place is at the top, not in the foundation.

In a controversy with a Jew, however, the question is totally different, and our Lord used the argument of the Prophecies in favor of His own mission with such force and appropriate-

¹⁸ De Verbo Incarnato, p. 530.

ness that His enemies could not answer Him. In fact, the Jews have the same idea of the Prophecy as we have; their method of interpretation is similar to our method. When speaking to a Jew, we fight on the same ground, with the same arms. The Jews admit enough of our Messianic Prophecies to enable us to prove their illogicalness in rejecting Christ. The very fact that Christ was born in Bethlehem, from David's family, that He has a universal kingdom, though spiritual, is enough, when developed, logically to convince the Jews: for they admit that "the sceptre shall not be taken away from Juda, nor a ruler from his thigh, until he come that is to be sent, and he shall be the expectation of the nations".¹⁹ The sceptre of Juda has disappeared long ago; consequently the Messiah must have come. And if the Messiah has come, who else can he be but Christ the son of Mary the Virgin?

For a Catholic, the argument of Prophecies is a very beautiful argument of God's providence and wisdom. Able to read the Scriptures as God Himself wrote them, he admires the stupendous unity of the Old and New Testaments; he sees how everything was directed to Christ, events in the Old being but a figure of those of the New. With St. Paul he admires the wonderful order of the whole creation centred in Christ from the very beginning, and he concludes: "A Domino factum est istud, et est mirabile in oculis nostris."

THEO. LABOURÉ, O. M. I.

Theological Seminary, San Antonio, Texas.

HAS THE WAR DISCREDITED CHRISTIANITY?

WITH the outbreak of hostilities in Europe in the summer of 1914, calmness of judgment and moderation of speech on matters of public interest seem to have passed into abeyance. Opinions of men and measures underwent a complete revision at the moment that some not over-brilliant diplomats received their passports. Familiarity with similar, though less important, crises in the last decade does not seem to have saved men from the extremes of speech and conduct

¹⁹ Gen. 49: 10.

which great crises always give rise to. The magnitude of the new conflict was matched by the distortion of vision it produced. Lurid lights were cast on the persons and purposes that were held to be responsible for the conflict, and equally lurid lights were thrown on the dismal future which would inevitably follow. Historians and political observers called up monstrous figures from the recent past as the criminals who had shaken the world out of its fat and contented lethargy, and prophets matched these figures with others equally gruesome as the future progeny of war. Contact between fighting men usually softens their views regarding the enemy: time can be counted on to deal with the forebodings and predictions of non-combatants.

In the early days of the struggle a favorite theme among certain alarmists was the probable effect of the war on the Christian religion. A canvass of the opinions then expressed could admit of no conclusion other than that the outlook for the Christian religion was dismal in the extreme. One timid prophet gloomily answered in the affirmative his own gloomy question, "Has Christianity broken down?" Another went further and saw in the war, "a sign of the failure of Christian civilization". Another, in a commendable spirit of do or die, attempted to revive failing hopes by addressing himself to the theme, "Why we not only can, but must, continue to be Christians".

The time was, no doubt, a perilous one, and it was not reassuring to find some who called themselves pilots deserting what they thought to be a sinking ship. A clergyman of a fashionable denomination voices his fears thus: "One has a right to expect that, after nineteen hundred years of civilization calling itself Christian, the Church and her ministers should have influence enough, power—downright moral and spiritual power—enough to prevent the savage, the brute instincts of mankind dominating not only kings and other rulers, but the whole body of people comprising the nations of Europe. This much we have a right to insist upon, and if the combined influence of all organized Christianity cannot bring about such a result, then it is, I think, perfectly fair to conclude that the Church machinery has broken down; that it does not do what it professes to do, and is not worthy the

support it is receiving." It must not be supposed that there were not staunch defenders of more conservative views to claim a hearing. One militant churchman announced in trumpet tones that the war proved "not the failure but the denial of Christianity". The conservative organ of a conservative, though Nonconformist, English sect, carried orthodoxy so far as to say that God willed the war. "To advance His Kingdom in a world of sin, God utilizes war to effect His chastisements. Which of the allied nations, upon whom He has brought the Prussian scourge, does not deserve His chastisements? England at least should call to mind her increasing worldliness and luxury, her inordinate love of pleasure and amusement, her diminishing respect for the law and authority of God, her neglect of the Christian church and the ordinances of religion. Should not God visit her for these things? Jeremiah's plaintive prayer is appropriate to her condition: 'O Lord, correct me, but with [good] judgment, not in Thine anger, lest Thou bring me to nothing.'"

Pessimism is intelligible in a time when men's souls are tried by spectacles of slaughter and suffering, and many of those whose outlook on the future was most hopeless may perhaps be excused for seeing in a world at war the collapse of centuries of progress. Though the situation as far as ultimate peace is concerned has not yet appreciably cleared up, the present may not be an inopportune time to discuss some of these forebodings. The purely speculative question of the teaching of Catholic theology on the legitimacy or illegality of war we shall pass over, and advert merely to the present situation in world politics as it affects loyalty to the teachings of Jesus Christ, and continued adherence to the Church.

It goes without saying that very few, if any, Christians found that their faith was imperilled because the chanceries of Europe could find no solution for their difficulties but the torpedo and the howitzer. To link the fortunes of the Christian religion, however, with the outcome of the war was both illogical and inconsistent. In the first place, the claim that the war spelt the bankruptcy of Christianity implied that the war itself was to be without fruit. In assuming such an attitude critics of the Church placed themselves in opposition to other equally competent observers who maintained that the

world would be enriched through the unprecedented sacrifices of the present, by a future of triumphant democracy, of extinct militarism, of an era of justice for the small and weak nations, and in the total elimination of secret diplomacy and caste rule. One enthusiastic public man declared that "this war will mean the greatest impulse for Socialism that history records. It will mean an end of all kings with real powers and an end to all bullying bureaucracies." How far these different prophecies will be fulfilled the future will reveal. The future, too, will pronounce judgment in the question whether the fires of the present are cleansing or destructive fires.

Another natural but obvious error on the part of those timorous observers was in thinking that the welfare of the Christian religion was bound up with the highly developed social and material civilization of the twentieth century. Christianity is not necessarily wedded to any form of historic civilization. The millennium has never been attained. From the Christian viewpoint earthly life is not an end but an opportunity. Some have found their highest opportunity in a minimum of earthly possession; justice, and charity, and peace do not always find their securest resting-place in the midst of wealth and comfort and luxury. If we should be led to deplore the fact that social progress has been checked, as it undoubtedly has, by the present war, we should remember that social progress has found its food in the untold and unheralded sufferings of millions.

The glories of the industrial and the social and the educational revolutions, the story of the conquest of space and time, of steam and telephone and telegraph and aeroplane and electricity should be read in the light of the revelations of social injustice, and poverty and crime and discrimination as disclosed in social statistics and surveys. From the standpoint of Christianity a social system in which one-third of the population of the largest city in the world lived in constant poverty, and in which most industrial cities could show equally deplorable conditions, stood badly in need of reform and regeneration. If a civilization permits its progress to become synonymous with injustice, the movement which progress implies may become centrifugal, with dire results to the civilization,

as seems to have happened in the present case. The cry of the weak and the needy fell for years on the ears of the rich and the purse-proud, who to-day pay under the lash of fear and tyranny. No Christian believes that tears or blood shed in a just cause will go unrequited, and every faithful heart looks confidently to the time when in the Providence of God the sufferings of the fathers will have provided for their children a freer and fuller field in which to do the will of the Father.

It has not been necessary to wait for the verdict of time on the fortunes of the ante-bellum civilization to arrive at some definite conclusion as to how the Christian religion has fared. Observers in all countries have reported that, far from destroying, the war has revived the instincts of religion in the hearts of men, and that the old saying that suffering brings humanity to the foot of the Cross, has been abundantly verified. A "militant socialist of the 18th division", quoted in *L'Humanité*, says:

I was able to make a number of psychological studies. Conventions, prejudices, had fallen off, leaving life stript. Men showed themselves for what they really were—brave or cowardly, noble or base, unselfish or egotistical. And I could appreciate the religious awakening so much noticed to-day, and so much talked about.

Whether we halted, whether we rested, the night after a battle or after a march, the mind was never at rest. The vision of the wounded was ever before our eyes, the groans of the dying sounded in our ears, the thought of self, of wife, of children haunted us. Will my turn come next? Ah! then is the moment of self-examination: then a man separated from the world of things by this rupture of equilibrium called war, travels back to his childhood. The influence of early education asserts itself. And so it is that normally, logically, I may say, is brought about the return to religious ideas.

Men without ideals who have abandoned all Christian practices, in the midst of such a catastrophe feel their littleness. No longer enslaved and driven by economic forces, craving an ideal to support them in these terrible times they turn to religion.

The same writer sees nothing temporary or evanescent in this rebirth of faith in the Catholic soldiers of France.

As far as it is possible to reckon the future by the present, judging by what we see and hear at the present time, we have reason to assert that the changed point of view in France will produce a com-

plete change in the religious situation when the war is over. It is already spoken of everywhere, and especially among the working people. It is the universal cry. Henceforth France will not give place to an anti-religious policy. Assuredly the sectaries—the inimical minority—will not disarm. One should not be astonished to see them open an active campaign against Catholics. Formerly, by means of skilful calumnies, they might have drawn in their wake the whole mass of indifferents. But to-day that great mass is no longer indifferent; that is the major point. By means of the war it has formed a religious opinion. Most of the thousands of soldiers, who, during days never to be forgotten, have lived with the priest and with death, believe and practise their religion to-day; even those who have not found faith and piety have only sympathy and respect for priests and religion; there is not one among them who would favor an anti-clerical policy; not one who would permit it. It would be like firing on their comrades in the trenches.

The intellectual circles, whence emanated the evil of irreligion are not wholly what they were twenty years ago. A marked change was noticeable even before the war. The younger artistic and literary set of the twentieth century are rather more Catholic in their tendencies and sentiments and even in their practice. To mention those who have been killed by the enemy—Piguy, Lotti, Laurentie, Renan's grandson, and a good many others, were all Catholics. When Delpech, the son of the former grandmaster of the freemasons, was picked up dead on the battlefield, a religious medal was found on his person.

Similar testimonies might be adduced to show the effect of the war on the Catholic peoples of Austria and Belgium and Italy and Bavaria, and on the Catholic soldiers of the Vaterland. They have gone through a fiery ordeal. New blood-brotherhoods have been formed, not with indifference, or scepticism, or infidelity or irreligion, but with the old faith. It was the support of the fighting man in his hour of agony, it was the solace of those whom he loved in their time of travail. Such unions are not easily broken. The eloquent words of M. Georges Goyau spoken of France are true of the war-worn and war-scarred Catholics in every land.

Thus before the enemy the old union of Church and State has been effected. The same population, the same government, which before the war had adopted the slogan, "The priest's place is the Church," requested the coöperation of the clergy. And the Church obeyed

the call. Everything was forgotten. "Who cares now," exclaimed Cardinal Savin, "for religious misunderstandings, political quarrels, and personal rivalries of the past! France first! United by the war, we have learned to know and respect one the other, and after the war we will solve the grave problems which had separated us before the war. Our victory will be our main ally in this future work of pacification."

Equally significant with the change which has come over the children of the Church who had been estranged from her, is the change in the attitude of many who from the seats of the mighty flung down Olympic utterances on questions of religion and morals, who had set themselves up as the judges and arbiters of beliefs and faiths and of truth itself. Speaking of the *Hibbert Journal*, for many years the repository and exponent of advanced thought on the subject of religion, a writer in a religious publication says:

The reading of this issue revealed afresh the fact that the type of theology and philosophy somewhat dominant in past years has been utterly discredited by the war. . . . The names that have stood high in scholastic and theological circles are no longer revered. The apostles of the age of doubt are being repudiated. . . . In the number of the *Journal* referred to, it is asserted that the Gospels are largely unhistorical, that but little is known of the real life of Jesus, and that Jesus was merely the latest and best of the Hebrew prophets, belonging really to the old dispensation, and that the Gospels should be considered as a part of the Old Testament. Who cares for that sort of speculation now? Not the people of Germany! They are seeking the Saviour as never before. Not the people of France! Godless France has become thoughtful. The infidel writers are neglected or have themselves become religious, and the people are thronging the forsaken churches. Certainly not the people of Russia! They are more earnestly adoring Jesus Christ whom they believe to be the Very God of Very God. And not even in England is the destructive criticism of the Bible having the currency it had before the war. The realism of life in the face of the great conflict has banished all relish for speculative reasoning, and trust in God and in His Son and in His Word are the dominating facts in religious thought and life.

It is also significant that the war has produced new champions for the Christian religion. In the person of Rudolph

Eucken a certain tolerant type of radicalism comes to the defence of Christianity as being in no way impaired by the present upheaval. Professor Eucken calls attention to the fact that, if Christianity had carried its doctrine of peace to the extent of absolute passivity, "it would have been obliged to forbid all punishment and all criminal law as contrary to the law of Christian love".

Only a sentimental, feeble Christianity can content itself with lamenting over the depravity in the world; a virile Christianity that does not exhaust itself in little conventicles, but aims on the contrary, to permeate the life of the world, must be a help and support for man in these questions too. Such a Christianity will sorely deprecate war in itself. It will reject unconditionally all naturalistic glorification of war as a means to the development of power. It will be convinced that every war in the last analysis is a matter of guilt. Christianity will condemn as immoral a war which has its roots in covetousness, in love of conquest, or in envy, with the same resoluteness that it passes a favorable ethical judgment on a people that defends itself against injustice and protects its holy possessions.

These and like utterances may be taken as suggesting the change which has come over many minds when confronted with the grim realities of human existence as seen through war clouds. They may not prove much: but they are significant as showing that the ranks of the infidels and the sceptics are being depleted. None have raised their voices in favor of unbelief as affording a refuge in the era of calamity.

As to the effect which the war has had on the masses in Russia and in Protestant countries, it is not necessary to speak. Poor, revolution-torn Russia may find in the war the means of casting off the incubus of its Byzantine, Cæsaropapistical Church and give its faithful believing children an opportunity to satisfy their spiritual cravings in a fuller and freer Catholicism. None but an English Protestant can understand the English Protestant mind; so it is better to allow them to speak for themselves. It may be remarked, however, that English Protestant methods flourish in spite of the war. In a report printed in the *Canadian Churchman*, a certain Mr. S. Levermore gives a bombastic report of his activities among the Belgian refugees in England. On one Sunday, which was a "great day," he says, "when surely not fewer

than a thousand persons, French and English, were awaiting a cross-channel boat, we mixed with the people, talking and distributing, and the Gospels were, in most cases, received with gratitude. Suddenly I struck up, 'How Sweet the Name of Jesus Sounds!' There is a rush and we have got the crowd. Then I talk to them in an informal way—*stories of our late beloved Queen Victoria*, tales from the battlefield, stories of my Gospel travels, all pointing a Gospel truth." This busy gleaner tells many incidents of his activities and of the devices he used to attract attention to his wares.

A sporting lady accosts me with, "A thousand pardons, Monsieur, but my sister and I have a bet on as to whether you are French or Belgian."—"Well, Mademoiselle, if you will promise me faithfully to read this Gospel throughout, I will tell you."—"Agreed, Monsieur."—"Good; then I am neither French nor Belgian; I'm English."—"Then the bet is off," she cried, "but I'll read the book all the same."

Preaching, conversing, singing, translating, writing letters and even giving lessons in French and English, all pave the way for "the one thing needful". One Belgian attracts a crowd by his vehemence, as he tells me the old story of priestly rapacity, concluding with, "Let them come to England and learn how these Protestants love us, and give their money and their time to do us good." A short earnest talk on the glorious Gospel of the Grace of God naturally follows.

"Here is my penny," says a Flemish woman, as she receives a Gospel. I explain that the Gospel is without money and without price. "How can that be" she queries in amazement. The people gather, and the opportunity is seized for a talk on Isaiah 4:1 and Rom. 4:5. Who shall estimate the results under God of these talks and silent messengers?

Surely in view of this unique and strange opportunity one can only join with Amos, in adoring worship of the Eternal God, who turneth the shadow of death into the light of the morning.

An uncompromising and learned French Catholic, M. Georges Goyau, has this to say of religion as it is seen through French Catholic eyes:

When, after this war is over, our sister churches will write their own martyrology, Catholic witnesses will rise to glorify their dead. The whole Catholic press rendered a well-deserved homage to Chief

Rabbi Bloch, of Lyons, who was mortally struck by a German bullet while he attended a dying Catholic soldier, holding the cross to his livid lips.

The contrast between the French Catholic and the English Protestant point of view needs no comment. Generous souls everywhere and in all times will stand uncovered before the figure of the Jew pressing a crucifix to the dying lips of a Catholic soldier of France. There are, and perhaps there will be, persons to applaud the sectary who found in the misfortune of the war-tossed waifs of Belgium an opportunity for proselytism, and who mixed with the cup of welcome the gall of religious intolerance.

In view of the bitter and rancorous debates which commenced with the outbreak of the war, to fix the blame and responsibility for its occurrence, it seems strange that any person could have imagined that the Christian Church was on trial. So far, no person has attempted to trace the cause of the war to the teachings of the Church or to fix the blame on the Christian religion. On the other hand, few of the great movements in politics or in philosophy in the nineteenth century have escaped censure. A well-known historian, summing up his survey of political conditions and prospects in Europe, just before war was declared, says: "A third disturbing feature of recent European politics has been the persistent growth of ill-will between England and Germany. This ill-will has sprung out of the trade rivalry of the two countries. As we have pointed out, Germany was industrially and commercially backward before the consolidation of 1867-1871, and then suddenly became a powerful competitor of Great Britain for colonial possessions and new markets in all parts of the world. Relatively, German trade has been increasing more rapidly than British trade, and the German navy has been greatly enlarged in order to protect the growing maritime interests of the Empire. English manufacturers and merchants have begun to chafe under the competition of Germans, and belligerent English publicists insist that the German navy is not only a menace to British supremacy on the high seas, but is constructed with ulterior designs on Great Britain." Since the outbreak of the war innumerable writers on the side of the Allies have taken pains to show that the

real father of the war was Nietzsche or Von Treitschke, or that it originated in the Junkerdom of which Von Bernhardi was the mouthpiece. Opinions as to the causes of the war were generously expressed and were varied enough to suit all tastes. When the smoke of battle has cleared away it may be possible to find the real culprits. Until then, so far as the Christian religion is concerned, if no indictment can be found, no conviction can stand.

As to the accusation that the Church should have prevented the war, that its influences should have been strong enough to keep the peace, another question arises. There is nothing to be gained by denying that long before the war broke out the Christian religion had ceased to be an important factor in many influential quarters. Secularization in politics and education had become the watchwords of parties, and in all countries social and political effort was directed to moulding civilization according to the teachings of materialistic science. Religion was eliminated from the schools, as it had long been eliminated from the universities. It was dethroned in politics; and, in fact as well as in theory, the principle that religion was a matter of individual not public concern was generally recognized. Few if any of the statesmen of Europe, in the scramble for colonial and commercial expansion during the nineteenth century, could claim that their motives were other than what they appeared to be on the surface, a callous striving after power and wealth. If their efforts have resulted in armed conflict, it may be the means of rousing them to the fact that in public as well as private affairs the fundamental principles of morality cannot be violated without grave consequences. It is noteworthy, in any case, that in recent utterances statesmen of the belligerent nations have based their pleas for support on moral grounds and the question of human rights, and on their abhorrence for violence and force. These are principles which are inseparable from the teaching of Christ, and it is not too much to expect that in the future the moral sense of Christendom will come into its own as a dominating factor in international and national affairs. The necessity of finding some means by which the moral sense of Christian peoples can find effective utterance is becoming every day more obvious. Hague conferences and inter-parlia-

mentary conferences had already accentuated such a need; but it remains for the future to formulate a code founded on fundamental ethics, and provided with adequate sanctions, to which all the nations of the earth would be forced to subscribe. Historically, only one organization—the Catholic Church—has been able to undertake such a task, and in the present circumstances no other organization has the international and ecumenical character to make such a project feasible. The world may not yet be ready for such a consummation; but the present war has shown its need and its desirability.

With all who pay any heed to the progress and the methods of the present war, Catholics deplore its barbarity and the senseless destruction of life and property. Even in times of peace the Catholic Church, in season and out of season, has raised its voice in behalf of the sacredness of human life. It has combated the teachings of those who advocate euthanasia, birth-restriction, and other such doctrines, and has championed methods to provide greater safeguards for those employed in dangerous industrial pursuits. Others there are who maintained that the path of progress lay in a different direction. With its long history of conflict and persecution, the Catholic Church, too, has looked with undimmed confidence to the future, conscious that it has the power to take up the shattered wreck of civilization and commence the work of reconstruction once more. Prophecies of evil have had no terrors for those who believe in the indwelling presence of the Holy Spirit, and familiarity with such prophecies has made it possible to estimate at their true worth the utterances of harbingers of woe. Time after time in the past similar predictions have been made, and frequently with better reason. The Apostles themselves did not display abounding confidence in the words of our Lord that He would rise from the dead on the third day. There were many who gave up the struggle in the days of persecution, and there were weaklings who feared for the success of orthodoxy in the bitter days of the Arian struggle. Civilization apparently vanished with the onrush of barbarian invasion in the fifth and sixth centuries, and many feared that Christianity would be drawn down into the wreck. The progress of the Christian religion has been from crisis to crisis, and each change has been the signal for

fresh announcements of impending disaster. In the Middle Ages the good Walter von der Vogelweide found occasion to bewail the fortunes of Christendom in the fact that a young man, no less than Innocent III, had been chosen as Supreme Pontiff. His plaintive chant, "O we der Babst ist ze junc, hilf, Herre, diner Kristenheit", rouses the tolerant pity of later observers of men and facts. The future will, perhaps, reveal the need of tolerant pity for the utterances of the good Charles W. Eliot, and other eager soothsayers, who find in the present war evidence that Christianity is a failure, and that it cannot rise again from the ruin into which the civilization of the present has apparently fallen.

PATRICK J. HEALY.

*The Catholic University of America,
Washington, D. C.*

SCRUPLES, OBSESSIONS, AND DREADS.

DURING the past few years I have had the occasion to see a number of patients—that is what I would prefer to call them—suffering from scruples. They were sent to me by confessors as a rule, in the hope that I might afford some help from a medical standpoint for these trying conditions. I have learned at least to appreciate that the scrupulous represent probably the most difficult question and the most unsatisfactory problem that confessors have to deal with. Over and over again they bring back their difficulties, not always in the same form, but with such slight modifications that it is the same old state of mind that is in question. They must be seen again and again for their doubts and indecisions; they demand time and patience. Yet they are apparently so earnest and so sincere in their wish to be just as good as they can be, that confessors must find it difficult to refuse to listen to them. But, as most priests have many other duties to perform, besides those of the confessional, they must find it often still harder to listen and indulge the desire for discussing over and over again, ever further and further from the practical realities of life, doubts that harass the penitent, and with regard to which it is impossible for them to make up their minds—and keep them made up for any length of time.

I have thought that a frank discussion of this subject from the standpoint of the physician who has had much to do with very similar states of mind, when there was no question of eternal salvation in the matter and no possible thought of sin or offending God in any way, but just where ordinary worldly matters were concerned, might be useful to confessors as enabling them to get the point of view that psychiatrists and neurologists hold with regard to this subject and, above all, this class of patients. For we physicians see any number of scruples; only, when they are outside the religious domain, they are not called scruples, but dreads. Any nervous specialist will see several cases, at least every week, of dreads that are just as bothersome as scruples, though they have nothing at all to do with spiritual things or hold any hint of them. A few years ago when we knew even less about them, we called them *phobias*, from the Greek term that means dreads, on the principle suggested by George Eliot I suppose, that we map out our ignorance in long Greek names. We classified them learnedly as acrophobia, the dread of heights; skotophobia, the dread of the dark; misophobia, the dread of dirt; aichmophobia, the dread of sharp-pointed instruments; agoraphobia, the dread of the market-place or of open spaces; claustrophobia, the dread of shut-in-spaces, and any number more of nice long Greek terms with very impressive sounds.

Under the name of obsessions, a word which in the older spiritual writings had a much more serious significance than it has for medical writers, the scruples of the purely mental life as opposed to those of the spiritual life have been the subject of a good deal of study on the part of those especially interested in mental and nervous diseases in recent years. An obsession is, to use a more familiar term, a *besetting* tendency to do something or leave something undone, or else to be very uncomfortable in the doing of it. Psychiatrists and neurologists see ever so many more cases than do confessors, and as their time and interest are more largely taken up with the problems connected with them, their conclusions should be helpful. Occasionally the psychiatrists and neurologists are brought in contact with patients suffering from what are supposed to be purely spiritual obsessions or scruples; but they find these so similar to their purely mental cases that they

naturally classify them in the same way. It is the story of this classification of cases which physicians think has brought light out of darkness for them in this subject. While there are distinct elements of difference in the viewpoint, and physicians sometimes entirely misunderstand certain cases, their studies along these lines are suggestive at least.

As we have grown to know more about them, physicians have called these states of doubt and indecision simply dreads, and that is what they are, fears to do or not to do things, fears that they may be forced by some impulsion to do things that they do not want to do, fears lest they should not be able to control themselves in certain ways, and with it all a certain amount of physical anguish, or at least disquiet and worry. To illustrate by an example. There is the fear of dirt, which is, I suppose, the nearest analogue to the dread of sin, and which so disturbs very scrupulous people. There are patients who insist on washing their hands whenever they have touched anything worn by anyone else, or an article, even a book that has been handled by another person, or a door knob; and who hasten to do so at once if by any chance they should be put in a position where they have to shake hands with anyone. They usually take rather good care not to shake hands unless absolutely compelled to do so; they wear gloves on all possible occasions, and even are very careful not to touch certain much-handled things with those. Just as soon as their gloves show any signs of being soiled they must be cleaned, and their special dread in life is lest by any chance they should have to use towels or other objects of that kind that were not exclusively for their own service.

It is curious to learn the expedients to which these people are put and the lengths to which they will go in order to avoid touching door-handles or the side-bars of cars, or the like. I have seen a patient of my own patiently standing outside of a large department store's storm-door on a bitter cold day in the winter time, waiting for someone to come out so he would not have to touch the handle of the door. When this patient comes to see me, he always stands outside the outer vestibule door which we doctors in New York always have; and as it is the custom for those who ring the bell to step inside the vestibule, which he does not do because he would

have to touch the handle of the outer door in order to get in, the maid has to open both doors for him and is usually not in good humor after having done so. When women are affected by this misophobia or dread of dirt, as it is called, the conductors of street cars have to help them up and they often refuse to touch the hand-rail, thus causing quite a complication and adding not a little to the conductor's already trying position. No wonder that he is sometimes annoyed with them, and yet no amount of persuasion and above all no such assurance as that the great majority of mankind go right on touching these handles, yet survive, in good health, will do these patients any good.

This whole question of dread of dirt is of special interest in the matter of scruples, because it is so thoroughly analogous to the dread of sin which constitutes the basis of so much scrupulosity. Anyone who has had much to do with these patients will be quite assured that they are just as much disturbed over the possible contamination of their bodies with the slightest speck of dirt, as the most meticulously conscientious penitents are with regard to any possible stain on their souls. I have known such patients practically wash the skin off their hands and set up various forms of skin disease as a consequence of wanting to remove not alone the slightest visible or possible dirt, but even to satisfy the haunting fear that it might be there. Confessors who hear such penitents' confessions over and over again, and yet find that after it all they are quite unsatisfied as to the state of their souls, have just exactly the same sort of experience as the physician who sees his patients with an exaggerated dread of dirt go back over and over again to some form of cleansing in order to assure themselves that every possible bit of dirt has been removed and yet after it all are not satisfied. Both classes of patients go about still with a haunting dread that there may be still some stain on them.

It seems to me eminently proper that this analogy should be generally known by confessors and also by their over-scrupulous penitents, for it is not true conscientiousness from which patients suffer but a definite psychosis. Not infrequently scrupulous penitents actually seem to be a little vain or at least inclined to be complacent over the fact that they have been

gifted with such extreme delicacy of conscience. They are prone to think it a blessing from on high that will preserve them from even the slightest appearance of sin. At the beginning of their malady patients suffering from dread of dirt sometimes are inclined in the same way to be proud of their nicety with regard to cleanliness and to think themselves better than people who take only ordinary precautions and do not mind if occasionally there should be some little more or less harmless dust on them that is not and cannot be removed at once. After a time, however, these people get to recognize or must be brought to that recognition by their physician, that what they really have is not a good quality but on the contrary an unfortunate psychic disturbance. The worry which it occasions can only be a source of disturbance of health and cannot by any stretch of the imagination prove to be that protecting factor against the possibility of disease transmission which they fondly hope that it may be. Fondly is a very good word to use in English in this regard, for consultation of the dictionary will show that fond originally meant foolish and that there is always an egoistic element in this matter, what the psychologists call a delusion of grandeur that makes the patient more important in his own eyes.

The analogy between scrupulousness and misophobia or dread of dirt might be pushed into many details. There are people who dread specific kinds of dirt, just as there are penitents who fear particular kinds of sin and disturb themselves so much with regard to them as often actually to endanger their innocence by over-concentration of attention on certain phases of evil. In some of our patients it is not so much dread of dirt itself as dread of microbes that is the underlying factor in their psychosis. It is a true microbophobia. They read everything they can get their hands on with regard to microbes; they are constantly worrying themselves lest they should become smirched with, or carry about with them or above all by any possibility swallow microbes. As a result they are constantly looking for new antiseptics and bactericides until they become a veritable nuisance not only to themselves, but also to their friends. They must have antiseptic soap; they must have various chemical antiseptics near them; they must have antiseptic toothwashes and gargles and sometimes nose douches;

they must take certain antiseptic medicines; some of them at least must even use antiseptic toilet paper.

The consequence often is that they actually favor the entrance of microbes into their system because they break down the natural barrier of resistance against bacteria which nature has taken such good care to erect. The cells of the human body when in normal health are quite capable of resisting bacterial infection as a rule. It is when the resistive vitality is lowered that people acquire various infections. Resistive vitality can be lowered by the subjection of human cells to strong chemical antiseptics. The main quality of a chemical antiseptic is that it will kill microbic life. Microbes are themselves unicellular organisms, that is, single-cell beings capable of living and obtaining nourishment in the economy of a single cell. Human beings are composed of a great many cells. Anything that will kill bacteria will in the same strength almost surely have a similar effect on the cells of the human body. Indeed there are bacteriologists who have not hesitated to say that bacteria are hardier and have more vitality in their single cell than have the more delicate cells of the human body. It is rather easy to understand then how the use of chemical antiseptics of various kinds for bactericidal purposes, that is, for supposedly exterminating bacteria that may have found a place on the skin or mucous membranes of human beings, may actually facilitate the entrance of these microorganisms into the human system. The vitality of the human cells is lowered more than that of the bacteria and bacterial invasion readily takes place.

I have often felt that something very analogous to this must happen with regard to scrupulousness *de sexto* in penitents. Bacteria represent the worst specific kind of dirt, just as impurity appeals to the scrupulous as the most contaminating kind of sin. Over-occupation with it, the too great fear of it, the constantly taking of precautions to avoid any possible contamination of this kind, keeps the subject of such scrupulousness nearly always in a state of nervous solicitude, which is of itself very disturbing, but which may readily react upon the physical constitution. Nervous erethism may occur as a consequence; various nervous reflexes and disturbances of the circulation may follow which may actually add to the diffi-

culty of overcoming temptations to impurity. The circulation responds so easily to preoccupation of any kind with these subjects, and the physical reaction is so prone to exaggerate by reflex the nervous state which originally occasioned it, that it is easy to understand that just as with regard to the use of antiseptics by the microbophobes, so here their very precautions against the shadow of impurity actually add to, rather than eliminate, the dangers which they fear so much. It is possible to try to stand so straight that one may run into the risk of falling over backward.

There are other dreads which are extremely common and which illustrate very clearly, as it seems to me, the analogy between dreads or phobias and scruples. There is, for instance, the dread of the dark. It is surprising how many people are really afraid of the dark. There are other elements, such as the dread of being alone and the dread of fear itself, which nearly always enter into the dread of the dark, but even sensible men and women are often rather seriously disturbed by skotophobia, the fear of darkness. Brave soldiers have been known to have a timorousness in the dark that seemed very surprising, and yet was only a demonstration of the fact that dreads are quite irrational and must not be judged from the standpoint of ordinary common sense. There are a large number of people who actually cannot sleep in an absolutely darkened room. Sometimes this is due to a fright through which they went, as from a burglar or something of the kind; oftener still it is the result of early environment. As children they never went to sleep without a light, and now they have grown so accustomed to it that to be in the dark causes such an unusual feeling that they cannot quite overcome it and get to sleep properly where there is no light.

Sometimes dread of the dark is said to be due to heredity, and mother, having been very fearful of the dark, her children are supposed to derive that by direct hereditary transmission from her. After analyzing a number of these cases I have come to be quite sure that it is a question not of heredity but of environment and the production of habits when they were young. Family habits often play a large rôle in the production of states of mind and body when children are young that are later in life said to be due to heredity. I have

often heard members of thin families say that they thought they must be thin by inheritance because father and mother and brothers and sisters were thin, but an analysis of the eating habits of the family showed why they were all thin. A great many of them took but very little breakfast, usually coffee and a roll, often skimped their lunch, but ate very heartily at dinner. Indeed, as frequently happens with such people, they actually over-ate at dinner, felt uncomfortable, and therefore when asked if they ate enough they sometimes said they thought they ate too much. Most human beings are three-meal people, but the habit of eating less develops in certain families and then the members of it are all thin, by environment and not by heredity. I have often seen them promptly gain in weight to a considerable extent just as soon as they were put on a proper diet.

This question of the influence of environment in the production of these states of mind should not be forgotten. Psychic contagion — that is, an actual spreading of mental states, especially in people who are in intimate contact with each other—is not at all uncommon. Indeed it is a very frequent observation among nervous patients. Professor Grasset, the great French authority on nervous conditions and particularly what are called the functional nervous disorders, says that “neurotic persons make those around them neurotic”. It is rather important then that scrupulous people should not be much in contact with those who are themselves scrupulous, and that above all scrupulous confessors should not attempt to direct the scrupulous. They will almost surely make them worse and by *contrecoup* they will themselves almost surely suffer by reflex action from the over-scrupulousness of penitents whom they try to direct. Scrupulous religious should avoid trying to be of help to children in whom they find the signs of scrupulosity and should leave them to be guided by the eminently sane members of the community. Superiors should appreciate the necessity for this and it will save a good deal of trouble, for sometimes the scrupulous feel that they are just suited, because of their experience, properly to sympathize with and help others with similar troubles; but they are not.

This is what seems to be true with regard to dread of the dark and other similar dreads; they are not inherited, but the habit is developed by imitation of mother. She has never allowed them to sleep without a light because she was quite unable to do so herself, until they developed a state in which they could not close their eyes with any comfort in an absolutely dark room. I have often felt that scrupulousness in children is sometimes thus acquired from contact with mothers or sometimes even from having had an over-scrupulous confessor in their early confessions when their consciences were being awakened. The nervous over-excitability which is often at the root of scrupulousness may be a subject of inheritance, but it must not be forgotten that early influences play an important rôle in this matter. Much more of it is due to habit than to nature. Of course, as the old proverb says, habit may become a second nature, and this expression is very true in as far as it expresses something of the imperiousness with which habit may come to rule an individual. The dread of the dark and especially of being alone in the dark is a typical instance of this, for it is increased by habit and may be overcome entirely by the formation of a contrary habit.

Even severe cases of skotophobia or, to call it by its familiar name, dread of the dark, which makes some people very miserable, can be overcome entirely by a series of contrary acts. It exists to scarcely any extent in people who have grown used to the dark from early years. There are many children who have been taught after they have been undressed, got into their night clothes and said their prayers, to go upstairs to their room and go to sleep without anybody being with them and without there being any light. This is an excellent thing. Of course if children have been scared by ghost stories and goblin tales and their imaginations thus excited, or if the unfortunate habit of scaring them into quietness by talking to them about the bugaboo or the bogey man who may come and get them, is practised, it will be very difficult to get them to go thus quietly into the dark. Foolish, thoughtless servants have been known by scaring children in this way to undo the work of early years.

Even in later life, however, and in adult life I have known men who took up certain positions or occupations requiring

them to be in the dark who trained themselves out of the condition of nervous superexcitation which affected them at first because of their dread of the dark. Watchmen in large factories and about mines and industrial plants of various kinds often have to pass the nights alone under circumstances in which the darkness would be a source of great discomfort to them if their dread were not overcome. I distinctly remember a near relative who was markedly afraid of the dark and who became from habituation one of the least timorous of men in that regard that I think I have ever known. He had been brought up in Ireland where the very dark, long nights during the winter were often almost absolutely without light. He had listened to stories of fairies and ghosts and all sorts of supernatural beings until he had acquired a very serious dread of the dark. After working in the mines for some time in this country he was offered the position of "fire boss"—that is, the foreman who has charge of the miners' lives so far as danger of gas in the workings, or fire, or any interruption of their ventilation is concerned. This required him, however, to enter the mines every morning hours before the miners themselves went in and to visit every part of the workings with a safety lamp so as to assure himself that there was no dangerous issue of gas anywhere.

At first this occupation, though it paid him much better than that of an ordinary miner, was so hard on him because of his dread of the dark and the nervous exhaustion consequent upon his effort to overcome his indeliberate terrors, that he thought for a time of giving it up. The Irish ghost stories that he had heard were constantly coming back to him as he wandered through parts of the mine where men had been killed by various accidents. He was often half a mile or more from other men, and as a rule there were only one or two others, the night watchman and fireman, at the head of the slope a very long distance away. There were many rats in the mine and he could hear them moving or quarreling over bits of food that had been dropped by the miners, and then every now and then there was the noise of small pieces of coal or rock falling from the roof, and the creakings and groanings of the pillars which are so constantly to be heard in mines that are actively worked.

No wonder then that for a time he lost weight, found it hard to get his full quota of sleep, and felt that he would have to give up his position. He stuck to it, however; conquered himself, particularly because the position gave him the afternoon to himself and therefore furnished an opportunity for further self-advancement, and he was ambitious. As a consequence he not only lost his dread of the dark, but became perfectly free from any disturbance by sudden inexplicable noises when he was without light, overcoming entirely what seems to be the natural solicitude in such matters.

Probably the best illustration, however, of this curing of a dread by the formation of a contrary habit is to be found with regard to the dread of heights. Practically everyone is born with some dread of heights. It is quite impossible for the vast majority of men to lean over the edge of a parapet up three or four stories without having the sense of trembling come over them that makes them feel so uncomfortable that they are compelled perforce to step back from the edge. This is not merely feeling as a mental impression, but is conveyed also to the muscles so that it becomes difficult to stand and above all to walk while one is gazing down from a height. Take a plank a foot wide and stretch it across a puddle or over a gutter and all the world will walk across it without any disturbance. Make the height above which the plank crosses even three feet and a good many people will hesitate and hurry across when they get started. Put it up ten feet and most people would much rather not cross it unless there was some very definite necessity to do so. At twenty feet the great majority of people would not be able to cross it at all unless there were some impulsion involving life and death that urged them across. When such a narrow passage-way is higher up the difficulty grows. At five stories even the bravest of men will hesitate to cross it and most people, if they have to, prefer to go over it on their hands and knees rather than standing up. Pascal, the French philosophical writer, once said that "the greatest philosopher in the world will find his imagination prevail over his reason if he is asked to walk a plank thrown across a precipice, no matter how much his reason may persuade him that he is safe". And then he adds, "some cannot even think of such a situation without getting pale or bursting

into a perspiration". Indeed for most people to be compelled to look at a man who is working at the edge of a great height is a source of poignant discomfort and for all of us it becomes very uncomfortable and disturbing of our work if we have to look at workers on a high building. I remember some years ago having to spend several hours on certain days of the week in a medical editorial office on the eleventh floor of a building when a fifteen-story structure was going up just across the street. It became quite impossible to have editorial desks so placed that we could see the men work, not only because there was a sort of fascination in watching them, but because it became so uncomfortable after a time to realize all their possibilities of falling.

Indeed for most people even the sight of a picture of people working on a very high building is at least somewhat disturbing. I know that it is for myself, and I keep a set of pictures of people working at heights, or looking down from heights, to try on my classes in physiological psychology and I have found that practically all of them are affected by them. There is a trembly uncomfortable feeling that is aroused. There are people whose imaginations are so vivid that even to think of something of this kind causes them grave discomfort. They have little cold and hot creepy feelings that go up and down their back; there is a sensation of cold at the pit of the stomach in front and even a trembling of the legs.

All this of course is with regard to great heights and the prospect of looking down sheerly from them. There are people, however, who are greatly annoyed and suffer even poignant discomfort from such slight heights as scarcely disturb at all most of the rest of us, and yet there is no doubt that the basic element in the case is the dread of heights. I have a patient who cannot sit in the front row of a balcony, even the first balcony in the theatre. I know two sisters, religious, who are very much disturbed at kneeling at the edge of a gallery in their convent chapel, though I am sure that the height of the railing on which they put their arms is less than twenty feet from the floor below. I know a good many people who feel that they must keep back from the edge of the platform of the elevated and the subway here in New York. There are a good many people to whom the standing on a moderately

high porch, at the top of a set of steps, though these may not be more than five or six in number, is almost impossible, unless they have their hand on a railing.

There are elements that greatly modify the feeling and make it much worse. For instance, some people cannot stand close by the edge of water, especially flowing water, without a great deal of discomfort. Even though there is a substantial railing between them and the water, they cannot bear to stand and watch the water go by. They get a sense of tightness round the chest, of trembliness in the limbs, of dizziness in the head, and they must draw themselves back. I have among my friends men who are big and strong and healthy and who have faced all sorts of dangers without disturbance and yet who cannot stand and look down at flowing water.

The extent to which this dread of heights may go is almost incredible. I have mentioned the fact that some people cannot stand on a porch without having hold of the railing. I know now nearly a dozen priests who are seriously disturbed by having to say Mass at a high altar. In two cases I know that priests who are brothers have the same feeling in this regard. In one case they are twins and in the other not. If an altar has three or four steps, they find it extremely difficult, indeed practically impossible, to say Mass at it. Even a single step of elevation disturbs them somewhat; two steps greatly adds to their disturbed feelings, and above that it becomes increasingly almost impossible for them to say Mass without a very great effort.

They do not know quite what it is that causes their discomfort, but as a rule they like to keep away as far as possible from the edge of the altar platform and move just as little as the rubrics will permit from the centre of the altar. When they turn round, as to say the *Dominus vobiscum*, they keep their bodies in touch with the altar itself as they turn, and if they are to make announcements or read the gospel they lean a little back toward the altar, drawing confidence from that support and lessening their sense of discomfort. You may reason with them all day and they have often reasoned with themselves, but they cannot overcome the feeling, and as a rule it gets worse as time goes on, and they have creepy feelings and flashes of hot and cold and tremblings and perspira-

tions, and they come down from the altar after Mass very tired as a consequence.

This whole question of the dread of heights is very interesting from the standpoint of scruples because it can be so well overcome by contrary habits. Practically every man is born with a dread of heights, and yet any number of men in recent years have found that when there was a good reason for their doing so, they could work at heights such as they would have thought quite impossible for them at the beginning. Practically all the workmen of the building trades have to accustom themselves to working at heights even up twenty, thirty, forty stories, and yet very few of them give up their positions because their dread of heights makes work impossible. Workers in the building trades were not by a fortunate dispensation of Providence born with less dread of heights than the rest of mankind, but they have simply overcome it, habituated themselves to neglect their feelings. While it often costs a struggle, and many a wife could tell the story of how exhausted the husband was in the evenings when he came home shortly after he moved into a large city from a small town and was having his first experience with working at very great heights, yet practically all of them succeeded in overcoming themselves and going on with their well-paying trades.

Necessity is the mother of invention, but of much more than that in human nature. Above all, necessity often compels people to form habits which become a second nature and may thus overcome nature itself. Personally I am not so sure that the dread of heights is natural entirely. I think that not a little of it is acquired because of warnings when we were younger and the consequent drilling into children, which is of course a very good thing in itself, of the avoidance of heights. Most children climb and climb, and rather like to get into positions that they would surely not seek if they had an inborn dread of heights. Boys particularly scale fences and climb over all sorts of objects until warnings of various kinds keep them from doing so. They then form habits in the contrary direction which may have to be overcome in case they are asked to work at considerable heights. It is somewhat like the dread of snakes which is said to be inborn in humanity, but which recent experiments and observations carefully made on

children show does not exist spontaneously in very early years. Children will follow a bright-colored snake, just as they will any other novel moving object, will try to play with it, and it is only after the warning and above all the manifest fright of mother or some older person that the dread of snakes develops in them.

The one way to overcome the dread of heights is to practise going up higher and higher and subjecting oneself to the experience until one has overcome the feelings induced by the imagination of danger. Workmen do this and succeed with very few exceptions in accomplishing their purpose. It must not be thought either that it is only the workmen, the iron mechanics, the bricklayers, the carpenters and laborers who have to learn to overcome their feelings, for of course architects and their assistants, contractors and their clerks, many of whom are men of education and have been brought up under circumstances of refinement that might be expected to make them more sensitive to reflexes, learn to overcome their dread of heights so as to be able to direct the work on high buildings and see that it is performed according to the specifications.

For priests who find saying Mass up three or four steps of an altar difficult I have found the best treatment to be to get them to say their Office or part of it on the altar every day. The feeling that they have to say Mass, the dread sacredness of it, the solicitude lest they should fall and have to interrupt it, adds to the physical effect of their dread of heights. Just as soon as they proceed to do something that is absolutely voluntary, which they know that they can stop whenever they want to and that carries no ulterior fears of violation of rubrics or worse with it, the accessory elements of the dread disappear and they are able to take up their own training, often with excellent success. Nothing is so valuable in this matter as deliberate contrary acts done voluntarily and with the old sense of mortifying self-will. It is surprising how much can be done.

Here then is the experience of the physician with physical states rather closely analogous to what is considered to be the spiritual state of scrupulosity. As a matter of fact the spiritual has very little to do with it, though of course scrupulousness is a psychosis with a certain spiritual element, but a true psychosis

such as are the other dreads. Men and women may nearly always be assured that they will not get dizzy and fall from heights that they dread, and that dirt will not seriously affect their health, and that other dreads can be properly disposed of. If the scrupulous person once gets away from the idea that he or she is particularly spiritual because of this over-sensitiveness of conscience and comes to understand that it is only a question of an individual weakness of will and of intellect, a good deal is accomplished as a foundation for the correction of their condition.

JAMES J. WALSH.

New York City.

THE PRESENT CONDITION OF THE FOREIGN MISSION FIELD.

OF all the sad effects wrought by the great European war there is none more poignant to the Catholic heart than the result it has had upon the foreign mission field. Indeed no question of greater interest to Catholics can be brought forward at the present time than the heroic struggle carried on by Catholic foreign missionaries. Diminished in numbers, enfeebled in strength, deprived of resources, growing weaker every day, with little prospect of recuperating in personnel and means except in the dim future of one or two generations hence, they wage a struggle that is not only heroic, but pathetic in the extreme. This is the more so as our Protestant neighbors, seeing their own opportunity, are pouring forces and material into the same field at an ever-increasing rate.

The following statistics and extracts from letters recently published by the Paris Seminary of Foreign Missions of the work of their own society during the first period of the war till the beginning of 1916, is full of interest. The Paris Seminary is one of the largest and strongest of the Catholic forces among the pagans, and a survey of its work will give a fairly accurate idea of the whole mission field. Judging from its letter accompanying this report, the Paris Seminary seems jubilant over the results obtained by its missionaries. It has a right indeed to be proud of the heroic work accomplished in its mission fields and we rejoice with them; but to us, the report presents, in the main, a sad picture, portraying with

MISSIONS	Total Approximate Population	Catholic Population (a)	Year of Census	Churches or Chapels	Bishops	Missioners	Native Priests	Catechists	Seminaries	Seminarians	Communities of Men	Religious	Communities of Women
Tokio	17,160,335	10,285	1915	46	1	27	2	23	1	14	2	54	3
Nagasaki	8,250,000	51,545	1915	123	1	31	31	519	1	32	2	28	18
Osaka	11,500,000	4,126		40	1	23	3	44		2	1	8	5
Hakodate.	3,922,080	2,819		26	1	22	3	18	1	3	1	32	2
Seoul.	9,471,355	57,026		119	1	31	13	2	1	56	1	21	2
Taikou	6,101,257	27,843		29	1	17	5	10	1	58			3
Central Manchuria	10,000,000	27,847		144	2	30	16	56	1	42			6
Northern Manchuria. .	10,000,000	23,311		85	1	21	14	91	2	52			4
Western Su-Tchuen. .	25,000,000	45,856	1914	105		36	48	60	2	120	1	3	2
Eastern Su-Tchuen . .	15,000,000	47,889		176	1	45	57	230	3	110	1	3	2
Central Su-Tchuen . .	15,000,000	31,784		76	2	36	15	49	2	60			2
Tibet.	4,000,000	3,557		18	1	22	2	5	1	13			1
Kien-Tchang	2,000,000	6,343		40	1	13	4	32	1	36			
Kouy-Tcheou	9,000,000	32,325	1913	123	1	52	19	106	1	112			
Yun-Nan	8,000,000	15,600	1914	126	2	29	18	54	1	25			1
Canton	15,000,000	35,773	1915	258	1	42	17	130	1	59	1	4	5
Swatow.	10,000,000	31,728		209	1	23	6	44					2
Kiang-Si	10,000,000	4,667	1915	40	1	25	4	20	1	15			2
Western Tonkin	2,200,000	150,000	1914	611	2	45	108	459	2	285	1	16	21
Central Tonkin.	2,000,000	130,121		477	2	33	115	258	2	277			9
Upper Tonkin	2,000,000	28,350		147	1	26	24	114	2	65			6
Maritime Tonkin. . . .	2,000,000	104,000	1915	380	1	41	74	195	3	216			12
Eastern Cochin-China. .	2,500,000	62,540		430	2	63	51	148	2	146			14
Western Cochin-China	2,000,000	72,462	1915	238	2	51	88	29	1	123	1	31	6
Northern Cochin-China	700,000	62,890		264	2	41	69		2	80	2	35	9
Cambodia.	2,300,000	51,000		177	1	44	51	85	1	125	1	12	2
Siam	5,200,000	24,200	1913	57	1	39	23	17	1	40	1	19	10
Malacca.	2,000,000	33,562	1915	64	2	39	1	50			5	48	7
Central Burma.	4,500,000	60,735		249	1	45	19	91	1	16	2	30	21
Northern Burma	6,000,000	10,410	1915	61	1	25	7	28	1	12	1	11	4
Laos	2,500,000	12,509	1912	60	2	32	4	98	1	3			2
Pondicherry	5,354,147	147,569	1915	299	1	76	26	105	2	53	1	9	4
Mysore	6,400,000	51,900	1915	121		50	13	93	1	31	2	12	10
Coimbatore	2,800,000	40,242	1915	118	1	37	17	46	2	14	1	9	12
Kumbakonam	3,350,000	99,290		522	1	39	17	63	1	18			19
Common establishments						49			1	50			
TOTALS.	243,209,174	1,602,104		6,058	43	1,300	984	3,372	46	2,363	28	385	228

Baptisms of Pagan adults	Baptisms of Pagan children "in articulo mortis"	Baptisms of infants of Christian families	Schools	Pupils	Foundling Asylums	Children	Industrial Institution	Children	Dispensaries	Hospitals and Leper Asylums
756	313	256	24	3,549	3	235	2	65	2	1
409	811	1,705	8	972	9	319	7	231	10	5
322	1,112	99	4	1,267	5	170	5	57	3	
157	172	64	3	97	6	628			3	
1,628	1,964	2,347	71	1,957	2	259	2	47	2	
1,101	1,377	937	26	626						
1,102	7,609	1,033	127	2,436	10	941	4	40	4	6
600	1,430	868	103	2,473	7	78	2	17	4	1
			393	5,690	8	905	5	220	39	5
2,477	8,316	1,939	363	5,825	2	430			77	5
2,322	13,563	1,049	183	4,718	5	110			85	9
178	217	133	34	431	6	72	8		17	1
862	1,316	206	81	1,778	11	93	1	7	14	1
1,034	3,514	1,310	163	2,694	15	366	19		76	1
			111	2,109	21	200			7	
1,373	7,594	977	109	2,577	6	204	4	140	2	2
377	2,278	890	76	1,447	14	176	2	70	1	1
107	400	123	22	234	6	35			3	3
1,630	17,568	5,224	770	26,620	11	2,765	7	320	21	7
459	2,188	6,021	458	16,385	6	188	4	35	12	
784	4,824	1,352	209	5,221	4	128	1	13	6	7
1,017	9,811	4,848	589	17,741	11	1,343			4	10
1,367	1,220	2,350	124	2,970	21	1,265	14	227	19	1
1,134	4,548	3,033	160	10,461	16	570	3	164	1	15
1,864	2,701	2,114	85	2,964	3	329	1	94		
907	4,752	2,592	140	7,747	8	645	9		15	9
296	864	903	78	4,121	17	492	8	105	10	7
1,254	1,013	1,340	54	8,158	30	1,371				
629	55	1,690	151	8,595	41	1,336	5	122	22	4
206	79	399	41	2,560	9	450	6	295	16	4
217	86	448	57	2,079	25	138	10	100	35	3
283	1,549	4,901	111	7,426	20	513	3	170	7	4
728	1,580	1,984	70	5,437	7	749			3	2
240	756	1,503	69	4,982	6	492	6	299	3	1
274	2,145	3,318	69	3,871	5	120	3	62	13	3
28,094	107,725	58,046	5,136	178,218	376	18,115	141	2,900	536	118

OBSERVATIONS

(a) The census is made generally every five years; but it is not made the same year in all the Missions. These figures therefore represent the population of each Mission, taken this year or within the last four years.

(b) Of the number 28,094, there are 8,642 adult baptisms "in articulo mortis," namely:

Tokio	567
Nagasaki	203
Osaka	233
Hakodate	102
Seoul	455
Taikou	330
Central Manchuria	67
Northern Manchuria	161
Eastern Su-Tchuen	1,299
Central Su-Tchuen	559
Tibet	35
Kien-Tchang	39
Kouy-Tcheou	459
Canton	326
Swatow	76
Kiang-Si	53
Western Tonkin	640
Central Tonkin	11
Upper Tonkin	292
Maritime Tonkin	426
Eastern Cochin-China	132
Western Cochin-China	502
Northern Cochin-China	140
Cambodia	371
Siam	90
Malacca	662
Central Burma	55
Northern Burma	60
Pondichery	75
Coimbatore	17
Kumbakonam	205

Total 8,642

the heroism that produced such splendid results, the prolonged devastation of the mission fields from which they can with difficulty recuperate, and the loss of innumerable souls.

We give the first table of statistics (pages 376-7). Prefatory to these statistics is a letter addressed by the Seminary to the bishops and priests of the society. We give the translation of it in part as follows:

Right Rev. Bishops and Rev. Fathers,

May God be praised! In spite of the war, splendid work has been accomplished on our missions and never before perhaps have such great results been obtained. More than two hundred missionaries, it is true, obeying the call of the government, have left the missions of the East and returned to France. Besides these a large number have been mobilized at Tsiang-Tsin or in the colonies. Those, however, who were exempt from war duty have tried to replace their brethren. Bishops and priests have surpassed themselves, and no essential work has been allowed to suffer. All care has been given to the missions at every cost. God alone knows what has been the labor! As one of our Vicars Apostolic says in his report: "I feel that we are living in heroic times. When we see our France so nobly undergoing her superhuman trial, who among us can be so shameless as to neglect his duty as a missionary? Hence it seems that all have acquitted themselves most generously; and," adds the bishop, "the bishops have not been called upon to urge their missionaries, but rather moderate their zeal."

The following are the figures recording. They do not include the missions of Western Su-Tchuen and Yunan, the reports of which have not yet been received.

Baptisms of Adults	28,094
Baptisms of Pagan Children	197,725
Conversions of Heretics	359

The reports of Western Su-Tchuen and Yunan have either been lost or not sent, for with the figures of those missions we would have had more than 30,000 baptisms of adults and about 130,000 baptisms of pagan children to record. Next year we hope to be able to furnish statistics of our 35 missions without any exception.

To-day, 3 December, 1915, our society numbers exactly 1343 missionaries and we have under our care 1,602,104 Christian souls; 984 native clergy assist our missionaries; 3372 catechists are employed to instruct and train the converts; 2,363 youths are being prepared for the priesthood in our seminaries; 178,218 boys and girls attend our schools and 18,115 children are being reared in our orphanages.

Your hearts, Right Rev. Bishops and Rev. Fathers, are turned to France and you look with solicitude towards your confrères who are with the army—either at the front or in the hospital corps. We assert with legitimate pride that their conduct is worthy of all praise and will bring honor upon our society. You have loaned them to France which has need of their services, but they will return to you on the morrow of the victory.

1. This report is now one year old and records results obtained with extraordinary effort by a body of missionaries crippled in numbers and resources and endeavoring to uphold the work till better times come. How heroic must have been their efforts, to produce these results! But how much greater results would have been obtained had this splendid body of missionaries not been crippled and had it been properly augmented and supported!

2. The number of those who have been called to the war is "over 200 returned to France" and "a large number mobilized at Tien Sien and in the colonies". We have no means of ascertaining the exact number, but taking the total as about 300 it supposes over 20 per cent—nearly 25 per cent—of the entire body to have been drafted for the war; that is, one-fourth or one-fifth of this youngest and more vigorous portion, leaving the entire work to be carried on by the weaker part, deprived of resources, with almost no recruits coming to replace those who are continually dropping out through sickness, age, and death, and this perhaps for many years to come.

3. The Paris Seminary seems to exult in the large number of baptisms obtained—more than 28,000 adult and 107,000 infant—all Pagan. The Seminary shows in this a true missionary spirit. Of the 28,000 adult baptisms, 8,000 were *in articulo mortis*; and of the 107,000 infant baptisms all were *in articulo mortis*. This is indeed a result to which the world outside the Church would pay little attention, but it marks a spirit of "Da mihi animas"—a hunger for souls which forms the very life of a true Catholic missionary; a spirit out of which the great results of this report have flowed.

4. Let us note also that the Seminary records the number of the native clergy as 98 and the number of native youths being trained in their seminaries as 2363. This is a goodly showing, but, we think, not all that can be done. The Paris

Seminary makes a very special point of educating a native clergy, but as yet it has not brought their number up to that of the foreign clergy. If China and the other Pagan nations are going to be converted, they will in the main be eventually converted by a native clergy. One of the good effects of the European war is that it emphasizes the need of increasing the number of the native clergy. Almost everywhere the bishops have spoken of the matter—how the native clergy have greatly assisted in the present emergency and the need of increasing their number, as it must be many years before a foreign clergy can be had in sufficient numbers to carry on the work. If we consider that the native clergy can be educated in their seminaries for less than one-fourth the cost required for the education of foreign priests, that they have an understanding of the language, customs, and people of their own country impossible to a foreigner, and have a sympathy for their own people which no foreigner can hope to possess, we find that the reasons for multiplying a native clergy, as much as prudence permits, are very strong. We say "as much as prudence permits", for we are aware of the great difficulties. But it is worth every possible effort.

5. The report notes 178,218 pupils attending the mission schools of the society. Here again the report is splendid. We wish, however, that it could have recorded over a million pupils. In our opinion, the school is the most important of all factors in building up Catholic faith, and every energy ought to be expended, and no sacrifice ought to be spared, in regard to the schools. The day has gone by when we can expect to make a people Catholic as were the Philippines, the South American Indians, and other former convert nations. The influence of modern civilization, and the almost universal intercourse of the different nations, now require that Catholics, if they are to retain their faith and its practices, must know their religion pretty thoroughly for their condition, and the school is the only means of attaining this end. It makes the work of conversion very much more difficult, and it will make it increasingly so, as times goes on, in China and elsewhere; but it is a condition which must be met. A nation of converts to-day must be a nation well instructed in Catholic faith, or its Catholic faith, we take it, is hopelessly doomed; and, we

repeat, the sole adequate means of instruction is the Catholic school. The main reason why the Church has made so little progress in recent times in Japan is, we believe, the want of Catholic schools. The Japanese forbid religious instruction in the primary schools, even private, and thus make it almost impossible to build up the Church under the conditions. A well-trained native clergy and good Catholic schools are the factors that build up permanent missions and Catholic peoples. The Paris Seminary is to be congratulated on its progress in these respects. We hope to see it greatly forward its work along these lines.

The report is followed by many letters from the various missions. They are too long to be given in their entirety, and too many for all of them to be noted in any way, but the following extracts are selected as serving to throw light on how the missions have been affected by the war. It will be borne in mind that these letters are reports of the missions during 1914 and 1915. The missions to-day are, we take it, in very much worse condition than when these letters were written, for we must remember that whilst hardly any new missionaries are going out to the missions, those who have been left after the draft into the army of 20 or 25 per cent, are constantly harrassed by the deprivation of resources and are being continually diminished in numbers by sickness and death.

The first letter is from the Archbishop of Tokio in Japan, and points out the almost desperate condition of affairs which the future presents:

In face of the appalling upheaval which has upturned Europe, I have hardly courage enough to give an account of the year 1914-1915. The times are so sad and the outlook so uncertain that it is necessary to encourage ourselves by recalling the words of our Divine Master to His disciples. "Quid timidi estis, modicae fidei? Why do ye fear, ye of little faith?" It is consoling to reflect that Providence permits calamities for our good, and that when everything seems lost, we should redouble our trust in God. We have just endured a hard trial. Mobilization has taken away nine missionaries; death has removed Fr. Clement, and sickness has deprived us of the help of two other confrères. In consequence, our mission has seen its personnel reduced to a moiety. Those who remain

have redoubled their zeal to maintain the existing works, the ones which they themselves had charge of, and those which had to be abandoned for a time by our dear confrères who were drafted for the war. God visibly blessed the work of all. No place has been abandoned. The districts of the interior alone have suffered somewhat in the fact that they could not be visited so often as in the past. At the same time, we must remember that human strength has a limit, and the present abnormal condition cannot long continue without grave consequences. We await with impatience a glorious peace which will send back to us our dear absent confrères.

The following letter from Bishop Mutel of Seoul of the second group of missions, is significant, showing the restrictions which are likely to hamper all Christianity under Japanese rule. The matter is the more important as the present war is thought to give Japan a chief control in China, and, in the opinion of many, the Philippines are destined, sooner or later, to go under Japanese rule. From this letter we can learn what Japan may do to the Church in the Philippines, when the islands come under its sway. Bishop Mutel writes:

As might be expected, the results of last year's work are inferior to those of the preceding year. Truly it is a "year of war" that has deprived us of more than one-third of our missionaries. Their absence has been cruelly felt. It was necessary to reorganize the districts, and to place the entire field under the care of those who were left from the mobilization so that no station should be abandoned. With the exception of M. Larribeau, whom I have taken from Kan-to, to take charge of the two large districts of M. Krampp and M. Polly, the neighboring missionaries have everywhere undertaken, with courage and good-will above all praise, the care of the contiguous missions of those absent.

And so it has happened that all our missions have been visited twice during the year, as at ordinary times. Annual confessions and Easter Communions have increased proportionately with the increase of the Christian population, but the sacraments of devotion have not increased, and show the effects of a diminished clergy. Adult baptisms have also decreased to the number of 654 less than last year. Would that this decrease could be held as a passing diminution which will cease with the return of the drafted missionaries. It is, however, to be feared that it is owing to other causes of several years' standing. The new spirit is not favorable to us.

Two ordinances of the general government have been passed, which are likely to hurt our work. One refers to schools of every grade, which are required to be absolutely neutral in regard to religious matters. All teaching of religion is prohibited within class hours and even outside class hours in the school building. Ten years' margin is given for existing schools to conform to the law, but in some cases the local authorities press immediate conformity. This means death, postponed for a short time, to the greater part of our schools, which have been built up at great expense precisely for the purpose of giving our children Catholic instruction and formation.

The other law refers to the preaching of religion. Henceforth, missionaries, priests and catechists will have to obtain the authorization of the Governor-General, to exercise their ministry. Moreover, for the founding of any residence, church, or chapel, previous authorization is required, and it is accorded only if the reason for it is recognized as valid, and means of subsistence are sufficient. But our new foundations are begun in divers ways and by all sorts of schemes; and are there not new conditions springing up all the time? This being so, how can we furnish a long and exact list of details, and await the approval of the authorities?

There is also Article Number 4 of the law which gives discretionary powers to the Governor-General to order changes in the personnel, or the methods of evangelization, when these do not meet with his approval. To an observation I thought of presenting on this subject, I was answered that this point did not refer to us, but only to the Shintoists and Buddhists. I would like to believe this, but I would feel safer if that article did not exist.

I have spoken above of the dire need in which the mobilization of the missionaries has placed us, but what we have felt most cruelly is the future of our Seminary at Ryong-Sau. We have been obliged to close it except for its Latin courses, and to send the philosophers and theologians to live with their families or the priests on the mission.

Bishop Chouvellon writes, from Eastern Su-Tchuen, China:

Mobilization has, for more than a year, deprived us of fourteen young and capable missionaries. It has been a hard blow for us, and it will be disastrous to our work if the absence of our zealous co-laborers is prolonged. Let us hope that a glorious peace will soon return to us our dear exiles, who I know do not forget their missions.

Happily, I have been able to ordain six new native priests, and three deacons are preparing to receive priesthood at the end of this year. Our Chinese clergy have shown great good-will in replacing our mobilized confrères, but experience in the ministry is acquired only gradually, and hence it is not astonishing that this year shows fewer baptisms of adults than last year: 2400 instead of 2900.

Bishop Sequin writes, from Kouy-Tcheou, South China:

This year the European war has had as sad effects in Kouy-Tcheou as on the other missions. Our anxiety was terrible when thirty of our missionaries responded to the mobilization order—some at Peking or Tien-Tsin, others at Hong Kong. Districts were without pastors, and seminaries without professors. Fortunately, many of those first called to the mobilization returned, only a few having been found fit for service.

A missionary in Canton writes in the name of Bishop Raysore:

A good number of missionaries have responded to the order of mobilization, to go to Tien-Tsin or France. Those whom age or infirmity has kept to their posts are most industrious in taking care of the vacated districts without neglecting their own.

Bishop Bigoler, of Western Tonkin:

We have felt and we feel yet, the blow from the war. Nine of our missionaries have been drafted; seven are chaplains in the military hospital of Hanoi, and two have been sent to France.

Bishop Eloy writes from Middle Tonkin:

In April and May, 1915, several of our confrères were drafted.

Bishop Jeanningros writes from Eastern Cochin-China:

The absence of our confrères, sick or mobilized in France, embarrassed us much at the beginning of 1915, but how much more since the mobilization took away eleven more of our youngest missionaries! We number at this time sixteen mobilized and four sick—making a loss of 20 missionaries. Our progress is greatly impeded by this lessening of our missionaries, and, humanly speaking, the situation seems critical in some places. In fact, many new stations recently founded are badly prepared for work. Will not the devil judge it a propitious time for attacking us?

Bishop Bouchut writes :

The principal cause of the diminution of results is, first, the uneasiness produced by the long war. Though quiet and loyal to France, the native population await with a certain anxiety the end of the war and the renewal of consequent prosperity. A second cause is the departure of eight missionaries taken away from us by the mobilization, who are in France or Saigon.

Bishop Perros, of Siam, writes :

Last year's work was difficult. The mobilization took from us thirteen missionaries and nine brothers. Several missions are without priests, and the catechists' school must be closed.

Bishop Barrillon, of Malacca :

It is by a miracle of Divine Providence that our dear mission has not been disorganized : "*Misericordiae Domini quia non sumus consumpti.*" In fact, of the 42 missionaries who formed the apostolic battalion of the diocese of Malacca, there remain actually only twenty-two to face all the needs of the holy ministry ; mobilization has taken away twelve, and death four.

Bishop Cardot, of Middle Burma, writes :

I record with grief the lessening of the missionaries here during the year. Mobilization, death and sickness have made a void impossible to fill.

Bishop Prudhomme, of Laos, writes :

During the last year, our personnel has been considerably reduced by mobilization and sickness. Six missionaries have been mobilized.

Bishop Morel, of Pondicherry :

For five months the mission of Pondicherry did not suffer from the war, the order for mobilization having been suspended in French India, but in January 14 missionaries and a brother of St. Gabriel left for France. In August two other missionaries and a brother left to defend their country. In consequence of these departures, I have placed one missionary where there had been two, and have made five districts out of what had been ten, uniting two districts under

one head. In this way the work is carried on in a certain degree satisfactorily, if not as completely as before, but God alone knows at what cost and trouble for the heads of the increased districts and the pastors deprived of assistants.

M. Teissier, the temporary superior of the Mysore Mission :

During the year trials of every kind exercised the zeal of my confrères. In August four missionaries left to aid their country in distress. In November three confrères, natives of Alsace-Lorraine, were obliged to take refuge in Pondicherry, which is French territory.

Bishop Roy, of Coimbatour :

Returning to Coimbatour at the time of great heat and after having made my *ad limina* visit, I found my diocese deprived of a certain number of apostolic workmen. Five were mobilized in France. M. Sabot was snatched by death in the flower of his age, when he had worked only twelve years in the mission field. A month after my return M. Blandard fell on the field of honor of Holy Church after being forty-nine years on the mission. Three other missionaries have since been mobilized, and perhaps the end is not yet. All these losses have caused a real hurt to the work of evangelization.

M. Hinard, Secretary of the Paris Seminary, says :

To-day we number nineteen (19) killed, eight (8) prisoners, and about twenty-five (25) wounded. We sent to the missions (in the spring) three new missionaries. To-day, December 31, our community numbers fourteen (14) aspirants, who follow the course of the Catholic Institute.

Let us note here that the Paris Seminary usually has over three hundred (300) aspirants. When this report was issued they had only fourteen (14), and were not carrying on their own courses of study but were sending their aspirants to the Catholic Institute. The Seminary of Paris is in truth almost closed.

These letters give a fair picture of the mission field. They represent the missions deprived of twenty to twenty-five per cent of the European missionaries and a large part of their material resources, and struggling with partial success to hold matters together till the coming of better times. They em-

phasize the fact that the missions will not for many years be able to fill the gaps which must constantly increase. At a time when the missions should be making progress by leaps and bounds, when China and India and Africa might have been gathered to the Church yearly by hundreds of thousands, the missions are not able to hold their own, but are being forced backward to the detriment of millions of souls. The American Church is the sole church on the face of the earth that to-day can do anything effectual to save the missions and put them forward. The eyes of the whole world are upon us, and it is to be feared that too many of us fail to realize our responsibility. There are, however, signs of an awakening. The money receipts for the missions are increasing and vocations to the missions are gradually becoming more numerous. It is easy to understand under existing circumstances the words of Propaganda in transmitting through His Eminence Cardinal Farley the *Decretum Laudis* of the Maryknoll Seminary: "The Catholic Foreign Mission Society of America seems providential".

THOMAS F. PRICE.

Maryknoll, Ossining, N. Y.



Analecta.

SUPREMA SACRA CONGREGATIO S. OFFICII.

DECRETUM CIRCA MATRIMONIA MIXTA NULLA EX CAPITE CLANDESTINITATIS.

Ordinarius Dioecesis N., obtenta iam facultate sanandi in radice matrimonia mixta, nulla ex capite clandestinitatis quia non celebrata ad normam Decreti *Ne temere*, quando pars acatholica renuit se sistere coram parrocho catholico, quaerit nunc:

(1) Utrum quando pars acatholica non renuit se sistere coram parrocho catholico, renuit tamen omnino praestare debitas cautiones, providendum sit per dispensationem et renovationem consensus coram parrocho catholico passive se habente, vel potius per sanationem in radice: et quatenus providendum sit per sanationem in radice

(2) Utrum facultas sanandi in radice in hoc secundo casu comprehensa censenda sit necne in facultate iam obtenta sanandi in radice matrimonia mixta, nulla ex capite clandestinitatis, vel

(3) Utrum peti debeat an non nova facultas a S. Sede.

In plenario conventu Supremae Sacrae Congregationis Sancti Officii habito feria IV, die 20 nov. 1912, propositis suprascriptis dubiis, Emi ac Rmi Dñi Cardinales in rebus fidei et morum Inquisitores Generales, omnibus mature perpensis, respondendum decreverunt:

Ad 1^{um} *Negative* ad primam partem, *affirmative* ad secundam.

Ad 2^{um} Non comprehendi.

Ad 3^{um} Provisum in secundo. Et supplicandum SSmo ut sanare dignetur in radice matrimonia ex hoc capite nulla quae usque adhuc invalide ab Episcopis sanata fuerint.

Et sequenti feria v, die 21 eiusdem mensis, SSmus D. N. D. Pius divina providentia PP. X in solita audientia R. P. D. Adessori eiusdem Supremae Sacrae Congregationis impertita Emorum Patrum resolutionem benigne adprobare et confirmare et sanationem in radice matrimoniorum quae ex hoc capite nulla usque adhuc invalide ab Episcopis forte sanata fuerint largire dignatus est.

Contrariis non obstantibus quibuscumque.

Datum Romae, ex Aedibus S. Officii, die 22 decembris 1916.

ALOISIUS CASTELLANO, S. R. et U. I. Notarius.

SACRA CONGREGATIO CONSISTORIALIS.

AD REV.MOS ITALIAE ORDINARIOS: DE ORDINATIONE CLERICORUM MILITARE SERVITIUM OBEUNTIUM.

Ut ius certum omnibusque perspicuum statuatur circa ordinationem clericorum, qui, bello hoc perdurante, militare coacti sunt, SSmus D. N. Benedictus PP. XV, de consulto peculiaris coetus S. R. E. Cardinalium, declaravit et statuit:

(1) Vetitum omnino esto, gravissimis de causis, quemlibet clericum, qui militaria stipendia faciat, vel ad militiam mox vocaturus praevideatur, etsi aliunde dignum et idoneum, ad sacrum subdiaconatus ordinem promovere; et super huius prohibitionis observantia omnium, ad quos spectat, conscientia graviter oneretur;

(2) quod vero attinet ad ulteriorem ordinationem eorum qui in sacris iam sint constituti, si in eisdem ut supra adiunctis versentur, recurrendum est ad respectivas Sacras Congregationes, quae in casibus singulis, necessitate aut alia gravissima causa intercedente eaque comprobata, legitimo insuper studiorum cursu ab ordinando emenso et proprio Dioecesis aut Religionis Ordinario postulante, opportune providebunt; semper tamen sub conditione ut candidatus congruum temporis spatium obtinere queat, quo per spiritualem recollectionem ad sacram ordinationem digne se disponere valeat;

(3) hisce omnibus servatis, ad petitionem Ordinarii loci aut Religionis qui ordinandi sit proprius, fas esto Ordinario

Castrensi clerico, ratione militiae sibi subdito, testimoniales litteras elargiri.

Haec porro SSmus D. N. publici iuris fieri et ab omnibus ad quos pertinet servari iussit, contrariis quibuslibet minime obstantibus.

Sacra autem Congregatio, praesentis Decreti publicatione usa, universos sacrorum per Italiam Antistites monet ac vehementer hortatur ut clericos, qui ad militiam vocati sunt vel erunt, diligentissima sollicitudine ac vigilantia prosequantur iuxta Litteras circulares a se datas die 16 iunii 1916.

Datum Romae, ex S. Congr. Consistoriali, die 2 ianuarii 1917.

✠ C. CARD. DE LAI, Episcopus Sabinen., *Secretarius*.

ROMAN OUBIA.

PONTIFICAL APPOINTMENTS.

30 November, 1916: The Right Rev. Theophile Meerschaeft, Bishop of Oklahoma, made Assistant at the Pontifical Throne.

5 December: Mr. Edward Eyre, of the Archdiocese of Westminster, made Commander of the Order of St. Gregory the Great, civil class.

21 December: Monsignor Henry Parkinson, of the Archdiocese of Birmingham, made Protonotary Apostolic *ad instar participantium*.

30 December: Senator Hippolite Montplaisir, of the Diocese of Three Rivers, Canada, made Commander of the Order of St. Gregory the Great, civil class.

The following have been made Domestic Prelates of His Holiness:

12 November: Monsignors Stanislaus J. Doucet and Michael A. O'Keefe, both of the Diocese of Chatham.

3 January, 1917: Monsignor James Dunne, of the Archdiocese of Dublin.

13 January: Monsignors Daniel J. Riordan, Francis J. Bobal, Stanislaus Nawrocki, Edward A. Kelly and Francis A. Rempe, all of the Archdiocese of Chicago.

16 January: Monsignors William A. Browne, Thomas S. Keveny, Daniel Francis Curtin and William P. Fitzgerald, all of the Diocese of Albany.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

SUPREME S. CONGREGATION OF HOLY OFFICE decides that in mixed marriages, when the non-Catholic party is willing to wed in the passive presence of the parish priest, but is unwilling to make the customary promises in favor of the Catholic religion, a *sanatio in radice* is required for the validation of the contract, without dispensation or renewal of consent.

S. CONGREGATION OF CONSISTORY forbids the ordination to Sacred Orders of candidates who are in the Italian Army or are likely to be called to war. As for those who are already in Sacred Orders, special recourse is to be had to the Holy See, in each case, before ordination to priesthood. This rule is now given to the Bishops of Italy ; but it indicates the Holy See's disapproval of the calling of priests to the colors.

ROMAN CURIA officially announces recent pontifical appointments.

ET SIOUT SERPENTES—PRUDENTES.

It was the second morning of the Forty Hours' Adoration. The morning's work was practically over. The celebrant was at his breakfast and we all gathered in the dining-room to keep him company. The atmosphere of democracy that the Catholic religion spreads round its priests and people was heightened by the rurality of the place of gathering—the church is located legally by its township ; its seal bears the same testimony to its situation.

Father Joseph, the celebrant, was eating his breakfast. He has to his credit a good appetite, a very kindly smile, and all manner of winning traits, a face that is almost wholly unattractive, a few years in the priesthood, a partly bald head, and a mind that is a crystal reservoir, from which—if one is fortunate enough to throw open the sluices—there tumble out flashingly torrents of clearest thought.

Father Tom, the preacher, was smoking his morning cigar. (I am chronicler and I must devote more than a line or two

to him.) He has a striking face. His eyes are clear and blue with a splash of gray, and somewhere about them is a flash and a sparkle not unlike Sirius on a December night. Beyond those eyes sit wisdom and judgment. When he opens his mouth to speak in sermons or in conversation, the hearers look into his eyes and pay the tribute that humans pay when one of their kind is saying things worth while. His size is the full measure of a man; he is so big that other bignesses do not trouble him, and this is at the bottom of his one great fault. He is too frank. Excessive frankness—which comes from big men, as it usually comes, without the meanness and smallness of flattery—is a fault.

The others in the gathering were Father Tim, the silent but wise, the holy man of the assembly; Father Michael, and the chronicler, *indignus ego*.

The discussion of which this is a record began at nine-fifteen, and Father Joseph began it.

"Michael says," he began, "that he thinks we are too careless in the things we say to each other; we do harm by this carelessness. We talk too much."

Father Michael was silent. He looked down as the others turned toward him, and left the room on some pretext or other.

When the outer door was heard to close, Father Tom, the preacher, interrogated: "What does he mean?"

"Get him to open up," said the celebrant, sipping his coffee. Balancing the cup in mid-air, he went on: "He has some theory or other on the subject; in fact, he has theories on most subjects. If we can get him partly angry, put him and his theory on the defensive, we may learn what he means. What do you say? Let's fire the magazine."

We moved into the office. Father Michael came in and took his seat in the swivel-chair at the desk.

"Ryan," said Father Tom, "I maintain that it is unfair to make the statement 'that we talk too much' and then leave the thing hanging in the air."

Ryan shifted uneasily but said nothing.

"Such a course," continued the other, "is paralleled in the instance of those imprudent men and women who carry a conversation about another to a certain point and then remark

that they know certain other things that might be said, but it would not be prudent to say them. Such a remark is a thousand times worse than any positive definite statement they might make. It leaves a most harmful suspicion in the minds of others. It is vague and may mean anything from missing morning prayers down through the Decalogue to covetousness. I contend that your statement, mere statement, that we do harm by our carelessness, is unfair and harmful because vague."

"Yes," added Father Joseph, "he says we sin by talking too much. I cannot see that that is any worse than talking too little, uttering what are perhaps false theories and leaving them immediately."

Ryan looked out of the window. He held a cigar in one hand and a small blotter in the other; he burned himself with the cigar and dropped the blotter. There was a noticeable tremble in his fingers.

Father Tom proceeded to increase his discomfiture and applied more torture. I—for a moment—began to doubt his wisdom. Yet he laid on the lash.

"I repeat," he said, "that you do more harm by mere statements of such theories than all of us combined by our lack of thought and consequent carelessness in speech."

Ryan still remained silent.

"You would think," said Father Joseph, "from this assertion of his that every time we say a thing, we move others, change their mode of thinking. I have an idea that Ryan thinks that everything *he* says is important, and coming from him will exert a tremendous influence on all his hearers. Of course, if I were so influential and if my thoughts were as weighty as that, I should exercise prudence as he does and become dumb."

The fuse was ignited and was sizzling toward the magazine. The room was full of smoke and our eyes began to smart. Ryan rose and opened a window and a transom across the room. He came back to his chair, swung toward his desk, and swung back on the swivel-chair, then moved from side to side on its pivot.

The preacher winked at the celebrant and then said—

"Oh, I see, the theory amounts to this, then: For most of us it doesn't matter what we say, but the few like Ryan must be careful even to perfect dumbness."

The fuse sputtered into the magazine and things blew up. I must change my metaphor—the engine began, it sputtered and coughed. I must change again—there was evidence of a coming rush of words and ideas—like people coming out of church, as Swift says—so many that they choked the exit. I began to understand in part at least what G. K. C. meant when he spoke of "the huge helplessness of complete conviction."

"I—I didn't begin this," said Ryan. "There's the cause of it all"—pointing to the celebrant. "You are my guests and I do not want to argue. But we must now; the thing has gone too far to allow it to be brought to a stop. Where will we com—begin?"

"What we said goes back to the—the doctrine of influence. I dislike to begin a thing of this kind. We may be more in the dark at the end. We may be obscure, and obscurity is destructive. We must, in this thing, deal with subtleties and that is dangerous.

"This is not a question of *my* influence. My influence has little or nothing to do with it. My influence or yours—it is the gift of God—is great or less as the case may be, and it will take its place in the line wherever its greatness and its importance warrants.

"The thing is a mere question of the doctrine of influence in general, yours, mine, everyone's, the mutual influence exercised by one on another. This doctrine might be stated thus: Everything that one says to another has in it the possibility, in multitudinous instances the probability, in numberless cases the certainty, of influencing that other in his thoughts, and consequently very often in his acts. This must be admitted."

"Of course," said Joseph, the clear-minded, "anyone will admit that we can and do influence others by our words and acts."

"We must admit it," said Ryan. "It is on this that the whole complex machinery of social intercourse is founded, the mutual influence of one man on another. I say men forget this and mouth all manner of imprudent things."

"The question is," said the clear-minded one, "not about influencing wavering, half-educated or poorly-educated men, but of influencing *sacerdotes*. You said we do harm by our carelessness when conversing with each other."

"Exactly," said Ryan; "either we do not know in all its ramifications the influence our words may have, or knowing this we forget."

"That may be true," said Joseph, "so far as our influence over the layman is concerned, but it seems to me that the matter is quite different when we are dealing with *sacerdotes*."

"There is hardly a whit of difference, for we are human, subject to the same laws that other humans are subject to. We have a mental constitution that is the same."

"There is where a distinction must be made," persisted Father Joseph. "Priests are men bred and reared on certain fixed principles, on a certain definite philosophy. They are a hard-headed lot when it comes to a change of opinion. We are accused of excessive conservatism. Priests are fixed in their opinions, even to a degree of stubbornness. And it is a most difficult thing by mere words to bring about in them a change of mind."

"You admitted the doctrine of influence," said Ryan. "Will you admit that it operates even when we deal with educated men with fixed principles, with stubborn men who have the name of being ultra-conservative?"

"I admit that it can operate; I admit even that it does operate," said the other; "but I fail to see how mere words can be harmful, can lead to a change of thought, of conduct, or of outlook on life. There are doubtless men in the priesthood of mediocre or less than mediocre talent who might be easily moved by our words; I'll grant that—"

"The law of influence," broke in the other, "or whatever we may call it, strange to say, does not confine itself in its operation to men of that class. I have known men of that class who were immovable, others who were easily swayed. I have known mediocre men who were moved, others immovable—these are the only real P.R.'s. And strangest of all, I have known, and you all know, men whose intelligence is almost angelic, wizards of knowledge, possessing every characteristic that would assure success in pastoral, social, and in-

tellectual life; some of these were Gibraltars, others were taken in by every high-sounding phrase and were led into devious ways of thought and conduct by a mere array of words oftentimes set up by doctors of this, that, and the other—from medicine up through the list. What does all this indicate? This, that the rule is not fixed. Influence is not confined to a particular kind of men, or to men of certain degrees of talent. It works in an uncanny fashion, sometimes where you least expect it.

"Instances could be given—we must not mention names—but you know them, Father Tom, and you, Father Tracey. You were a participator and you know what I say is true. You and I, Tracey, and others have said things in a crowd. There were in that crowd men who were susceptible of change. They were moved by our quibbles, our sophistries, and our speciousness.

"We said things lightly, carelessly. We enunciated things by a sort of backward process of thought, saying oftentimes the very reverse of what we meant. We did this merely to amuse, to startle, to enliven things, to create a laugh. There were men within hearing, who, one would think, could follow most intricate thought—considering their education, talents, and training; yet, we found later on, perhaps a week or a month, perhaps longer, we found the things that we had said, had been set up by them as standards and they were modeling their conduct on these things."

"Yes," said Joseph, "but isn't it possible that men of that kind were only waiting for something to justify them in their acts. They would have acted thus under any circumstances."

"Well—perhaps," said Ryan. "But what is this thing, after all, but willing, the process of willing, the process of judging. Isn't it the balancing of reasons on this side against reasons on that? A putting of things in the scale? Does there come a time when the balance is a real balance, almost a perfect balance? Would it be justifiable in me if I were to throw that balance? It isn't always ponderous things that throw the balance in the wrong direction. It may be a small thing, like the inability to make distinctions, lack of knowledge, or a restricted vision."

"Your theory sounds plausible," said Joseph, "but it is so indefinite that it is likely to make a man so anxious in his prudence that he would go about with sealed lips, fearing to utter a word because perchance he might throw the straw that upsets the balance. It is an extremist's vision, and therefore wrong."

"If it is extreme, it is wrong," said Ryan. "The extremist, being radical, is wrong; his judgment skirts the edges, and is not, as it ought to be, *in medio*. He is ever near Scylla or Charybdis, near disaster. But the thing is not extreme."

"It is, the way you put it," said the other.

"I have not been clear. I do not know whether I can be clear, but let us see. You have admitted the doctrine of influence; you have admitted that some kinds of men are so influenced. I contend that some of us are not mindful, first of the doctrine of influence. We forget that we influence others and others influence us. Have you not forgotten this in your dealings with others? Haven't you postponed things like getting others to do what is right merely because you feared your words would have no effect? Have you not noticed in certain instances, that when you did go about—moved perhaps at the last by the stress of urgent duty—when you did go about trying to influence others to change, have you not found it took surprisingly few words of yours to bring about even large results? Have you not gone along, in your own mind—for a long time—doing things in a certain way, then suddenly because of some one's words have you not changed and have you not done those self-same things in an opposite way or dropped them altogether? This is open to the charge of obscurity and of indefiniteness. But this certainly is true—there is such a thing as the doctrine of influence; and it operates constantly, and it seems to me to be an axiom that *it is remarkable how easy it is to influence even seemingly strong men.*"

Father Tom stirred a little, leaned forward in his chair and began to speak.

"I admit," he said, "that one must be careful, and that lack of that carefulness would be imprudent, sinful even, when there is question of sinful or scandalous talk."

"Certainly," said Ryan.

"Again I admit that, if from experience you know, as you have stated, that there are certain men among your listeners, men who have been and usually are easily influenced, then you must be careful and you should not state things that are likely to move them in a wrong direction."

"Yes," said Ryan, "and the reason is this: These men are unable for one reason or another to go only so far as you intend them to go; they will take your words and stretch them and their significance. They take your words; hold them firmly fixed in mind, hastily and quite wrongly; skip about mentally corroborating those words and conclude from this hasty corroboration that what you say is true. It may be true, but it may likewise be untimely and dangerous and too big for them for one reason or another."

"Very well," said Father Tom. "I admit these two rules, as rules of prudence; but when it comes to things that in themselves are harmless I cannot admit any necessity for exercising the carefulness that you demand."

"You admit," said Ryan, "what we have called the doctrine of influence."

"Yes," said Father Tom.

"You admit, so do we all, that we are not dealing with the question of sinful or scandalous talk."

"Yes," said the other.

"You admit, further, that when we know from experience that there are men in the company who are easily influenced, we must go on with extreme caution."

"Yes."

"Will you admit that men, even so-called strong men, are easily influenced?"

"I hesitate to accept that," said the other.

"Try it out, both by observing the effect of your words on others and by introspection. Will you grant a further distinction? It is possible that where there is a question of things which in themselves are harmless, such things may be harmful to another. Such things may throw the balance in the wrong direction. Here are some things that belong in this category—a true thing but untimely; a true thing but too big or too subtle for all those present; a theory that is specious—well enough as a joke, perhaps partly true, but from the nature of

the case incapable of substantiation; or principles which you use for your guidance and which you can use and use well and rightly because of your clear thought or ability to deal with subtleties, but principles which in the possession of others might prove disastrous both for themselves and for others. Do you grant this?"

"Yes."

"Very well. In such cases must not a prudent man in a company which is unknown or little known to him, among those whose mental cast he does not know, must not a prudent man go carefully? It would be well with all of us if we approached all these conversational grade-crossings and observed the warning, *Stop; look; listen!* Danger may be there. It may not be there in such uncertain and dangerous situations. It is well to exercise caution. It is not prudent to go forward pell-mell and take a chance. It is prudent to move with extreme caution, measure our words, looking in every direction to see whither they lead, whom they may strike. It is prudent to talk of light and indifferent things or even to remain silent rather than court the danger of directing others into devious ways, ways that are untried, labyrinthine, and for them dangerous."

The only sound in the room now was the ticking of the clock.

"It has happened to you, to me, to all of us, now in the midst of great excitement, again in times of great calm, in the day or in the silence of the night, that what So-and-so said came along in the trooping cavalcade of thought, stood out, arrested our attention, and we have—for it is human—skipped about seeking corroboration for his words. Sometimes fortunately, thank God! we struck the blank precipice of *distinguo* and were stopped in our course. But sometimes, perhaps, we have skipped about hastily, found what at the time seemed corroborative—and who knows how long we remained under the baneful influence of the other man's words, and who shall measure the harm that resulted? G. K. C. has said a thing that is apposite here: 'Life is full of a ceaseless shower of small coincidences—this is what lends frightful plausibility to all false doctrine'.

"We have all heard men in gatherings make statements that were positively disastrous. We have heard these men going on, as someone says, like Tennyson's brook, forever; but, unlike the brook, leaving behind a trail of wreckage. These were clever and brilliant men. But part of cleverness and brilliance ought to be prudence. We must deal in our conversations with what Newman calls "the wild living intellect of man". Alongside of it is the perverse will of man; and will and intellect are apt to run hither and thither. In religion we have Infallibility to hold us in bounds; in other things we must move with extreme caution and be—"

And Father Tom said, "*Sicut serpentes—prudentes.*"

"There is one more word," said Ryan. "I want to ask a question. Will you grant that men, even strong men, with remarkably strong minds and remarkably strong wills, will you admit that even these are in many, O so many, instances very easily moved?"

There was hesitation on the part of all, and none would admit this astounding proposition. But I noted carefully that the one who propounded the question laughed behind his eyes, and gave every evidence that he at least was profoundly convinced that what he said was not a paradox but a truth. I have wondered since, is he right?

It was twelve when the discussion ended. I hope I have put down the essentials correctly.

Father Tom, with his usual frankness, said at the end:

"Father Ryan, some day you will write a book."

"If I do," said the other, "it will go on the Index, with a *laudabiliter se subjecit.*"

We all laughed as we rose to say the Angelus.

JOSEPH CLANCY.

Loogootee, Indiana.

INSTRUCTING OUR CATHOLIC PEOPLE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The suggestion of "C. M." in the January number of the REVIEW is very timely and ought to stimulate interest. I think it is the experience of most priests that our Catholic people are often woefully ignorant of their religion. When

they learned their Catechism as children, no one would expect from them more than a child's understanding of it. The misfortune is that they never aspire to anything higher than that, even when they do not forget all that they have ever learned. But if they have had the calamity to have been brought up in a school where no religion is taught, and have for any reason been neglected, the priest often finds that they are little better than pagans. And there is a danger that they will remain pagans, unless some means are found of constantly instilling into them, and making them familiar with, the great truths of faith. It happens sometimes that such people, by the grace of God and by the force of good example, become good practical Catholics, as far as going to Mass and the Sacraments are concerned; but on occasions when they might with good results give an account of the faith that is in them, they are dumb, because they have not sufficient knowledge of their religion to explain, or even to state, it to inquirers.

Some years ago I had many a chat with an old priest on this subject. Over forty years ago he began the practice, which is now made compulsory in the diocese to which he belongs, of giving a five-minute instruction on the Catechism at every Mass at which no sermon was preached. And since I have myself been in charge of a mission, I have tried to carry out his ideas. I can safely say that the short explanations of the Catechism at each Mass, lasting from five to ten minutes, have given the people a better interest in their religion and have opened to them a treasure-box, which they had always in their hands but did not know what it contained. I shall, I trust, be pardoned for giving one example. On one occasion, when I had been sent to "supply" in a mountain village, I had explained in simple and homely language what the Mass was: Calvary renewed, with Jesus Christ the real but hidden priest, with whom we are united at Mass, and therefore of infinite value in its four ends. What was my surprise next morning when, as I was about to leave my mountain flock, a deputation waited on me, to thank me, in the name of the congregation, for teaching them what they had never known before, though they were all good, practical Catholics! There was nothing eloquent in my short instruction, nor could I be guilty of eloquence if I tried. Just a

simple and homely explanation of what the Catechism taught. This, and many another like, experience has confirmed me in my resolution never to omit the short explanation of the Catechism at every Mass.

If I might make a suggestion, I should go further than C. M., and would not merely set myself "to proclaim frequently and distinctly the great truths of faith"; I should mark off in sections the whole of the Catechism, so that, by a five-minute instruction on the Catechism every Sunday, I should have completed the whole of it in three or four years.

I venture to think that my brethren in the ministry will not consider this suggestion at all unpractical or too burdensome. A five minutes' instruction every Sunday on the Catechism will certainly not entail much extra labor to a priest who has time after time explained the whole of the Catechism to converts. The fruits of this will be visible in a short time.

England.

E. R. J.

CATHOLIC FEDERATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of the REVIEW, Mr. Anthony Matré K. S. G., commenting on my proposal for a Lay Union in the January issue, takes the position that all the qualifications of a Lay Union are embodied in the American Catholic Federation. Although Federation has been existent for fifteen years, it has meant nothing as a parish factor in the South. From my conversations with the clergy in various sections of the country, and from comments reaching me since the Lay Union article was published, there is no doubt in my mind that a need is greatly felt for a unified organization of all the Catholic laity in America. If Federation has embodied all the qualifications for such an organization, this need ought to have been supplied by Federation's fifteen years of continuous life. The fact is, Federation did not embrace all the qualifications in developed activity, because, centering its efforts chiefly on federating societies and not parishes, it did not enroll the entire Catholic lay body.

Mr. Matré, referring to the writer, says: "The author is probably not fully acquainted with the aims and purposes of

Federation"; and he sets forth the program of its National Organization Committee issued to the Bishops on 15 January, 1917. Since my article was written in October, 1916, Mr. Matré was right in stating that I was "not fully acquainted with Federation's aims and purposes", for this program is a new venture, notwithstanding previous Constitutional provision for parish membership.

The Second Plan in this program—Federation of Parishes—is in principle the Lay Union that my article proposed. Mr. Matré says, "We want no new societies when the old are capable of doing the work when properly supported". He is right. The Lay Union proposed by my article needs no new society to give it reality. The Catholic Federation already has organization, finance, enthusiastic supporters, prestige, and achievement to lend weight, influence, and expansive breadth to its action, and I say heartily, let Federation inaugurate the Lay Union.

This Second Plan of the program—Federation of Parishes—is the most efficient means Federation may use to unite the entire Catholic lay body. I would like to offer the following suggestions:

1. The Second Plan of the program above mentioned reads in part, "The bishop to request every parish in his diocese to join the Diocesan Federation". Why seek the bishops' *licet* when his authoritative *fiat* may as easily be secured? Why aim at an episcopal "request" when an episcopal command will prove more fruitful beyond measure? If episcopal action is limited to "request", the process of persuasion will have to be employed with every individual pastor. Let the voice of Federation solicit the action of episcopal authority, not merely of episcopal patronage.

2. The parishes must be organized into societies holding meetings independent of religious services. If such organization is not effected, action in concert will be hampered; unified sentiment will be hard to secure, and there will be no compact means of leavening local sentiment. Thus when the delegate or delegates return from diocesan or national conventions, the physical contact of an organization meeting is indispensable if the sentiment of the convention is to be diffused. The same is true for transmission of parish sentiment

to the conventions. Parish organization, therefore, must be effected with complete staff of lay officers.

3. Let Federation focus its larger influence and energy to federate parishes, not societies. If every Catholic society in America were federated and represented, the aggregate would still fall short of the entire Catholic lay body. With Federation's aim directed upon the parishes, a Lay Union becomes realized.

The writer's plea in the January REVIEW for "a few enthusiastic promoters" to inaugurate the Union, excluded no organization or unit already working within the Church. No more capable "promoters" than Federation can be desired. Federation is the logical organ and the writer is only too happy to concur in its endeavors.

AMBROSE GALLAGHER, O.S.B.

Savannah, Georgia.

A CATHOLIC LAY UNION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article of the Rev. Ambrose Gallagher, O.S.B., in the January issue is a clarion call from the persecuted land of Georgia that is intended to lead one on to a just appreciation of the hostile forces that are being marshaled against the Catholic Church and its ideals under the guidance of independent Libertine Guardians or organized Guardians of Liberty.

Let me refer your readers to a Catholic Truth Society pamphlet that may illuminate some important phases of the question of a Catholic Lay Union in the United States.

In the C. T. S. series of 1908, Vol. LXX, we find *Study Clubs for Workingmen* by Fr. Martindale, S.J. This article advocates a Catholic Lay Union in England with the same internal arrangement as that proposed by the learned Benedictine, viz. individual clubs united in local groups and the work of all stimulated and coördinated by National Congresses. These study clubs suggest as a common working basis the social question in all its branches. It is impossible to go into all the details of this organization, and an attempt to outline its origin, formation, and development would be useless, with

the original pamphlet in easy reach of all our Reverend Clergy.

Is the study club expedient and feasible? The strength of the French-Canadians, praised by Anna Sadlier in the *Catholic World*, is mainly derived from such an association.

There is one notable difference, seemingly irreconcilable, between the plans of the Rev. Ambrose Gallagher and the operation of such clubs. Our Georgia Benedictine wants every adult Catholic *ipso facto* to be a member. It seems as though this, and this alone, causes him to find the work of the Knights of Columbus and Catholic Federation inadequate. While it is very desirable that every adult Catholic should be a member of a Catholic organization, the results already achieved by other associations show that this is not absolutely necessary.

This much can be said of the plan adopted by French and English study clubs: they have succeeded, with a minimum of friction and a maximum of efficiency, if we can judge by report. They have drawn profit from the well-written pages of various Catholic publications; and without finding fault with other Catholic associations, without belittling their power for good and the results they are accomplishing, these study clubs hold a salient position in the front line of lay defences of the Catholic Church and its ideals.

Can such an organization be amalgamated into a national association in the United States? Can it be made to serve the purpose of the Lay Union that the Rev. Ambrose Gallagher has suggested?

A STUDENT OF THEOLOGY.

Canada.

EMPTYING THE CIBORIUM.

Qu. A priest whom I know to be careful in such matters, is accustomed to empty the consecrated hosts from a ciborium that he has been using into another containing newly consecrated hosts. I have been told, or I have read somewhere, that this is forbidden by the rubrics. Kindly inform me what the correct custom is and what rubric determines the matter.

Resp. The practice referred to is expressly forbidden by the rubrics of the Roman Ritual. Title IV, "De Sanctissimo

Eucharistiae Sacramento" has, n. 7, this prescription: "Sanctissimae Eucharistiae particulas frequenter renovabit. Hostiae vero seu particulae consecrandae sint recentes; et ubi eas consecraverit, veteres primo distribuatur vel sumat." This makes it a matter of obligation first to distribute or consume the consecrated particles in one ciborium before beginning to distribute those in the ciborium newly consecrated. Lehmkühl, commenting on the rubric of the Ritual quoted above, remarks: "Id igitur in renovatione ciborii ante omnia notandum est, *ne umquam recenter consecratae hostiae aliis addantur*; sic enim summum periculum inducitur, ne una alterave particula ultra modum diu servetur, atque ita lex renovandi sacras species illusoria evadat".¹

"BLESS ME, FATHER," ETC.

Qu. One of the Sunday School teachers, preparing the children for their first confession, asked me the correctness of the usual formula, "Bless me, Father, for I have sinned." She thought it strange that the penitent should ask a blessing because he had sinned. On the spur of the moment, I answered that the formula was equivalent to "*Forgive me, Father, for I have sinned.*" Was this correct?

Resp. We think that our correspondent was not happy in his impromptu interpretation. There is no need to make the request for a blessing mean a request for forgiveness. The penitent, conscious of having sinned, asks a blessing that he may make a good confession. This is clear from the words of the blessing itself. "Dominus sit in corde tuo," etc.

SHORTER FORM FOR BAPTISM OF ADULTS.

Qu. Some time ago, the bishop of the diocese gave us the faculty of using in the baptism of adults the following short form:

Sacerdos: Quid petis ab Ecclesia Dei?

Resp. Fidem.

S. Credis in Deum Patrem omnipotentem, Creatorem coeli et terrae?

R. Credo.

S. Credis in Jesum Christum, etc.

R. Credo.

S. Credis in Spiritum Sanctum, etc.

R. Credo.

S. Vis baptizari, si non es valide baptizatus?

R. Volo.

S. N. N. si non es baptizatus, ego te baptizo, etc.

¹ *Theologia Moralís*, Vol. II, n. 178, note 2.

What I would like to know is whether this form may be used, omitting the conditional phrases, when the priest is convinced that the person never was baptized. Most of our converts here never received any form of baptism.

Resp. The shorter formula mentioned by our querist is cited by Sabetti, in a note at page 554, as having been granted "quite recently to some bishops for a period of five years, with the power to extend it to all their priests". In the REVIEW, Vol. LI, the petition for this favor and the indult granting it to the Ordinaries of the province of Philadelphia are printed. The date of the indult is 4 January, 1914. The petition for the indult asks for "the faculty to use the shorter form in the baptism of adults", making no mention of a previous doubtful baptism. On the other hand, the formula submitted with the petition indicates in the last two items that it is to be used in conditional baptism only. Unless an authoritative interpretation of the decree be given, we should lay stress on the "mind" of the petitioners apparently to apply the formula in the case of those who had already received baptism in some Christian sect. This seems to us to be what they requested, and the decree was granted *juxta preces*. Perhaps when, at the end of five years, the indult is renewed, it will be made clear whether the shorter form may be used also in the case of adults who have never been baptized.

SOME PRACTICAL QUESTIONS CONCERNING THE ENGAGEMENT CONTRACT.

1. Although there is no obligation to enter into an engagement contract, should the parties really intend to bind themselves to marry after some time, do they not *per se* and *sub mortali* assume the obligation of "sponsalia" according to what is required in the *Ne temere*?

2. In case they do not contract "sponsalia" according to the *Ne temere*, but do really intend to marry and as a sign of such fixed intention a diamond ring has been given by the young man to the young lady, may this ring be kept by the young lady in case the young man change his intention of contracting marriage for a reason which canonically would not dissolve valid "sponsalia"?

3. In this second case, suppose no ring had been given, no "sponsalia" had been made according to the *Ne temere*, no canonical reason existed to justify the breaking even of valid "sponsalia", may the young lady in conscience bring a breach of promise suit against the young man, and why?

1. If the parties really intend to bind themselves by a mutual promise to marry, and they understand that this can be done only by observing the formalities of the *Ne temere*, they will of course have to make the agreement in writing and before witnesses, as that decree requires. Should one or the other object to this formal promise, his or her sincerity may be reasonably doubted. De Becker in his commentary on the *Ne temere* mentions a peculiar case in which two young people promise to marry, but not having the opportunity at the time to make the promise in the legal form they make it orally with the express intention of complying with the formalities of the law later on. Were these two bound under grave obligation to make the legal engagement afterward? De Becker rightly says that such an oral promise with the condition to make it in legal form subsequently, is not directly declared null and void by the *Ne temere*; and he says that he would not urge the strict obligation of fulfilling the oral promise. In this case the obligation should not be urged, because the *Ne temere* demands a more public and solemn form of engagement. "Experience," it says, "has abundantly shown what dangers such private or secret engagements bring with them. In the first place, they are incitements to sin and the cause why inexperienced girls are deceived; and secondly, they give rise to discord and endless litigation." Though the new law does not expressly say that a prior agreement to make the legal engagement contract later on has no force, the purpose of denying validity to all agreements unless they are done in writing and in presence of witnesses is plainly against enforcing an obligation in such oral agreements. In Latin America, where the law of making the engagement in writing was in force before the *Ne temere* made it obligatory for the whole Church, authors were divided as to whether oral engagements were to be considered as binding in conscience, though they would not be recognized in the external forum of the Church. When the question was submitted to the S. Congregation of

Extraordinary Ecclesiastical Affairs, 5 November, 1901, the S. Congregation answered that such an oral agreement was invalid also in conscience. For the sake of the public weal of the Church the question of marriage betrothals is now removed from the sphere of private affairs, and no private agreements are recognized therein.

This does not say, of course, that a girl who, for instance, has been led into sin through a promise of marriage would not have a right to insist that the man make the engagement contract in legal form afterward. She surely can insist on it, provided she was really seduced. If, however, the sin was as much her fault as his, she cannot in conscience insist on his promise.

Cardinal Gennari in his commentary discusses the question of a one-sided promise of marriage where the other party does not pledge himself or herself. He concedes, however, that such promises are very rare, for the rule is that one party does not mean to bind itself without a corresponding obligation taken by the other party, at least implicitly.

2. When there is a spoken betrothal and even when an engagement ring is given to the young lady in sign of the sincerity of the promise, but the engagement is not made in legal form, the question arises whether or not the girl must return the ring and other valuables given her by the young man in case he change his mind without a serious reason. The gifts to the girl may be considered as either made in view of the intended marriage, or merely as proofs of friendship. If they are merely marks of friendship, the gifts pass into the possession of the young lady and there is no question of an obligation on her part to return them when the friendship is broken. But must they be considered as given conditionally, i. e. "provided we get married"? Not necessarily, though one may say that this intention is implied. Nevertheless, on account of the uncertainty of this condition as a *conditio sine qua non*, one would be seldom warranted in imposing an obligation. When the presents are of little value, they are generally to be considered as given in sign of friendship, because friends usually give those proofs apart from any question of marriage.

When the jewelry and other gifts are of considerable value and the young man severs his friendly relations after a mutual

spoken promise of marriage, without a grave reason, is the young lady justified in keeping the presents? In other words, does the party really sin against strict justice by breaking the oral engagement, so that the other has a right to be indemnified for damages resulting from such a broken engagement? It cannot be proved by any conclusive argument that the action of the young man in question is a violation of *justitia commutativa*, for, according to the law of the Church, the girl did not acquire a strict right to the marriage by the oral promise. Ignorance of the law does not enter into the solution of the case; for in nullifying laws the action is invalid even though one did not know of the conditions necessary for the validity of the contract. Thus, for instance, people who find out that their marriage is invalid, though both were in good faith, may either get a dispensation if that is possible, or they may separate, even though it may mean a great hardship for one or the other. Other instances, such as wills not drawn in legal form, might be cited where invalidating laws work hardship; still both the civil and ecclesiastical authorities insist on these laws on account of their importance for the public weal.

Some authors hold that the present law concerning engagements annuls the oral contract only in so far as the canonical effects are concerned, but leaves in force the natural obligation of a mutual contract, and therefore an obligation in conscience to stand by the agreement, or to stand for the damages caused to the other party if one of them without grave reason recedes from the contract. How does this square with the decision of the S. Congregation quoted above to the effect that oral engagements are invalid even in conscience? Notwithstanding this, the obligation of the natural contract is urged very strongly by some authors; for example, Heiner in his commentary on the *Ne temere*. They evidently consider the answer of the S. Congregation as not of universal force, since it is a response to a particular question for a particular country. Still, as the case under the *Ne temere* is the same as under the law of engagements for Latin America, it is difficult to see how the solution of the same case can be different.

The *jus naturale* in an engagement made orally is urged too strongly by the authors referred to, since it is certain that both the civil and ecclesiastical authorities in their respective

fields of jurisdiction have the right to determine under what conditions rights resulting from contracts shall become true rights.

3. Whether the party injured by the breaking of the oral engagement without a grave reason can in conscience compel the other to stand for the damages occasioned by such recession from the promise, cannot be stated with certainty. If a priest meets such a case in confession, he cannot deny absolution to the party who breaks off without grave reason an oral engagement and is not willing to indemnify the other party, nor can the confessor forbid the injured party to bring a suit of breach of promise if the party has really suffered by the breaking of the oral engagement.

It may happen that one party has by unjust means, lying and fraud, deceived the other party. If either of the parties is not sincere and makes the other believe by false promises that marriage is intended, and so lessens the chances of the other to get married or puts the other party to expense, the natural-law principles of justice demand compensation for damages caused by lying and deceit. The Church neither has the power nor the wish to free such a party from his or her obligation. This, therefore, is sure, that if one of the parties after an oral agreement to marry changes his mind, he must, as soon as the intention to marry the other party ceases, notify that party. If he keeps the other under the impression that he intends to fulfil the oral promise, from that time the company-keeping is dishonest and the deceiver is responsible for the injury caused. If, therefore, a young man should continue to pay court to the girl for a considerable time after he has decided not to marry her and whilst he may be secretly courting another girl, he will be liable for the wrong done to the young lady. He has put her to undeserved mental suffering, lowered her good reputation, exposed her to unfavorable criticism, and lessened her chances of a desirable marriage. She clearly has the right to bring a suit of breach of promise against the young man.

A confessor, if consulted by such a man, would of course have to insist that, lest injury be done to the girl, he is not free to give her up without a grave reason. Should he argue that, after having broken off with the girl, it would be impos-

sible to establish the former relation, he ought to be told that in justice he owes the girl compensation for the wrong done by his action. It may be necessary to defer absolution until he has repaired the injury. These matters should not be treated lightly, for Catholic young men and women must be given to understand that they have no right to keep company just for fun, as it is put at times. The matter is too sacred to be trifled with.

FR. STANISLAUS WOYWOD, O.F.M.

TAKING BLESSED ASHES HOME.

Qu. Kindly tell us in the REVIEW what you think of the practice, which exists in many places, of giving to the faithful some of the ashes blessed on Ash Wednesday to take home and give to those who may not be able to present themselves and receive the ashes in church.

Resp. It is clearly the mind of the Church that the faithful should have the ashes placed on the head or forehead in church, with the words "Memento, homo," etc. On the other hand, there is room for the contention that the ashes, like the other sacramental, holy water, may be efficaciously applied in an informal manner. And this, in two ways. First, it seems to be, or has been, the custom to keep the ashes in the house, indefinitely, just as holy water is kept, and apply them as occasion seemed to occur. This, as it might lead to superstitious practices, would seem to be discouraged by the Constitution "Omnium sollicitudinum" of Benedict XIV, which forbids the ashes to be used in any other way than that prescribed by the Church. Secondly, it is, as everyone knows, a very general custom for members of a household to take home a portion of the ashes blessed on Ash Wednesday and distribute them, or have them distributed by the head of the family, to those who are unable to attend church. This seems to be tacitly approved. Indeed, when, in 1892, the S. Congregation of Rites was asked by the Archbishop of Colombo in regard to a practice existing in his missions of taking the blessed ashes home and applying them to the sick, etc., the answer was given, "Non esse interloquendum"; which means that the S. Congregation neither condemned nor approved the practice. As the REVIEW has, more than once, reminded the

clergy, it rests with them to explain the doctrine of the Church which forbids the superstitious use of blessed ashes and to warn the faithful against possible desecration.

PRIEST OFFICIATING AT MARRIAGE OF NON-CATHOLICS.

Qu. Can a pastor perform a marriage ceremony for a Protestant couple who are friends of his? The ceremony is to take place in the residence of the parties.

Resp. The civil law recognizes the priest as an authorized official witness of the marriage ceremony, and there is no reason why he could not act as a witness in the case of non-Catholics. As to ecclesiastical law, missionaries are allowed, in case there is no other authorized witness available, to act as witnesses in the marriage of unbaptized persons. In a country such as ours the occurrence of a case of necessity should be rare indeed. Moreover, if the parties are baptized, their marriage is a sacrament, and no action or word of the priest should be such that it could be construed into an admission of the contrary. In 1895 the Archbishop of New Orleans asked the Cardinal Prefect of the Propaganda, "*Utrum liceat sacerdoti catholico tamquam ministrum civilem se habere in celebratione matrimoniorum Protestantium,*" and the answer was, "*Id licitum esse, hoc enim casu sacerdos est tamquam testis auctorizabilis*".¹ We do not think that the fact that "they are friends of his" is a sufficient reason in the case submitted. It would, in the case, be more prudent to consult the bishop of the diocese before acting.

PRIVILEGES OF DOMESTIC PRELATE.

Qu. Please let me know whether or not a Domestic Prelate is entitled to wear a purple biretta. Has he the right to celebrate High Mass as a bishop does, with train unfolded, singing *Pax vobis*, and giving the blessing as the bishop does? Is his dress at funerals black or purple?

Resp. The privileges of the Domestic Prelate are set forth in detail in the Constitution "*Apostolicae Sedis Officium*", of Pius IX. From the document it appears that the Domestic

¹ See ECCL. REVIEW, April 1895, p. 343; August 1896, p. 208.

Prelate is entitled to wear a black biretta with purple (*coloris rubini*) tassel; in the celebration of Mass he may not have his train unfolded and may neither sing the *Pax vobis* nor give the blessing *modo episcopali*. This, of course, is what may be called *jus commune* in the matter. There are, we believe, special privileges obtainable by indult. The last question is discussed at length in the REVIEW for March, 1917 (page 279), and in the two following communications.

THE DRESS OF PRELATES AT FUNERALS.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

"The Purple Cassock at Funerals" in your March number interested me greatly. I have seen, at funerals, prelates dressed in a variety of ways—purple cassock and black mantelletta, black cassock and purple mantelletta, purple cassock and purple mantelletta, the last being the most common. Evidently a great ignorance or a great diversity of opinion prevails on the question of the proper dress at funerals for prelates. The REVIEW would do us a great favor by stating exactly what a prelate should wear on such an occasion.

First as to the cassock. Is the prescribed "black cassock" the so-called "house cassock", with cape and with purple buttons and trimmings of purple? But is it not usually understood that this cassock is strictly only a house dress and not proper in choir? Again, this cassock does not meet the requirements of "One of Them" ("Everything is to be in black," he says), since its trimmings are purple. Or are we to understand that the prescribed cassock is the priest's plain black cassock?

Secondly as to the rochet. Since "everything is to be in black", must we remove the color on the sleeves of the rochet and replace it with black or omit it altogether?

Thirdly as to the mantelletta. The article of "One of Them" quotes Nainfa: "Archbishops and bishops should wear the black cassock and the mantelletta (or mozetta, as the case may be) of the same colors." What colors? If everything should be in black, then there is no question of colors, but of one color—black.

And lastly as to the birettum. If "everything should be in black", then the common black birettum must be worn alike by archbishop, bishop, and monsignor. This makes it plain that it is very difficult even for "One of Them" to be here apodictical.

But surely the REVIEW can tell us briefly and clearly just what cassock, rochet, mantelletta, and birettum should be worn by prelates at funerals. Then when the "rightly clad" find themselves in procession or seated side by side with the "wrongly clad" (of whatsoever grade of prelacy), the former will have the satisfaction of knowing that they are following the rule while others are adhering but to "a growing abuse".

As to the "off-colors" at which "One of Them" broadly hints in his closing paragraph, lately honored monsignori, in these parts, have found that "beggars cannot be choosers"; that they must take, in color and material, whatsoever the clerical tailor gives them; and when the bill is presented, the "high cost of purple" is bound to make them thankful to "One of Them" or any of them who will furnish them with rule and reason for diminishing rather than increasing the occasions, whether at funerals or not, for wearing (out) their purple.

A MONSIGNOR.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

While I duly appreciate the honor of being quoted as an authority by your Right Reverend correspondent in the March number of the REVIEW, I ask to be allowed a slight correction to the last paragraph of his otherwise scholarly communication on the mourning dress of bishops and prelates.

In all my researches on the proper etiquette for Prelates of the Pope's household ("Monsignori"), I have been unable to find any prescription for them to wear black at funerals and on penitential days. According to all available sources of information, such prelates should wear black in only one case, namely, the vacancy of the Holy See; for whether they live in Rome or abroad, they have no other status, *qua* prelates, than that of members of the Pope's court, and therefore should always follow its special ceremonial.

Consequently, only archbishops and bishops have the privilege of wearing, at funerals, the black prelatial dress which comprises the black cassock and mantelletta (or mozetta) lined and trimmed with purple silk, the black silk sash, the purple biretta, the pectoral cross and the ring. To my present knowledge, there is no authority or text of ceremonial allowing the Roman prelates ("monsignori") to dress, on such occasions, in any other color than purple.

J. A. NAINFA, S.S.

WAS IT A VIOLATION OF THE "NE TEMERE"?

Qu. The following case has actually occurred, and may prove of interest to readers of the REVIEW:

John is a practical Catholic and attends Mass regularly. Hearing a sermon concerning the Marriage Laws of the *Ne temere*, John learns that marriage can be contracted validly in places where there is no priest and none can be had, and this state of things has continued for a month. Five years later, while on a business trip, John meets Mary, a baptized Methodist, and they decide after a while to be married. Mary lives in a small village a hundred miles distant from the nearest priest, and so John thinks it is all right for him to call in two witnesses; but as the State does not recognize such a marriage and Mary's family object to this arrangement, and this of course quite naturally, John consents to have Mary's minister perform the ceremony. They go soon after to the priest, who treats them kindly, but refers them to the chancellor of a neighboring diocese in which John lives. The priest will not allow John to go to the Sacraments since he has attempted marriage before a Protestant minister. A week or two later John and Mary present themselves before the chancellor of John's diocese, who has them renew their consent before him and two witnesses, and gives to John's parish priest the faculty to absolve John from the censure incurred.

Now, there is no doubt that technically John falls under the diocesan censure in being married by the minister. The question is, Was John's marriage valid, and was there any need of renewal of consent?

Resp. The data presented in the above case do not permit an absolute decision regarding the validity of the marriage contract. It is not stated that two witnesses were present. Presumably they were. If so, the marriage contract appears to have been valid. For the law of the Church does not

specify the character of the witnesses, but says, "testes quilibet". Génicot comments: "Valide et generatim licite adhibentur testes quilibet, etiam feminae, impuberes, infideles, dummodo usu rationis pollentes de contracto matrimonio testari possint. Neque strictam obligationem repellendi heterodoxos induxisse videtur responsum particulare S. Officii: 'non esse adhibendos, posse tamen ab Ordinario tolerari ex gravi causa, dummodo non adsit scandalum'." (Tom. II, 497.) The presence of the minister as one of the required witnesses does not then invalidate the marriage, or even subject the Catholic party to censure.

If, however, John yielded not merely to the just desire of the family of his bride to have the marriage properly attested before the civil law, but meant to satisfy the religious convictions of the Methodist relatives, submitting to a distinctly non-Catholic religious rite, then, according to the judgment of the Ordinary, he falls under the censure decreed in such cases against an explicit denial of the Catholic faith.

Although, in the absence of a contrary decision of the S. Congregation, we hold the marriage (even if performed as a religious rite in the Protestant Church) to be valid, a legitimate doubt arises as to the consistency of such an interpretation with the spirit of the *Ne temere* legislation, which aims apparently at sanctifying the marriage contract by the safeguard of Catholic profession, declaring marriages of Catholics outside the Church invalid.

INVOKING HOLY NAME AT HOUR OF DEATH.

Qu. Is not the mention of the name of Jesus a *conditio sine qua non* for gaining the indulgence at the hour of death? If so, why is it not put down this way in the rubrics of the Ritual? There is also a decree to this effect.

Resp. The reference, we presume, is to the plenary indulgence granted to those who receive the Apostolic Benediction *in articulo mortis*, and our correspondent is right in his contention that the Holy Name should be pronounced by the dying person, "ore, si potuerit, sin autem, corde". It is true, the Roman Ritual does not mention this condition before giving the formula (Tit. V, cap. 6). However, at the end of Cap. 6, no. 8, we find the rubric, "Deinde sequentes preces

quanta poterit majori devotione dicat"; there follow the "Ordo Commendationis Animae" and the prayers to be recited "In Expiratione". Under the latter head, Cap. 8, we find the rubric: "Ipse vero moriens, si potest, dicat, vel si non potest, assistens, sive sacerdos pro eo clara voce pronuntiet *Jesu, Jesu, Jesu*".

"VOX POPULI VOX DEI."

Qu. Can you tell me the origin of the celebrated phrase "Vox populi vox Dei?" How far back does it go in medieval history?

Resp. It is difficult to determine the first appearance of such phrases in literature or in popular usage. A well-known dictionary of phrases cites the use of "Vox populi vox Dei" as the text, or subject, of a sermon by Simon de Mephram, Archbishop of Canterbury, in 1327. The occasion was the succession of Edward III to the English throne. Thomas of Walsingham describes the event as follows: "Archiepiscopus vero cantuariensis praesenti consensit electioni, ut omnes praelati, et archiepiscopus quidem, assumpto themate 'Vox populi vox Dei', sermonem fecit populo exhortans omnes ut apud Regem Regum intercederent pro electo."¹ The passage clearly indicates that the saying was well known and, so to speak, current, at the time.

THE TABERNAOLE VEIL.

Qu. I have found decrees ordering veils to cover the outside of the door of the tabernacle, veils of the color of the office of the day.² In August 1880 the S. Congregation of Rites declared that the use of silver or gold or other precious materials did not excuse from this obligation. Someone told me of a later decree requiring the veil on the inside of the tabernacle only. Is there such a decree?

Resp. Recent decrees of the S. Congregation of Rites forbid the use of a substitute for the veil in front of the door of the tabernacle. In regard to the interior of the tabernacle, a decree of the S. Congregation of Rites, 20 June, 1899, declares that the inside of the tabernacle should either be gilt or covered with a white silk veil.

¹ *Historia Anglicana*, ed. Riley, Vol. I, p. 186.
 Congr. of Rites, July 1855.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 22. HARVARD CHRISTOLOGIES 9.

DR. MÜNSTERBERG'S VOLUNTARISM.

The recent death of Dr. Hugo Münsterberg, Professor of Psychology in Harvard University, suggests the advisability of a brief survey of his philosophy and of its logical tendencies in Christology.

I. The Philosophy of Dr. Munsterberg. Dr. Münsterberg was a neo-Kantian, of the Freiburg school of critical transcendentalists. To the members of this school of abstract idealists, as Wilhelm Windelband, Heinrich Rickert, and Hugo Münsterberg, reality is a transcendental, eternal, ideal world, not the empirical world of positive science. The empirical world of positive science is a mere construct of human thought. The data of sense-perception have no other than a psychical existence. Hence understanding is without objective validity; reality is reached by a voluntaristic realization of an ideal.

According to Rickert, the ultimate category for objectivity is not *Sein*, not the *being* of the thing-in-itself—a necessity that is out of reach of the judgment; nor *Müssen*, not the *must-be* of a thing—an universal necessity consequent upon scientific consciousness; but *Sollen*, the *ought-to-be* of the thing-in-itself—a necessity consequent upon an universal moral obligation. We can only say that there *ought-to-be* objectivity to correspond to our judgment; not that the object of our judgment really is, but that it *ought-to-be*! This *ought-to-be* of the thing-in-itself is the only possible object of knowledge; the Kantian *noumenon*, the thing-in-itself, is never reached. Rickert's *ought-to-be* of the thing-in-itself is not reality, that is assumed to be back of the Kantian *phainomenon*, or sense-perception.¹ No, this *ought-to-be*, which is the only object of knowledge, is entirely independent of the knowing subject; it has objectivity, whether known or not; it

¹ For the present writer's analysis of Kantian epistemology, cf. ECCLESIASTICAL REVIEW, April, 1915, pp. 488 ff.

transcends every thing-in-itself; it is Rickert's substitute for the Kantian transcendental idea.²

Münsterberg, in seeking a substitute for Kant's *noumenon*—the useless thing-in-itself, which is never to be got at by the judgment—sets down, as the ultimate category of objectivity, not *Sein*, nor *Müssen*, nor *Sollen*, but *Wollen*. The ultimate object of all knowledge is not *being*, nor the transcendental *must-be* of the thing-in-itself, nor the transcendental *ought-to-be* thereof; but an over-individual, a transcendental *Will*. The eternal validity of all ideals realized by the knowing subject is based upon an over-individual *Will* that wills the world.³

The *Wollen*, the over-individual Will, of Münsterberg is reminiscent of the transcendental World-will, the *Welt-Wille*, of Schopenhauer; the Harvard professor is falling back on the voluntarism of the romantic school. This voluntarism we have already refuted.⁴

II. The Christological Tendencies of Dr. Munsterberg. 1. *The Humanity of Christ*. Of Christology there is little in the many books written by Münsterberg; but logically his Christology is that of the transcendental idealist. Since the empirical world of positive science is a mere construct of human thought, and the data of sense-perception have no other than a psychical existence, it follows that the human nature of Jesus never existed save as a psychical object—as a fancy in the mind of the knower, a fiction without objective validity. The physical Resurrection, the Virgin Birth, the Incarnation, and all other religious facts that are connected with the human nature of our Lord, go by the board; they have no objective validity, no necessity of being in themselves; their existence is merely psychical.

In Münsterberg's idealism, the above fundamental facts of the human nature of Christ may be looked on as the objects of *history* or of *religion*. As the objects of *history*, they are "not existing perceivable objects", but "valid *subjective* will functions"; that is to say, the facts that the Gospels, as his-

² Cf. Rickert, *Der Gegenstand der Erkenntnis*, 1904, according to Douglas Clyde Macintosh, *The Problem of Knowledge* (Macmillan Company: New York, 1915), pp. 198 ff.

³ Cf. Münsterberg, *The Eternal Values* (Boston, 1909), pp. 55, 399, 400).

⁴ Cf. ECCLESIASTICAL REVIEW, November, 1916, pp. 573 ff.

torical documents, narrate of Jesus are only the trumpery of our own "human will relations". For

History . . . has as its object the system of those *human will relations* which we ourselves as willing subjects acknowledge, and which are for us objects of understanding, of interpretation, of appreciation, even of criticism, but not objects of description and explanation, as they are valid *subjective will functions, not existing perceivable objects*.⁵

Such, then, are the fundamental facts of the humanity of Jesus, if looked upon only as the objects of history. These facts are "not existing perceivable objects"; they are creations of the will, will-acts of the individual, presented to the understanding. For "history speaks *only* of those will-acts which are acknowledged as merely individual".⁶

Besides these "subjective will functions", these mere impressions, these individual will-acts, that create, for reason's acceptance, the humanity of Jesus and other such "not existing perceivable objects", the idealism of Münsterberg postulates an *over-individual Will-act* which has to do with religion.

The over-individual Will-acts, which are the key to Münsterberg's peculiar theory of religious knowledge, are the acts of the transcendental World-Will of Schopenhauer, the acts that have no bearing on our personal wishes, the transcendental Will-attitude that he calls Duty. Here is Münsterberg's explanation of this over-individual Will:

We know other will acts in ourselves which we will with an over-individual meaning, those attitudes we take when we feel ourselves beyond the domain of our purely personal wishes. The will remains our own, but its significance transcends our individual attitudes; it has an overindividual value; we call it our duty. To be sure, our duty is our own central will.⁷

As history has to do with our individual will-acts, our "subjective will functions" about "not existing perceivable objects"; so religion has to do with our over-individual will-acts:

⁵ *Psychology and Life* (Houghton Mifflin: Boston, 1899), p. 26.

⁶ *Ibid.* p. 27.

⁷ *Ibid.* p. 27.

If the system of our individual will acts is interpreted and connected in the historical sciences, the system of our over-individual will acts is interpreted and connected in the normative sciences, logic, aesthetics, ethics, and philosophy of religion. Logic treats of the over-individual will acts of affirming the world, aesthetics of those of appreciating the world, religion of those of transcending the world, ethics of those of acting for the world. . . . All treat of over-individual valid will relations, and no one has *therefore to deal with existing psychical objects*.⁸

From these passages, the doctor's ethics and Christianity are clear. Ethics has not "to deal with existing psychical objects". Hence my duty to my fellow-man, to the family, to the state, is not a matter of ethics. For my fellow-man, the family, and the state are "psychical objects", "human will relations", "subjective will functions, not existing perceivable objects".

Religion has not "to deal with existing psychical objects". But the Christ of history is a "psychical object". Hence religion has not to do with the Resurrection, the Virgin Birth, and the Incarnation of our Saviour.

Indeed, religion has to do with something "beyond the domain of our purely personal wishes"; it is not a personal attitude of the individual will; "its significance transcends our individual attitudes"; its object is Duty, not duty—an over-individual, transcendent Duty, not a personal duty of the will.

In this wise, away goes all personal, individual religion, away goes Christianity; for religion is a transcendent, and not an individual attitude of the will.

2. *Christianity*. Dr. Münsterberg does not tell us that Christianity is a mere fantastic trumpery. He prefers not to offend his readers by logically pursuing his idealism to its inevitable Christological conclusions. So the late Professor of Psychology, in Harvard, wisely lets Christianity alone. In this prudent reticence he is more honest than was Dr. Josiah Royce. The late Alford Professor of Natural Religion, in Harvard, clothed his socialistic idealism in such sweet-sounding Christian language as to deceive most people into the belief that he was a Christian. Whereas his Christology was

⁸ Ibid. p. 28.

nothing more than the acceptance of the Beloved Community, transcendental Being evolving and manifesting Itself in what we call individuals.⁹ It would have been much more honest on the part of Dr. Royce to have let Christianity alone, as Dr. Münsterberg generally does.

Whenever Münsterberg touches upon Christianity, he presents it as merely one of manifold manifestations of mysticism. By mysticism he means "the belief in supernatural connections in the physical and psychical world".¹⁰ The dancing dervish, the telepathist, the spiritualist, the revivalist, healing by faith, healing by love, revealed religion—all such phenomena are classed under the same head-line as mysticism; they are all mere emotionalism. Not prayer, but the stirring-up of the emotions, counts in religious worship. Such is the doctor's frank opinion:

We must not forget that it is not the solemn value of the religious revelation, nor the ethical and metaphysical bearing of its objects, which brings success, but solely the depth of emotion. To murmur the Greek alphabet with touching intonation and gesture of supplication is just as strengthening for the health as the sublimest prayer.¹¹

3. *The Divinity of Christ.* Since the voluntaristic idealism of Dr. Münsterberg is destructive of belief in the humanity of Jesus and in the mysteries intimately connected with that fundamental Christian fact, we cannot look to this Harvard psychology for an acceptance of the Divinity of Jesus.

The belief in the Divinity of Christ postulates the acceptance of a Personal God, who unites in one Person both Divine and human natures. Now Dr. Münsterberg, being an idealist, does not admit a Personal God. His God is a variation of the God of pantheistic idealism; it is to be set by the side of the impersonal *Absolute* of Hegel, the *Moral Will* of Fichte, the *World-Will* of Schopenhauer, the *Beloved Community* of Royce, the *Ought-to-be* of Rickert. The over-individual *Will*, the transcendental Duty, of Münsterberg is not only not a

⁹ Cf. "Dr. Royce and the Beloved Community," *ECCLESIASTICAL REVIEW*, November, 1916, pp. 573 ff.

¹⁰ *Psychology and Life* (Houghton Mifflin: Boston, 1899), p. 229.

¹¹ *Ibid.* p. 248.

Person but it is not even an existing thing! He cannot be certain just what it is; but of this he is absolutely sure, that it is not "something which exists":

However we may formulate this logically ultimate source of all reality, we know at least one thing surely, that we have deprived it of all meaning and of all values and of all dignity, *if we picture it as something which exists*. The least creature of all mortals, acknowledged as a willing subject, has more dignity and value than even an almighty God, if he is thought of merely as a gigantic psychological mechanism; that is, as an object the reality of which has the form of existence.¹²

It is blasphemous to refer to the Personal God of Christianity as a God who "is thought of merely as a gigantic psychological mechanism"; nor is it accurate to describe this Infinite Person "as an object the reality of which has the form of existence". He is an Infinite Person, whom we conceive as having the form of existence, although His simplicity precludes even the metaphysical composition in Him of form with form.

4. *Cocksurenness of Münsterberg*. The extravagance of this Harvard professor in his absurd variation of transcendental idealism is quite of a piece with the dogmatism and overbearing infallibleness with which he crams his vagaries down one's throat. There is never an attempt to prove anything of the tenets of idealism; we are supposed to accept the *ipse dixit* of Sir Oracle, and without other reason to give up all belief in a Personal God and in the Christ of the Gospels, Ephesus, Chalcedon, and Constantinople.

The self-confident assuredness of Dr. Münsterberg reminds us of Fichte's style. The *Moral Will* was clear to him as daylight; people were bound to accept it. So Fichte wrote his "Sun-clear Exposition of the Essence of Recent Philosophy", as an appeal to the sense of honor whereby all men were bound in decency to become Fichtians. Schelling and his wife bethought them of Hamlet's

Doubt that the stars are fire,
Doubt that the planets move.¹³

¹² Ibid. p. 28.

¹³ Act II, Scene 2, Letter.

They parodied this *star-clear* thought, and wrote of Fichte's *sun-clear* philosophy:

Zweifle an der Sonne Klarheit,
Zweifle an der Sterne Licht,
Leser, nur an meiner Warheit
Und an deiner Dummheit nicht!

We take the liberty of paraphrasing this parody, as descriptive of the attitude of mind that Dr. Münsterberg must have assumed in his Catholic hearers at Harvard and Radcliffe:

Doubt that the sun gives sunshine,
Doubt that the stars give light;
Only my *Wollen* doubt not,
And thy stupid plight!

III. Dr. Toy's New Testament Myths. We have already seen that Dr. Toy, Emeritus Professor of Harvard University, seeks to do away with all Divine revelation as the origin of Christianity, and to explain the teachings of Jesus as nothing more than the carrying on of a Judaistic sect.¹⁴ He does not openly attack Christianity as the outcrop of mythology; but treats it and all mythological forms of religion as on a par. The danger to the student, from the influence of such insidiousness, is even greater than would ensue from a bold, frontal assault on the faith.

I. *Dragon-myth*. First, Toy summarily throws out of court as non-historical the story of the fall of man in the Book of Genesis,¹⁵ and the serpent-story in Revelations:¹⁶ "The Old Testament dragon-myth (which occurs also in the New Testament Apocalypse) is found in full shape in Babylonian material".¹⁷

No matter in what shape the dragon-story of the fall of man be found in Babylonian mythology, the coincidence is no proof of the mythological character of either the Old or the New Testament story. The Babylonian dragon-myth is a mythological distortion of primitive tradition of the fall of man; not so the fact narratives of Genesis and Apocalypse.

¹⁴ Cf. ECCLESIASTICAL REVIEW, February, 1917, pp. 201 ff.

¹⁵ Genesis 3: 1-19.

¹⁶ Apocalypse 12: 1-18.

¹⁷ *Introduction to the History of Religions* (Ginn & Company: Boston, 1913), p. 385.

The narrative of the fall of man, as given in Genesis, has been almost unanimously accepted by the Fathers as fact narrative. The Biblical Commission¹⁸ expressly forbids the denial of the historical worth of those parts of this narrative which are fundamental to Christian revelation; and singles out, among other facts that have to do with the very foundation of Christianity, the temptation of our first parents by the devil under the form of a serpent.

What Toy calls the dragon-myth of the New Testament is an apocalyptic description of the same hostility of Satan to the human race as was shown in the narrative of Genesis. The Blessed Mother is seen by John in vision; she is about to give birth to Jesus; the dragon is at hand, ready to devour the Child immediately after birth; the Child is born, and taken up to the throne of God; Michael and his angels fight the dragon:

Then was hurled down that great dragon, *the serpent of old*, who is called the devil and Satan, who deceiveth the whole world,—yea, he was hurled down to the earth; and his angels were hurled down along with him.¹⁹

The meaning of this apocalyptic vision of John is clear. The revolt of Satan against God was his refusal to accept the Incarnation; his hostility to the scheme of Redemption of the human race by a God-Man met with defeat by the angelic host of faithful ones. It is the same "serpent of old", who revolted against God's plan of the Word made Flesh; was hurled from heaven by Michael; caused the fall of the human race in Adam; and continues to deceive the whole world. And all these fundamental facts of Christianity Toy teaches his Catholic students of Harvard to look upon as mere variants of the dragon-myth of Babylon!

2. *Christ-myth*. Not expressly, but effectively and insidiously, does Toy degrade the Divinity of Christ down to the level of a myth:

Dogmas are quasi-philosophical expressions concerning the nature of these Powers and their relations with men, and sometimes contain

¹⁸ 30 June, 1909. Cf. Denzinger-Bannwart, *Enchiridion Symbolorum*, ed. 11 (Herder: Freiburg im Breisgau, 1911), p. 584.

¹⁹ Apocalypse 12:9-10.

mythical material which is then introduced into worship; if, for example, *a man is divinized*, and worship is paid him, the tone of the worship is affected by the divine character thus ascribed to him.²⁰

No distinction is made by Toy between the dogmas of Christianity and the yarns of mythological religions; they are all the same "quasi-philosophical expressions", which "contain mythical material". This "mythical material", in paganism, is the divinization of men; in Christianity, it is the "divine character thus ascribed to" Jesus. No distinction is ever made by the Harvard professor between the Divinity of Christ and the mythological divinization of Augustus Cæsar; so we are justified in charging him with the degradation of our Saviour down to the low grade of a Christ-myth.

3. *Exclusion of the Supernatural.* The reason why Toy cannot accept the Divinity of Christ is that, in his theism, he rejects all supernatural Divine interventions in the affairs of men:

The theistic view *assumes* that the deity works through ordinary natural means, and the supposition of particular interventions is rejected by the mass of scientific thinkers.²¹

What man notes as within the power of nature is the limit that Toy sets to God's agency in regard to the world. "What man dare, I dare",²² is the sum of "ordinary natural means" employed by the Deity. There are no miracles; nothing happens that is not in accord with the laws of nature:

The exclusion of miracles from the world does not exclude divine agency and government; it only defines the latter as being *in accordance with man's observation of natural law*.²³

The seeking of supernatural aid by the intercession of the saints is accordingly classed by Toy with the lowest forms of pagan idolatry. We are surprised to find that this cultured and insidious word-trickster dares to commit himself by condemning the worship of the saints to the degradation of pagan phallic-worship:

²⁰ Op. cit., p. 390.

²¹ Ibid. p. 479.

²² Macbeth, Act iii, Scene 4.

²³ *Introduction to History of Religions*, p. 480.

When the aid of a Christian saint is sought in order to secure fertility, the *trust in the phallus-symbol* involves no unworthy desire.²⁴

Elsewhere he tells us that to pray to a saint is to resort to "a rechristened old god, as if he were a man to be won by threats and cajolements".²⁵

4. *Consequent Evolutions in Christianity.* As there is no supernatural intervention of the Deity in the affairs of men, the Resurrection, the Atonement, the sacramental life of the Church become mere evolutions of the Christian conscience.

The consciousness of the taint of sin, set over against the moral grandeur of the Deity, led to the evolution of the Atonement:

The higher conception of a divine self-sacrifice is a *late historical development* under the influence of the moral majesty of God and the sinfulness of sin.²⁶

The Eucharist, that great central feature of the sacramental life of the Church, began with the idea of reconciliation through a communal meal. The "sacramental meals of later times, Eleusinian, Christian, and Mithraic", are all due to the same process of evolution of the conscience striving for reconciliation. The idea of the Atonement came in time to be somehow connected with this meal of reconciliation:

In some forms of Christianity, the sacramental eating is brought into connection with the atoning death of a divine person.²⁷

That is how we got the sacrifice of the Mass.

As no proof is given by Toy, we offer no refutation of his wild and gratuitous assertions. They serve to show what sort of Christianity he has been proposing to the Catholic students of Harvard and Radcliffe who have come under his influence.

WALTER DRUM, S.J.

Woodstock College, Maryland.

²⁴ Ibid. p. 175.

²⁵ Ibid. p. 129.

²⁶ Ibid. p. 502.

²⁷ Ibid. p. 500.

Criticisms and Notes.

CATHOLIC CHRISTIANITY or The Reasonableness of Our Religion. By the Rev. O. R. Vassall-Phillips, O.S.S.R. Benziger Brothers, New York. 1916. Pp. xxv—524.

L'EGLISE. Par A.-D. Sertillanges, Professeur a l'Institut Catholique de Paris. Deux volumes. J. Gabalda, Paris. 1917. Pp. 318 et 358.

LES FONDEMENTS DE LA DOCTRINE CATHOLIQUE. Par Louis Prunel, Vice-Recteur de l'Institut Catholique de Paris. Préface de Mgr. A. Baudrillart. (Vol. I, Cours Supérieur de Religion.) Gabriel Beauchesne, Paris. 1916. Pp. xvi—451.

DIEU. La Leçon des faits. Par Auguste Drive. (No. 12, Bibliothèque Apologétique.) Gabriel Beauchesne, Paris. 1914. Pp. v—171.

It goes without saying that, although the grounds of faith are in themselves and abstractly viewed the same for all minds, in the concrete they affect different minds differently, are apprehended and appreciated variously, with various degrees of light or shadow, in accordance with the individual dispositions, intellectual and moral, native or acquired. Hence is it that different writers, moved by their own estimate of the inherent force of this or that motive of faith, or influenced by their experience of arguments or reasons that have drawn other minds to accept God's revelation, construct systems or lines of apology which, while essentially the same, appeal with different effect to divers individuals. And so it is largely the personal equation that explains and justifies the multiplication of books such as those listed above.

The first of these volumes comes from an English Redemptorist who is already well known to the clergy through his admirable defence of our Lord's Divinity, presented in the volume entitled *The Mustard Seed*. In the work at hand his aim has been to show the reasonableness of the Catholic Religion. He addresses primarily not souls that already enjoy perfect peace in believing—those whom the divine truth of Catholicism possesses with realness like unto the intimacy of their own life. "For such as these, *whilst they are in this state of contented peace*, this book is not intended. They in no way require it. To give it them might very likely be to do them a disservice." The author addresses those who, though believing with the certainty of supernatural faith, are well aware that on its intellectual side their faith needs strengthening. Especially has he

had in view such as have been disturbed by the confident and reckless talk against religion that so greatly prevails in these days. Most of all is the book designed to serve that large class of men and women who are at the moment but dimly conscious that there are any rational foundations for the Christian faith.

The discussion falls under three questions. 1. Is the Christian Religion true? 2. Is Catholicism true? 3. What does Catholic Christianity give? The answers to the first question embrace the rational appeal of Christianity, the theistic arguments, the nature of faith, the arguments from prophecy, miracles, and other familiar proofs of Christian apology. Under the second question come the rule of faith, the tradition of Catholic truth, the marks of the Church, the teaching voice. Lastly, Catholicism is shown to give freedom and life, the seven Sacraments, the Mass, the communion of Saints. The lines, it will be noticed, are well known, for they have been long traditional; since, as was said above, the foundations of faith are objectively identical. But aside from its fund of demonstration, the value and power of the book consist in the author's method and style. Nothing could be happier, more genial, kindly, though withal firm, than the way he wins a hearing for truths which to us are old, but which for those whom he is particularly addressing will no doubt have freshness of substance as well as of clothing.

The French are past masters in Apologetics. Nowhere in the world has the science and the art of defending the outworks of faith and of demonstrating the reasonableness of its claims been so fully investigated from every possible viewpoint as in France. Consequently the number of French books pertaining to these matters has within the past few decades reached a high figure. One of the latest to appear is that by the learned and versatile professor at the Catholic Institute, Paris, the Abbé Sertillanges. It bears the title *The Church* and in so far covers to a great extent the same subjects as does the work just described. The line of argument, while differing somewhat from that adopted by Fr. Vassall-Phillips, embraces a larger field. The English writer starts with the reasonableness of Theism and advances thence to the reasonableness of Catholic Christianity. The method is primarily *a priori*, synthetic, deductive. We say *primarily*, for Fr. Vassall-Phillips is too alert and too skilful an apologist not to employ the subjective and analytical method wherever it serves his purpose. Professor Sertillanges on the other hand begins with an examination of the religious feeling in the individual. He proves it to be a necessary and a permanent property of the ego. Christianity has been established to meet just that per-

manent necessity. This does not of course mean that man's nature demands the supernatural—an obvious contradiction; but that Christianity is the best response to that nature and was founded with this in view. But Christianity is a social organism, and man as a naturally social being finds it adapted to his social tendencies. Having made clear the relations of Catholic Christianity to man's nature, the author proceeds to explain the marks and characteristics of the Church, her sacramental life, and her organization. A most instructive and highly interesting portion of the second volume is that which brings out the attitude of the Church toward our world. Here the discussion passes beyond the rigid limits of Scholasticism, and speculation seeks wider horizons in which history and literature blend. Questions like the following rise up: what was the attitude of the Church toward religious systems that preceded her establishment; what is her attitude toward present-day cults—heresies, schisms, independent morality; toward civilization—material and intellectual culture; art; social life; politics; international life; peace? The mere captions just mentioned suffice to show what alluring vistas are here opened out to the speculative as well as the practical intellect. Needless to say, the author treats all these topics with that insight, breadth, and fertile suggestiveness which characterize all his preceding work and make the present a valuable addition to religious literature.

The third book on the list above is the first volume of a series arranged to furnish an advanced course of religious doctrine adapted to the needs especially of college and university students. The author, the Vice-Rector of the Catholic Institute in Paris, has tested the practicability of his book by use in the class hall; and a glance over the well-divided contents of each lesson; the preciseness of its definitions, the clarity of its exposition, suffices for the reader to recognize the grounds of the author's experience as a teacher. The present volume deals exclusively with the foundations of Catholic doctrine. The contents here are grouped under four questions: 1. Why do I believe in God? 2. Why do I believe in a future life? 3. Why do I believe in a divinely revealed religion? 4. Why do I believe in the Divinity of Jesus Christ? Intended, as the work is, for higher classes, the treatment is at once critical and constructive. The student is shown both the positive arguments for his faith as well as how to meet the objections brought against it by infidelity. This is as it should be. Sadly often, our young men and women, graduates of college and convent, weaken in their hold on faith, because they have been inadequately grounded therein and because they have not been shown how to meet their opponents. Objections are often

made which they have never heard of before and which, presented with assurance and the pertness of a glib tongue, throw them off their balance, and, not knowing how to recover, these ill-instructed Catholics topple to the earth from which perhaps they are never to rise. A course on fundamentals from such a book as this would prove a strong safeguard.

The fourth book on our list, *Dieu*, by M. Auguste Drive, contains a summary of motives and reasons for our knowledge and belief in God. It is not a compendium precisely of the familiar theistic arguments; rather is it a plain interpretation of "the lesson of facts", a making clear of the meaning of certain events which are quite inexplicable apart from the real objective existence of a supreme personal ruler to whom man is essentially and entirely subject. For instance, you are taken to the deathbed of men like Voltaire, Volney, Victor Hugo, Lalande, and some other famous, or infamous infidels and your attention is called to the philosophy of what you behold. Contrariwise, you are present at the last moments of Bossuet, Le Verrier, Pasteur, and again you are shown the fundamental interpretation of the veridical facts. So, too, "the facts of conscience", of reason, of science, are interrogated, and they each in turn tell the same essential "lesson". Other facts there are, such as that the number of infidels truly sincere in their unbelief is in reality small; that atheists of conviction—those namely who have *reasoned* themselves into the conviction of the non-existence of God, or who remain for any considerable time and with tranquil mind under such a persuasion—are to be found only in the land of myths. Science, especially as it lives in the minds of its genuine exponents, almost universally pays homage to faith. Infidelity is proved to be no less anti-scientific than anti-religious. These are the principal "lessons of facts". Needless to say, M. Drive expounds them with characteristically French grace and clarity.

THE HISTORY OF MOTHER SETON'S DAUGHTERS. THE SISTERS OF CHARITY OF CINCINNATI, OHIO, 1809-1917. By Sister Mary Agnes McCann, M. A., of the Catholic University of America. With Preface by the Rev. Peter Guilday, Ph.D. With portraits and fac-simile letters. Two volumes. Longmans, Green & Co., New York and London. 1917.

The story of Mother Seton's life has been repeatedly told; notably by her grandson Archbishop Seton, by Dr. Charles White, and by Mrs. Anna Sadlier, in English, and in French by Madame De Barbey. No one, however, has heretofore essayed in her regard what

is so admirably accomplished in these two splendid volumes. Here we have a biography of Mother Seton from her birth in 1774 to her death in 1824; the history of the Daughters of Charity in the United States from the death of their foundress down to the affiliation of the Order with the French mother-house in 1851; and from that time forward to the present the progress of Mother Seton's Daughters in Cincinnati. The larger part of the work is devoted to the latter subject. This of course does not give the book a merely local interest; for even as the early career of the Order is linked with the history of the Church in this country, so the account of its first migration from Emmitsburg to the Queen City merges into the story of the growing Catholicism of all the great West; extending indeed even to the farthest bounds of our Hispanic South West. And just as the Valley of St. Joseph in Maryland felt the influence of such illustrious prelates as Carroll and Cheverus, so Mount St. Joseph in Ohio was touched by the power of apostles like Fenwick and Purcell.

No one who recognizes at all the providence of God in human affairs, and especially in the institutional life of the Church, can fail to see in Mother Seton the guiding Hand shaping the personality of Elizabeth Bayley, the maternal character of Mrs. Seton, and the spiritual motherhood of the saintly foundress of the Daughters of Charity. Like her illustrious predecessor in the establishment of religious institutes, St. Jane of Chantal, with whom she had so much in common, she passed *per omnes vitae semitas*, and in each she was a model. As a maiden, wife, mother, and religious superioress, she attained an eminent degree of what we mortals call perfection. And in each stage it was that sort of perfection wherein "sanity", again as we mortals term it, was the dominant note. Though not robust of body, especially during the latter years of her religious life, her ailments and sufferings, even when they drove her to her couch, were never able to overcloud the sunniness of her temperament, and the geniality of her humor. She owed to her father a sound character and an education in which the accomplishments of life gave grace to wide and exact knowledge. Upon this healthy personality the gift of faith, when it came to her in her young womanhood, erected a structure of solid virtue which the waves of persecution could not shake and which physical suffering did but strengthen. The beginnings of her religious community both in Baltimore and later on at Emmitsburg were laid in severest poverty. An incident typical of these primitive conditions is narrated in the pages before us. There was no road or bridge between the little convent in the valley and the church on the mountain at Emmitsburg, and when the creek was high the Sisters had to cross the stream on horseback.

In rainy weather Father Dubois always sent a horse to the creek, and the Sisters would take their turn riding across, the eldest Sister standing near an oak tree in the rain till all had passed over. They wore no shawls in those days and had no umbrellas. When they returned from Mass they breakfasted on dry bread and carrot-coffee (p. 28). Upon such rock is built the house of religion which is to withstand the after winds and floods.

Leaping over half a century, we behold a small band of the Daughters of Mother Seton, moving from their then mother-house on the Mount of St. Joseph in the Queen City onward toward the City of the Holy Faith in New Mexico. Across the prairies, the plains, the deserts, under the leading of the apostle Lany, they make their tremendous journey. Attacked by savage Indians and by virulent cholera, one of them succumbs and is buried beneath the desert sands. Arrived at Santa Fé, the bishop gives them his "palace" for convent, reserving to himself a chair and table for his meals. The "palace" is an adobe house with mud floor and mud roof. The latter is flat and the rain comes through. The floor is a puddle. The bishop takes his meals with an umbrella over his head. Afterward the Sisters do likewise—being better off here at the table than their antecessors had been at the creek in the vale of St. Joseph. And yet in the midst of it all smiles mingle with tears. The Religious take to learning Spanish, and soon Sister Vincent is ready to congratulate the chaplain on his feast-day in limpid Castilian. But alas, thinking to greet him with "I wish you a happy day", she succeeds in saying "I love you much". Another priest, when asking for the bishop, is told, "He has gone to England", instead of "gone to the church". Some army officers, visiting the bishop, are invited, "Please be seated, caballos (horses)"; and when the brave soldiers observe the harm done by the freshets, the good Sister reminds them: "We do not mind it, we expect it to be *casadas* ("married" for *causadas* "ended")." These are some of the amenities of life, and show, if proof were needed, that the authoress of these stately volumes is not without the saving sense of humor.

Probably the most interesting portion of the present work is that which treats of the affiliation of Mother Seton's Daughters with the Daughters of Charity in France. The person immediately responsible for what turned out to be a disruption of the American foundation was Father Deluol, who had succeeded Father Hickey in 1832. In 1846, when Bishop Hughes placed the boys' orphanage which he had established in New York under the care of the Daughters of Mother Seton, Father Deluol at once ordered their withdrawal and their return to Emmitsburg. A spirited correspondence ensued between the two ecclesiastics and ended with the Bishop's

asking a dispensation for any of the Sisters who were willing to remain in New York to form his diocesan community and continue the charitable works already begun. The Council at Emmitsburg granted the dispensation and thirty-three of the Sisters withdrew from the jurisdiction at St. Joseph's Vale.¹

The opening wedge had been introduced. The gap was widened when, in September, 1849, Father Deluol sent to all the branch houses of the Sisters of Charity in the United States (excepting New York, which had been under its own government since 1847) a letter wherein, having announced his impending inability to continue much longer as Superior of the Community, and stating that he could find no one "who could with safety take in hands the reins", he declared that he had effected arrangements in Paris whereby the American Daughters of Charity were to be affiliated to the Daughters of Charity in France. This plan placed them under the direction of the Lazarists instead of the Sulpicians. In Father Deluol's letter various weighty arguments are set forth for the new arrangement, and certainly the affiliation seemed to make for consolidation and permanence. On the other hand, while the elder Daughters of St. Vincent had accomplished magnificent things in France, their community was not a stock on which to engraft the new American plant. The latter was a distinctly native growth which Mother Seton had planted in her native soil for the peculiar needs of the youthful Church in this country. Her institution possessed a spirit and a force designed to meet the special exigencies of the times and circumstances, and seemingly it would have performed its functions more fully and more vigorously if left in its independence. So it appears to many now. So it had seemed to Bishop Hughes, and so it seemed to Bishop Purcell when with his coöperation the Cincinnati community severed its connexion with Emmitsburg and became subject to his jurisdiction. That the work for which Mother Seton founded her organization at Emmitsburg was carried on and still goes vigorously forward at Cincinnati is abundantly manifested by the volumes before us. As the writer observes in this connexion, "Succeeding years have shown that the seed which fell from Mother Seton's hand died indeed and produced wonderful fruit. Her Daughters are numbered by thousands and have in their keeping the education of at least one-tenth of all the children attending Catholic schools" (Vol. II, p. 70), to say nothing of the numerous other institutions of beneficence—hospitals and asylums.

For the rest, all this and much more that is edifying, instructive, and interesting is luminously set forth in these volumes and substan-

¹ Vol. II, p. 26.

tiated by an abundance of documentary evidence. The work is in more than one sense monumental: based on the original sources; it is a monument to the heroism of Mother Seton and her devoted Daughters; nor less a tribute to the zeal, the labor, and the skill of its builder.

A MANUAL OF MODERN SCHOLASTIC PHILOSOPHY. By Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain. Authorized translation, and eighth edition, by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A. With a Preface by P. Coffey, Ph.D. (Louvain), Professor of Philosophy at Maynooth College, Ireland. Vol. I: Cosmology, Psychology, Epistemology (Criteriology), General Metaphysics (Ontology). With a portrait and five plates. Kegan Paul, Trench, Trubner & Co., London; B. Herder, St. Louis. 1916. Pp. xxvi—573.

There are those who look upon modern scholastic philosophy as a misnomer, if not indeed as a square peg in a round hole. Scholastic philosophy, they say, is essentially medieval. It died when modern times were born and cannot and ought not to be revived. The attempt to deck it in a modern garb is simply to re-dress a mummy. Hopelessly, or rather happily, dead, let it rest in peace. Its tomb is honorable; for it did good service in its day; but that day has forever gone. Old Doctor McCosh, one of America's sanest, because plainest, philosophers, used to say that scholastic philosophizing meant a going round in a circle. It began somewhere but ended nowhere—like the gyrations of the stolid ox or the steadfast mule, we presume, that winds up the cable on the windlass. The sage of Princeton held no copyright on this opinion. Take up almost any recent manual of the History of Philosophy and, beyond the few pages of generalities given to medieval Scholasticism, you will find hardly a word regarding its surviving the wreckage of the modern systems of thought.

We are not here concerned with the question, why a philosophy as world-wide as Catholicism should be so universally ignored outside Catholic schools. The inquiry perhaps would reveal the fact that we ourselves are in no small measure, though by no means entirely, to blame for being left out in the dark. Unavoidably our philosophy has been handed down in the rigid forms and terminology of medieval Latin. While this rigid crystallization has been the means of its preservation, it has kept it practically secluded from those to whom Latin is a dead tongue. Moreover, until rather recent times Scholasticism has kept too far aloof from the experimental

sciences. This was, however, somewhat justified since these disciplines have been for the most part in flux and consequently had not attained the fixedness or certainty of science. Be this as it may, the traditional philosophy had the air, and certainly the reputation, of being unfriendly to, or at least suspicious of, "modern thought".

The *nil innovandum nisi quod traditum est*, which is the essential canon governing the transmission of the deposit of faith, is to be applied with prudent discrimination to philosophy. No one saw this more clearly than Leo XIII, and no one insisted more strongly on the necessity of bringing scholastic philosophy into closer contact with the empirical sciences. "We consider it not only opportune, but also necessary," he wrote in a Brief issued November 1889, "to give philosophical studies a direction toward nature, so that students may be able to find in them, side by side with the lessons of ancient wisdom, the discoveries we owe to the able investigations of our contemporaries, and may draw therefrom treasures equally profitable to religion and to society." These words are but an echo of similar ideas elaborated more fully and insisted on more energetically by Leo in his memorable encyclical on Thomistic studies, the *Aeterni Patris*, a document issued a decade earlier.

Among the first to devote themselves to the realization of the Pope's ideal was Professor, now Cardinal, Mercier. Called in 1880 from the *petit seminaire* of Mechlin, where he had been teaching elementary philosophy, to fill the new chair of Thomistic Philosophy established at the Louvain University in accordance with the desire of Leo XIII, he inaugurated, nine years afterward, in response to the same Pontiff's request, the Higher Institute of Philosophy. Here he gathered a corps of able and enthusiastic professors who with him bent all their energies to the development of scholastic philosophy on the side at which it touches more closely the experimental sciences; and to the interpretation of the traditional wisdom with whatever aids or suggestions were to be found in recent forms and methods of thought. Phrases of this sort look rather vague, are easily misunderstood, and occasionally lead to some carping from those who look at things from a superior, perhaps an inferior, position. If the reader needs a fuller interpretation of their meaning he will find it in Mercier's *Psychologie* (2 vols., 9th edit., 1912, Louvain), or in the same author's *Les Origines de la Psychologie Contemporaine* (9th edition, 1912), and, though less fully manifested, in the present English Manual. Experience had shown the Louvain professors that philosophy could be more successfully taught through the medium of French than of Latin. Accordingly they employed the vernacular, although Latin texts were also in the hands of their students. The result of their combined labors was the publication

of the larger *Cours de Philosophie* in six volumes, three whereof are from Mercier's own pen; the *Revue Neo-Scholastique*; and a goodly number of monographs upon special questions of philosophy.

In 1906 they issued the first edition of the *Traité Élémentaire de Philosophie*, which is mainly, though not entirely, an abridgment of and an introduction to the larger *Cours*. It was intended chiefly for the use of seminarians, and was issued in two arrangements of contents, form A and form B. In the A form, the several branches of philosophy follow the traditional order—Logic, Metaphysics, and so on. In form B, Cosmology comes first, followed in order by Psychology, Criteriology, Ontology, Theodicy, Logic, Ethics, and lastly the History of Philosophy. It is the form B of the *Traité Élémentaire* that is translated in the manual before us—the present volume extending as far as Logic exclusive. The second volume, in preparation, will comprise the other departments of philosophy.

Taking the translation as a whole, it merits high praise. A critic who compares it line for line with the original will not fail to detect occasional infelicities and some infidelities. So far as the present reviewer has carried the process of comparison, the discrepancies he has found are of secondary importance, and it would seem pedantic to parade them here. Rather would he congratulate the translators on having performed a very difficult task so creditably. The style is clear and will be easily intelligible to those for whose use the work is intended, since they are supposed to be more or less familiar with the subject treated. The *Traité* has passed into many editions, the present translation being made from the eighth edition.

Though the teaching at Louvain until the recent catastrophe engulfed the institutions has been always fully abreast with the march of the empirical sciences, the *Traité* has not been kept quite up to date. In consequence, at least the Cosmology and the Psychology of the translation contain some lacunae. Perhaps an appendix added by the translators to the second volume and furnishing an account of the recent discoveries and theories relative to the physical composition of bodies, and the experimental aspects of Psychology, would be the most feasible plan of supplying what is lacking. For the rest, the work is a valuable addition to our none too large literature of neo-scholastic philosophy in English. It were odious, we suppose, as well as unnecessary, to compare it with our preëxisting manuals. It holds a place of its own. Didactic enough in form and style to serve as a text-book, it is sufficiently discursive to meet the requirements of the student who may desire to review his philosophy in English rather than Latin; while the general reader who wishes to know the substance of what may be strictly called *Catholic* philosophy will find this a most serviceable medium.

THE RIGHT REV. JOHN W. SHANAHAN, D.D., Third Bishop of Harrisburg. A Memoir by the Right Rev. Monsignor Maurice M. Hassett, D.D., V.G. (Reprint from the "Records of the American Catholic Historical Society.") Philadelphia, March, 1917.

The pamphlet of fifteen pages in which Dr. Hassett gives a summary of the life of the late Bishop of Harrisburg is pregnant with instructive facts. The Bishop took possession of his see on 1 May, 1899. In order to get thoroughly acquainted with the conditions of the diocese which he was to govern, he began at once an informal visitation of the parishes. The thorough character of this seemingly cursory inspection was brought home to pastors later on by means of letters calling their attention to a dozen or two improvements the Bishop wished to see carried out in their respective churches with the least possible delay. Nothing had "escaped his apparently benign glance, as he inspected the parish premises, from the sacristy pin-cushion to the altar boys' shoes; from the tabernacle key to the forgotten dust in the most obscure corner of the church; from the confessional stole, often an interesting relic of a forgotten founder, to the oil stocks that should be, and were not, in a conspicuous ambry in the sanctuary".

To some of his priests the minute attention of the Bishop to things of seemingly minor importance was at first annoying or at least puzzling. Later on they came to realize that these were but the hinges upon which great doors of moral and religious improvement were to swing when it came to general legislation in church matters. To raise the plane of liturgical observances in divine worship, and to rouse a spirit of broad charity among his people, the Bishop undertook the erection of a cathedral church worthy of the position which the diocese occupied in the hierarchical ranks. He also inaugurated the construction of two orphanages for children of both sexes. To meet the financial obligations involved in these undertakings, together with a previously accumulated debt, he adopted the means of first arousing the spiritual sense of responsibility among the Catholics of the diocese. This was accomplished by a series of missions. These missions were extended to non-Catholics, first in the Cathedral parish, where at the close of the conferences more than fifty converts presented themselves for instruction, and next in other parishes. This elevated the standard of Catholic consciousness. The call for instruction became more insistent. As a result parochial expansion became the universal watchword. "While this fine work was being done in the higher sphere the clergy were also busy in the department of the temporal." Good Catholics are more generous than indifferent Christians. The secret promoter of

large contributions is the spiritual and pastoral zeal that makes fervent Catholics, and also admirers of sound moral principles outside the Church. In this way the Bishop got the funds he needed, and that without unnecessary urging. His last effort was to build a Protectory, the structure and equipment of which cost a little over a hundred thousand dollars. He had raised exactly nine-tenths of this when God called him to his reward. In the seventeen years of his administration he increased the number of parishes by more than a third of their original number. He inspired the clergy, especially the young, with zeal for doing generous missionary work.

The Bishop had a genius for selecting the right type of pastor for a particular task, and rarely was his judgment at fault. In his view seniority without efficiency had no meaning, and efficiency without the spirit of personal sacrifice he looked upon askance . . . if, for example, the first annual report showed that the pastor had drawn his full salary, and paid little or nothing on the church debt, the person concerned was likely at the earliest opportunity to find himself enjoying the rural scenery for which Central Pennsylvania is remarkable, and ever afterward a pronounced advocate of the superior claims of seniority. . . . How intense the interest he took in the affairs of even the smallest parish of his diocese only those in daily association with him were in a position to know. It would probably surprise many of his clergy to learn how much their early careers preoccupied their Ordinary; how many Masses he offered for them, how many rosaries he said, how many candles he burned before the Blessed Sacrament—all with the humble petition that God might bless their work.

And this care he extended to all alike, irrespective of nationality—Irish, Germans, Italians, Croatians, Slovacs, Ruthenians, Poles, Lithuanians—he was simply a Catholic Bishop.

GREAT INSPIRERS. By the Reverend J. A. Zahm, O.S.O., Ph.D., author of "South America's Southland," "Along the Andes and Down the Amazon," "Up the Orinoco and Down the Magdalena," "Women in Science," etc. D. Appleton and Co., New York and London. 1917. Pp. 271.

Dr. Zahm has given us a delightful book. In historic outlines he traces the relation of two great figures in Christian literature, St. Jerome and Dante Alighieri, to the women friends who became the inspiration, as interpreted by the author, of their immortal works. Of the saintly matron Paula and her daughter Eustochium we know that they placed themselves under the guidance of the illustrious Father and Doctor of the Church, St. Jerome, and that their zeal for the Scriptures and their beautiful lives of virtue in turn roused the industry and genius of the holy priest. He had fled the world to seek Christ alone; but he found in their sacred friendship not only no hindrance to his allegiance to God but help and consolation.

They became his collaborators in the great work of interpreting the sacred text, for they had assiduously studied the Hebrew and Greek tongues the better to understand the Divine Wisdom in its originally communicated form.

Dante's inspiration and the guidance he received from the image of Beatrice Portinari is well known through the *Vita Nuova*; and the fact that interpreters of the *Commedia Divina* have seen in the beautiful figure of Beatrice alternately the image of wisdom and the perfection of virtue, as if in allegory, is a confirmation of what this volume contends for, namely that holy and valiant women are, under the providence of God, often the lodestars and guardian angels of wise and good men.

THE RELIGIOUS POEMS OF LIONEL JOHNSON. Being a Selection from his Collected Works. With a Preface by Wilfrid Meynell. The Macmillan Co., New York. 1916. Pp. 83.

SONGS OF OREELABEG. By the Rev. P. J. Carroll, O.S.C. The Devin-Adair Co., New York. 1917. Pp. 171.

Religion, through all ages, has proved an unfailing source of the highest poetical inspiration, whether it bears the soul aloft on the glittering wings of mystical vision or touches the commonplaces of earth and clothes them in the reflected splendors of another world. Of these two kinds of religious inspiration, the little volumes under review furnish apt illustrations.

There is no need to enlarge on Lionel Johnson's poetical genius. His reputation as a poet of high endeavor and noble achievement is securely established. None but the loftiest themes did his consecrated muse sing. There is a virginal and cloistral charm about his poetry, which never rests contentedly on this solid earth, but always hovers on gracefully poised wing, ready to take its flight to the realms of true beauty and undisturbed harmony. For this reason, his religious poems are most characteristic of the nature and trend of his poetry and afford a more intimate glimpse of the poet's soul. The most prominent feature of his religious poetry is its ecstatic intensity and its sublime sincerity.

The selections have been made with a fine discernment of poetical beauty and with a thorough understanding of their autobiographical value. It would be well if this small collection prepared the way for a better appreciation of Johnson's poetry, which is not yet known as it deserves to be known. Poetry of this spiritual and ascetical type is not readily understood and relished; only gradually one learns to savor its exquisite delights and enjoy its subtle, unobtrusive

fragrance. Among the selections we find: Winchester, the Dark Angel, Sursum Corda, Our Lady of the May, De Profundis, Visions, and others of equal merit. "Visions" is Dantesque in the powerful sweep of an imagination which spans, with penetrating glance, the lowest depths of hell and the light-crowned summits of heaven. But, perhaps, nothing is more delicate and impressive than "Sursum Corda," of which the following lines will convey some idea:

Lift up your hearts! Oh, so
We will:
Through storm of fire or snow,
We lift them still!

Father Carroll is a poet who discovers radiant beauty in the ordinary environment of our lives and who makes sweet violets blossom forth along the dusty road we travel day by day. Though this may be an humbler ministry of art, it certainly is very useful and one for which men will be grateful and to which the lowly will readily respond. Is it not a noble and great task to bring bright flashes of color into the drab surroundings of those bound to mean and uninspiring toil, and to build a glorious rainbow across this valley of tears? And this our poet-priest does and thereby transfers something of his sacerdotal calling to his poetical work. To glorify the home, to exalt the dignity of the family, to weave a halo round the cradle is a task not unworthy of the finest gifts of the poet. Here is a little gem, which to win favor needs but to be read.

THE RICHES OF POVERTY.

You up there in your gilded hall,
With glitter of lights
'Mid revel of nights,
Think you have life, love, happiness—all.
I, down here at my cottage door,
Would not take your gold
Nor your gems untold
For my babe that plays on this earthen floor.

Life will seem brighter and the world more beautiful when seen through Father Carroll's eyes. C. B.

BEAUTY. A Study in Philosophy. By the Rev. Aloysius Rother, S.J.,
Professor of Philosophy in St. Louis University. B. Herder, St. Louis.
1917. Pp. 140.

Much of the ugly and revolting realism that disfigures modern art and literature is, in no slight measure, due to a perverted notion of the nature and the character of the beautiful. Since art is the sensible representation of the beautiful, it is evident that a false

idea of the latter must inevitably result in a wrong orientation of the artist's work. Hence Father Rother's study of beauty is a very timely and helpful little book, which ought to find its way into the hands of art students and art critics. Though the author has no original contribution to make to the traditional scholastic theory on the subject, he sets forth the teaching of the Schools in a clear and concise manner and disentangles it from the maze of ontological details under which it is generally submerged. Fortunately, he has emancipated himself from the influence of Jungmann, who, failing to distinguish between the good and the beautiful, was the innocent cause of much confusion. The study is not exhaustive, but elementary, being intended as a manual for classes of philosophy. The diction, always lucid and fluent, at times, as befits the subject matter, bursts forth into genuine beauty.

OUTLINE OF APPLIED SOCIOLOGY. By Henry Pratt Fairchild, Ph.D., Assistant Professor of the Science of Society in Yale University. The Macmillan Co., New York. 1916. Pp. 361.

Here we have one of those plausible books, so common in the department of ethics and sociology, that contain a good deal of sound sense and just reasoning with an all-pervasive infiltration of erroneous principle. Incidentally, the volume gives an indication of the drift and the spirit of the teaching in vogue at our great centres of learning. Startling disclosures, sometime since, opened our eyes to the fact that our universities are cutting loose from all Christian moorings and are drifting in the direction of agnosticism. These revelations are being confirmed by the sceptical spirit caught from many books that have recently come from the pens of university men. Of course, it would be a grave and fatal mistake to assume that we could not glean much valuable information from the pages of a work whose author does not share our world-view and interpretation of life. There are many practical questions that are not affected by differences in the speculative teaching on the destiny of mankind.

As an introduction to an intelligent study of the many phases of the social question, the volume before us will render excellent service. It prepares, especially, the way for a critical evaluation of the remedial measures proposed by the advocates of social reform. The advantage of a sociological study is that it places social phenomena in their proper perspective and reveals the causal connexion by which they are linked together. This interrelation of the social facts the author brings out very clearly, and accordingly he builds up a solid foundation for a sane social reconstruction. It is not his purpose to provide a detailed program of social readjustment, nor has he any

brief for a particular panacea. But every page abounds with helpful suggestions and every line is stimulating. The author's views on the feminist movement and on economic reform we can almost fully endorse; with regard to his theories on education and eugenics we must be more wary.

The author's most pernicious and dangerous error is his surrender of natural rights. "Along with other impedimenta of a past epoch," he writes, "the whole notion of natural and individual rights has been discarded." This doctrine is fraught with fatal consequences; it is subversive of all individual liberty and leads logically to the deification of the State. But this is the general tendency of modern sociology, to minimize the individual and to exalt beyond measure the importance and rights of society.

C. B.

Literary Chat.

The nations of the world are bound together in one great overlapping unity, which manifests itself in their mutual dependence. Nothing, perhaps, shadows forth more strikingly this solidarity of the human family than the unmistakable kinship of the various literatures of the world. Mostly they are studied apart and in isolation, which makes us miss the golden threads that weave them into one pattern of variegated, but harmonious design. Miss Georgina Pell Curtis obviates this defect by presenting, in a small compass, a synthetic panorama of the literatures of the world. (*The Interdependence of Literature*. B. Herder, St. Louis.) By this device the interrelation becomes visible to the eye. The little volume treats a fascinating subject in a charming and instructive manner and rouses the desire to become familiar with the details of the national literatures of which the author sketches but the bare outlines.

Pax is a word of sweet sound. It is aptly chosen as the title of a booklet intended to bring comfort and cheer and encouragement to those facing death hourly in the trenches. (*Pax*. Den Akademikern im Felde entboten von der Abtei Maria-Laach. Volksverein-Verlag, M. Gladbach). The volume contains a series of inspiring essays bearing on the great issues of life. In marked contrast to the bulk of war literature, this little sheaf of meditations, gathered in the peaceful seclusion of a monastery of St. Benedict, possesses genuine literary merit and is of permanent apologetic value. No jarring note is struck, nor harsh word uttered. Every line breathes peace and good will.

The 1917 edition of *The Official Catholic Directory* for the United States and Canada marks one hundred years in the life of the Directory, a history of which is given in the foreword to the latest volume. The progress of the Catholic religion is shown in the growth of pastoral ministrations, for during the past year 357 parishes and 411 priests have been added to the ecclesiastical organization. The total number of parishes is 15,520, of which 10,190 have resident pastors. The enrollment of children in the parish schools rises to 1,537,644 children, in a population of 17,022,879 for the United States; in addition to these, there are 8,413,257 professing the Catholic religion in our island possessions. (P. J. Kenedy & Sons, New York).

Father Robert Eaton of the Birmingham Oratory has added to his several useful volumes of Scriptural comment an annotated text of the *Gospel of St. Luke*. St. Luke is the physician, the artist, the Greek scholar who gives us the message of Christ's coming and teaching with the accompaniment of hymns and the poetical image of mercy. It suits in an especial manner the spirit of an age of materialistic altruism. Hence this volume, compiled chiefly for the use of schools, deserves the attention especially of teachers. (London: Catholic Truth Society).

A comparative study of the Latin Psalter is of considerable help in clearing up doubtful readings preserved in the Hebrew texts and carried into the Gallican version used for the Canonical Hours in the Latin Church. The Sulpician Priest Henry Jeanotte, professor at the Montreal Theological Seminary, has contributed toward this end by his publication of the text of the Latin version of St. Hilary of Poitiers, *Le Psautier de S. Hilaire*. The editor helps us to assign the proper position to the African, Gallic, and Italian texts of the Psalter respectively. Besides, we get to know something of the original exegesis of St. Hilary, though his entire work on the Psalms is no longer extant. The importance of his interpretation is due to the fact that he is practically the first of the Latin exegetes; and he did more for exegesis than simply translate the Greek commentary of Origen. (Paris: J. Gabalda).

Report of the Transactions of the Catholic Hospital Association, at their second annual meeting in Milwaukee last summer, shows that the organization is making good headway. It represents at present 161 hospitals—about one-third of the hospitals under Catholic management in the country. There were over two hundred representatives of the various religious orders present, and the discussions point to a comprehensive interest in the matter of supplementing the service of Christian charity to the sick by the addition of all the helps which scientific methods and the appliances of the arts of medicine and surgery can offer. The spirit of union and mutually helpful understanding is a further gain to the cause of charity.

Father Allan Ross of the London Oratory is the compiler of a small history of the *Religious Orders of Women* (First Series), including the Visitation Order, the Society of the Holy Child Jesus, Sisters of Notre Dame (Namur), Sisters of Charity of St. Vincent de Paul, Little Sisters of the Poor, and the Helpers of the Holy Souls. (Catholic Truth Society: London).

The Progress of a Soul contains a series of letters written by a convert to a number of persons. These represent not conventional Anglicans, who are supposed to be more or less familiar with the grounds of Catholicity as taught by the Apostolic Church, but the agnostic man of science and the Non-conformist Celt who regard Rome as the tyrant that enslaves its followers through intellectual obscurantism or sophistry. Thus the little volume happens to have a real value in our apologetic literature of the convert type. Dom Bede Camm, the learned Benedictine, furnishes the little volume with an introduction in place of one promised by the late Mgr. Hugh Benson. (Benziger Brothers: New York).

A pathetic interest attaches, apart from their literary value, to the "Poems" of Thomas MacDonagh and Joseph Mary Plunkett (Frederick A. Stokes Company: New York). These two young patriots were intimate friends. Intellectual, spiritually refined, enthusiastically patriotic, they dreamt and sang and wrote of Ireland's aspirations, her sorrows, her past and future glories. There is more of the subjective, yet not more of the introspective, in the verses of MacDonagh than in those of the son of Count Plunkett. The latter was the younger, though he acts as the critic of his friend, from whom he strove nevertheless to learn and whom he admired. Plunkett's sister has contributed the introduction to the volume and edited the verses of her

brother, interpreting his preferences in the choice of the material at her disposal. There is a strong flavor of the religious mystic about young Plunkett's poetry, and of the two heroes he presents the finer type of poetic nobility.

The Devotion of the Three Hours' Agony is becoming year by year more widely spread, and wherever properly conducted it is sure to attract souls and to produce abundant fruit; even as the Way of the Cross draws the people on the Lenten Fridays. A booklet that may suggest thoughts and aspirations in this connexion and may also help those at home who are unable to be present at the devotion in the church, bears the title *The Three Hours' Agony of Our Lord Jesus Christ*, by the Rev. Peter Guilday, Ph. D., of the Catholic University. It contains the discourses delivered by the author in the Church of Our Lady of Lourdes, New York, Good Friday, 1916. (Longmans, Green & Co., New York).

From a merely temporal point of view a book of meditations on the Advent and Christmas seasons is at the present moment either belated or somewhat previous. From the standpoint of sound thought, however, tersely expressed, the meditations entitled *The Prince of Peace* by Fr. Alban Goodier, S.J., are always on time. The more is this the case that they owe not a little to the spirit and occasionally to the language of Fr. Coleridge, S.J. (Benziger Bros., New York).

We have repeatedly had occasion to recommend the *Summula Philosophiæ Scholasticæ* by Fr. Hickey, O.Cist. The second volume, containing the Cosmology and Psychology, has just appeared in its fourth edition, the first volume having previously attained the same stage of progress. These multiplied editions are not mere reimpressions. The writer takes account of the recent scientific literature, as a glance at the many marginal quotations from the authorities in English will show. The book is therefore kept up to date. The same is true of the *Ethics*, which is now in the third edition. (Gill & Son, Dublin; Benziger Bros., New York).

A number of essays written by the late Monsignor Benson on divers occasions and published originally in separate penny pamphlets, have been collected into a small volume recently issued by the English Catholic Truth Society. The papers treat of infallibility and tradition, the deathbeds of "Bloody Mary" and "Good Queen Bess", Christian Science, Spiritualism, Catholicism and the future, the conversion of England. They are introduced by a biographical sketch from the hand of Father Allan Ross of the London Oratory, and Father Martindale in the Foreword sees in the collection an "expression of the scheme into which Monsignor Benson's outlook fitted itself". Aside from this reflectiveness, the essays are intrinsically deserving of permanence. (Herder, St. Louis.)

Father Tim's Talks with People He Met have been frequent enough to fill a second volume. Those who enjoyed the earlier series will no doubt welcome the later. Fr. McEnniry is a good story-teller. The setting of the yarns is always natural, lively, piquant. Perhaps Father Tim isn't always as *art-full* as he might be with the moral; but Tim Casey is a sterling character, a thorough priest—genial withal and witty—and ever alert to get his work in; so that even if the art should halt at this point, perhaps the very moral of Tim's eagerness is worth more in the long run than perfect "good form" would be. *Tim's Talks* are reprinted from *The Liguorian* and published by B. Herder, St. Louis, Mo.

The *Catholic Charities Review*, which made its debut in January, bids fair to play an important part in the large field of beneficence which it is designed to cover. No aspect of Catholic charity will be alien to it. Social problems, the principles and methods, true and false, applicable to social work, the

activities of beneficent societies and institutions, reviews of cognate literature—these are the chief features of the new periodical.

Obviously *Catholic Charities Review* should appeal strongly to the clergy. Priests are the leaders in all Catholic charities, and here is an efficient aid in the difficult task of leadership. In its pages will be gathered the wisdom of reflective students and the results of experts trained in the field of social activities. Conducted by so able an editor as Dr. John Ryan with the coöperation of Dr. Kirby, and having as a warrant the prestige of the Catholic University, its solidity and practicality are well assured. The subscription rate is so modest that no pastor will find it beyond his own means, nor need he experience any hesitancy in urging not only his societies but large numbers of his people to subscribe for the new magazine. (The Catholic University, Washington, D. C.)

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—MAY, 1917.—No. 5.

THE PRIEST AND THE EUCHARIST.

THE chief characteristic of our time is the encroachment of materialism on the field of the supernatural. Materialism has its own philosophy to explain the origin of things; it has its high priests who utter themselves from pulpit and platform; it has its apostles who make ardent propaganda for it. Great universities, particularly in the old world, expound and defend it; books are filled with it; scientists, measuring the infinite with their little yardsticks, rise up against all that is called God and worshiped. It has its social system, in which divorce—sometimes even free love—is a prominent feature; it has its richly endowed educational system, from which God is austerebly banished; it has its statecraft which settles questions within the nation and questions among the nations on a basis of mere cunning, and without reference to the laws of God and the claims of justice. It has its art, which ignores the spiritual and exalts the animal side of life; its drama, in which passion bears down virtue with great applause, or in which triumphant naturalism parades itself. It has its political economy, its pagan theory of property, its theory of ownership without responsibility toward the needy. It has its press, which colors the news of the world to advantage the philosophy of materialism and to injure Christianity; it has the seductive influence of Socialism or Communism, which dangles before the eyes of hunger or poverty or ambition a dazzling vision of what the world shall be when property and wives are common to all men indiscriminately, and when children are the chattels of the State to be educated and

controlled under its sole responsibility. It has the enormous power of money to further its purpose of brutalizing and despiritualizing men. It has so-called philanthropists who pretend to aid in the progress and uplifting of humanity by bestowing fabulous wealth on various causes, while ostentatiously excluding religion from their benefactions. It has the popular desire for novelty to be gratified, and comfort to be supplied; barriers to pull down between men and the pleasures they crave. Instead of the old spirit of fraternal charity and helpfulness it sets up a theory that the world is naturally made up of beasts of burden and beasts of prey, happy the beasts of prey, cursed forever the beasts of burden. Finally, it has the general influence of worldliness to forward its purpose. Our Lord constantly pointed out the conflict between His Kingdom and "the world". It was not, of course, the material world that he condemned; that was made by God "and God saw the world that it was good". The world which fell under his malediction was made not by God but by men. It is the product of centuries of evil words and evil example. Whoever has done anything to lessen faith, to give scandal, to encourage self-indulgence, has borne his part in the making of the world. It is the stream of tendency, the current of tradition; it is the atmosphere pressing upon us from all sides, and all this working against the supernatural, against God and against His Church.

VICTORY WITH THE EUCHARIST.

For this reason I believe that the religious battle of the future is to be fought round the Blessed Sacrament. This tremendous doctrine, this amazing demand on faith is such an affront to materialism that it recoils from it as from a blow. To the proud boast of the skeptic, "I will believe nothing that I cannot see and touch", the Christian points to the Holy Eucharist, where every sense is deceived except hearing, hearing, which turns itself faithfully to the spoken word of God: "Visus, tactus, gustus in te fallitur, sed auditu solo tuto creditur."

The priest, whose vocation it is to exalt and enthrone the supernatural, ought to recognize in the Blessed Sacrament the best breakwater against the wave of materialism that is.

sweeping over the world. "Merely as a human exercise," said a great priest to me once, "daily prayer is a most refining and spiritualizing action." Of course, his words were not meant to imply doubt about the efficacy of prayer before God; but his thought was that, even though there were no supernatural effect of grace, the mere human experience of raising the thought and the affections to God—elevating the soul to God, as the catechism says—would be a most purifying and helpful experience. And is this not preëminently true of Holy Communion? I think it is fair to say that the average Catholic draws near to the Holy Table with something of the solemnity and awe with which he would go to the deathbed of his mother. In both cases what passes within the soul during those precious moments has a chastening effect for the rest of life. The effect is never to be forgotten.

At any rate does not experience show that the Blessed Sacrament is the food of virgins and the strong meat of valiant honest men? Meekness and modesty exhale from it as fragrance from the flower, and the fruit of it is godliness and courage, and all good and gentle things. And therefore the Blessed Sacrament will always be the rallying-point of those who still hold to the supernatural ideals of life and conduct and achievement. For the soul that is hopelessly steeped in matter, for the soul that lacks the power of spiritual vision, for the soul that lives but to enjoy nervous sensations and amass wealth, the Blessed Sacrament in the very nature of things can never have great significance. But, fortunately, the world is not made up of such as these. The loyal, patient father, who grows old and pinched and bent in uncomplaining toil; the mother, almost divine, who believes and hopes and worries and suffers for the sins and thoughtlessness of her dear ones; the unselfish daughters and the noble sons—these are the people who keep the world bright and wholesome. They are the salt of the earth and to them the Holy Eucharist is the essence of life itself. "Take ye and eat," said the devil to our proto-parents, "take ye and eat, and you shall be as Gods." The first man and the first woman did, but they became outcasts from God and exiles from Paradise. To-day from the hospitable table of His love Christ says, as He said at the last supper; "Take ye and eat";

and as the elements of our food, bread and wine, are changed into Him for our consuming, so, in a different sense, are we in some manner changed into Him in the consuming; for are we not made like unto Gods in the purity, the piety, the patience and the charity that flow in undying streams from the Eucharistic Heart of our Lord?

And therefore this brutal thing, materialism, is to be fought and conquered by the army of Christ marching under the banners of the Holy Eucharist. As materialism is of the earth, earthy, so this most subtle and most spiritual of doctrines is to bend the stubborn neck to the yoke of obedience and restraint to purify man's emotions; to exalt his view of life and conduct, of his origin and destiny—a little lower than the angels, as the royal prophet says, and not, as the materialists say, a little higher than the ape.

A NECESSITY FOR THE PRIEST.

Moreover, the Blessed Sacrament is in a very special way a necessity for the personal sanctification of the priest. A vocation differs from a profession, in that a profession may be exercised only during certain hours of the day, or intermittently, or with more or less zeal; while a vocation ought to be exercised always, at every hour, and with the utmost zeal and enthusiasm. If a man is a lawyer, he may restrict his office hours as he chooses, and there will be none to cast a stone at him for that; but a priest is a priest always and at every moment. As the avowed artist must be filled with the spirit of his art, as the avowed physician must have an ardent and constant enthusiasm against disease, so the priest must be ever athrill with God. Holiness is his profession. To fall short of it, to drop into ways of ease and comfort at the expense of duty, to be indolent in the pursuit of virtue, to cease to grow spiritually, is to fail essentially, as though one made false profession of being a lawyer or a physician. Now no man can attain a fit degree of sanctity without a personal love of our Lord Jesus Christ. To be a Christian means to be Christ-like so far as the capability lies within us. It means that we take Christ for our model and exemplar; that we think His thoughts and do His deeds, and breathe His aspirations. That He is not visible to the bodily eye does not

hinder us from having a personal, vital, and even sensible love of Him. Your mother may be dead or absent, but neither the ivory gates of death, nor the clouds of separation, nor the barriers of distance can shut her out from your love or the imitation of her virtue. You know that she exists. Similarly the fact that our Blessed Lord is hidden under the Eucharistic veils does not shut us out from the knowledge of Him and the love of Him, and the constant sense of His presence. We know that He is there; and as we kneel before the altar we have positive knowledge of Him and the love of Him; we have not surmise, not guess, not hope, but positive knowledge through faith, that, as the catechism says, there is present in the Holy Eucharist "the Body and the Blood, the soul and the divinity of Jesus Christ"; and that, when we receive the Blessed Sacrament in the Mass, we are for the time made one with Him.

Moreover, if we do not meditate on the words of Christ, how can we break the bread of His teaching to the faithful? If we are not steeped in the spirit of Christ, how can we communicate that spirit to His people? If we are not enamored of His beautiful soul, if we are not on fire with love for that perfect ideal, how can we set afire the hearts of the little ones, over whom he has made us shepherd? Will not the result inevitably be failure; must it not of necessity be a case of dropping buckets into empty wells, and growing old in drawing nothing out?

PRIEST AND PEOPLE.

Again, priestly devotion to the Holy Eucharist is a necessity to the faith of the people. There is in every community a man of mystery, in some ways the best known, in other ways the least known man in that community. He lives apart from men, lonely and alone. All that is known of him tends but to make the mystery deeper and more beautiful. Old neighbors knew him when as a boy he romped and played like other boys; they remember how the light of grace shone in his face as if it were the lamp that lighted some sanctuary within. Then came the mysterious call to leave father and mother, and houses and lands, in order to follow Christ in the practice of the evangelical virtues of poverty, chastity, and obedience.

There were years of absence from home and family; years of hard study of all the subjects of human knowledge; years of stern and unrelenting discipline in the spiritual life; great, gracious, golden years of growth and holiness and happiness—and these years all lit up with a vision, which cheered and comforted and encouraged in every trial and disappointment. The vision was of a chalice, waiting for him upon an altar away down the vista of the years. In days of discouragement and trial and illness he lifted his eye to that vision, and he said within himself: "That chalice is waiting for me. I will go unto the altar of God, to God that giveth joy to my youth;" and discouragement fell away like a shadow before the light and the faith and the joy of these words.

And at last he came to the altar, trembling with happiness through all his consecrated body, feeling the mystery and the sacredness of it all in his priestly soul. From that time on he is a man set apart for the work of his Father. His business is with the sins and sorrows of men. People see him at the altar, clad in the mystic vestments of his priestly dignity; they catch a glimpse of him as he walks with his breviary in the shadows of his garden or sits like a scholar among his books. He lives without family, that the whole world may call him father. He follows man from the cradle to the grave, aloof from the clamor of politics and business and social life; yet by the fact that he is a man bereft of domestic joys, he shares with all the more tenderness the joys and griefs of his people.

When a little child opens its soft, wondering eyes upon the world, he pours upon its brow the lustral waters of baptism; when the child grows a little older he teaches it the catechism, and little by little leads it to its first dim vision of the truths of holy faith. A little later, when the child with mingled love and awe finds its way for the first time into the confessional, the priest, with the tenderness of a mother nurturing her first-born child, leads the delicate soul onward through the sacrament of Penance. Then follow the wonderful years of youth when the child must come to know something of the serious side of life, the mystery of sin and temptation, the perils, the stumbling-blocks, the narrow escapes, the trials that give strength, the sturdy virtue that comes to take the place of

innocence; and, when at last God calls the youth to be a home-builder and to assume the high and serious duties of the holy vocation of Matrimony, the priest is there with the rich blessing of Mother Church to consecrate the human love and to beg upon it the divine blessing, which alone can give assurance of a happy and holy life in the married state. And so on through the endless joys and sorrows, the failures and the trials of life, until the day when that child lays its spent and wearied body down upon the bed of death. The priest comes to administer the last sacraments and to lay upon the parched tongue that Eucharistic God, who is soon to pass from the lips He has just sanctified on to the throne of judgment to utter the blessed sentence of everlasting life.

To the Catholic mind, then, the priesthood is a mystery of love and tenderness, like the mystery that surrounds saints and mothers, sharing almost in the reverence that is given to saints and in the sweet, undying affection that is given to mothers.

TWO MARVELOUS GIFTS.

But what makes him most of all a mystery is that this consecrated man is empowered with two marvelous gifts which almost stagger the imagination. In the dimness of the confessional he lifts his hand over the penitent soul and whispers the words of absolution, and at those words the floodgates of heaven are lifted and the onrushing waters of grace are liberated, and the soul that was as scarlet becomes whiter than snow, and where iniquity did abound grace does more abound, and where divine wrath had been now all is love divine. And another awful power this man of mystery has, for, standing at the altar, he utters mystic words, which bring the King of Heaven into the lowliest thatched chapel, not merely as He is in all creation, but with the special and peculiar presence, really and truly there in His Divine Body and Blood, Soul and Divinity, as He is in heaven with His elect, as He was on earth when He walked in Galilee.

To me the most amazing thing in the whole story of the world is not the courage of the martyrs nor the virtues of the saints, but this universal, strong, undying faith of the people in the presence of Christ in the Holy Eucharist. But how is

that faith to survive in its full strength, if the priest himself does not show in his daily life a consuming devotion to the Blessed Sacrament?

THE POWER OF EXAMPLE.

I have heard of an obdurate unbeliever who resisted all arguments of an illustrious bishop in behalf of the Holy Eucharist. One day he hid himself in church that he might observe the actions of the bishop and thus determine by the prelate's own attitude and spirit, when he believed he was alone, whether he really had faith in the Holy Eucharist. Crouching in the gloom of the empty church he observed the bishop enter and genuflect with such reverence as left no doubt in his mind, and in that moment the crowning grace came to him and he knelt, saying: "I believe O Lord! help my unbelief." I have heard of a frail seminarian, who, after receiving Holy Communion in the chapel of the seminary, became suddenly ill and vomited forth the Sacred Species a few moments after he had received it. A Sulpician Father kneeling close by drew reverently forward and upon his knees consumed the Host that the sick seminarian had already consumed. The bishop, whose life-long habit of faith and reverence made him genuflect with such devotion before the Blessed Sacrament, won by pious example what his brilliant intellect could never win by argument. The heroic Sulpician whose love of the Holy Eucharist led him to perform an act, the most revolting to nature, may have taught many beautiful lessons in the course of his priestly work in the seminary, but never such a lesson as when he saved the Blessed Sacrament from even material profanation at the cost of the most painful of mortifications.

Finally, the priest is the thermometer which measures the warmth of the people's fervor toward the Holy Eucharist. There never was a parish in which strong faith and heroic virtue flourished, that did not owe its condition to some enthusiastic, good priest. The multitude requires a leader, not merely an academic propounder of doctrine, not merely an organizer of societies and an administrator of properties, and not merely a publican to see that pew rent is paid and eviction avoided. The strongest instinct in humanity is the mimetic

instinct, the tendency to imitation. If it is known in a parish that a priest loves to linger within the shadow of the sanctuary, the people will soon fall into the habit of dropping in to make a visit on the way to or from work. If it is known that the priest is scrupulous about missing a morning Mass even under conditions of fatigue or pain, the people will regard the opportunity to hear Mass on weekdays as a precious opportunity. If it is known that the priest is tireless in bringing Holy Communion to the sick, it will not be necessary to scourge the people to the communion-rail. And once the current of tendency sets in, it is no great labor to continue it. "If I were God," said a notorious blasphemer, "I would have made virtue contagious instead of vice." The saying is false as well as blasphemous. Virtue is contagious. It is contagious when good example comes from one of the lambs of the flock; contagious when the edification comes from the sheep of the flock; but most of all, and with a very special benediction from Almighty God, it is contagious when the good example is set by him whom the Chief Pastor has set as shepherd over both the lambs and the sheep.

JOHN CAVANAUGH, C.S.C.

University of Notre Dame.

THE PROTESTANT CAMPAIGN IN LATIN-AMERICA.

PROTESTANTISM is entering upon an active and energetic campaign in Latin-America. The protagonists of the movement, with an unquestioning self-righteousness, and backed by almost unlimited resources, expect to put a large number of workers into this fallow but fertile field. Where formerly there were a few isolated ministers largely devoted to the care of Protestant immigrants, together with some scattered Bible colporteurs, there will soon be an army of evangelists, educators, trained nurses, Y. M. C. A. and Y. W. C. A. secretaries, acquainted with the language and the customs of the people among whom they are to cast their lot.

We may dislike this aggressive proselytism in Catholic lands, won and civilized by the Church at the cost of much blood and suffering and treasure during four hundred years; but the fact remains that the Protestant propaganda is to be

carried on with renewed vigor, and a determination that has taken stock of itself, its aims and means, at the Panama Congress for Christian Work in Latin-America, held in February, 1916.[^]

It is a long time since such deliberate, detailed and sweeping charges were brought against the Catholic clergy as was done at this Congress. By innuendo and overt statement, they are indicted in a body, bishops and priests, as narrow, derelict in duty, inefficient, corrupt, indifferent to their God-given task of evangelization. They are held up to the public eye as leaders who are the immediate and principal cause of all that is evil in Latin-American political and social life. And this, too, by men who are not ignorant ranters but who would pass as enlightened and educated investigators familiar with the conditions they describe and attack.

When so much is at stake, it behooves us to take cognizance of this movement. The following pages, based on the official report just issued¹ attempt to analyze what in the eyes of the Panama Congress are the needs of Latin-America; what program of evangelization Protestantism is contemplating to fill those needs; what are the ways and means decided upon to carry on the work.

I. THE NEEDS OF LATIN-AMERICA.

From the Protestant standpoint these needs are as various as they are pressing, among the civilized whites, the mestizos, and the uncivilized Indians. As viewed by the Congress, they are largely based on ignorance and misunderstanding of Catholicism. But to preclude all bias, they shall be stated so as to make verification quick and easy by reference to the very

¹ The promoters of the Congress appointed eight commissions to prepare, print, circulate and make ready for discussion reports on: Survey and Occupation; Message and Method; Education; Literature; Women's Work; The Church in the Field; The Home Base; Coöperation and Unity. These reports, together with the discussions and addresses, fill three stout volumes.

For all quotations in this article, the roman numeral refers to the volume; the arabic to the page.

These three volumes appeared in January 1917. They are to be followed by a *Report of Regional Conferences*, one volume; by a *Popular History and Report of the Congress*, by Professor Harlan P. Beach of Yale University, one volume illustrated.

All volumes for sale by the Missionary Education Movement, 156 Fifth Avenue, New York.

words of the various commissions that offered them for the consideration of the delegates gathered at Panama.

Among the men, faith is in imminent peril, and morals are at the lowest ebb. The scholarship of Europe, notably of France, in liberating the minds, has maimed the faith of thinking Latin-America. Its dominant (Catholic) religious leaders devote their energies to impeding the irresistible currents of untrammelled learning instead of Christianizing them. Intellectually most of the clergy languish in the conceptions of the Middle Ages. Even the most moderate wing of the loyal Modernist movement among European Roman Catholics has failed to gain a hearing either from clergy or laity, so that the thinking men are without any program to point the way for them to be at once Christians and yet true to the laws of the mind and the accepted facts of modern knowledge.² How the latter can conflict with religion is nowhere stated: it is one of the numerous meaningless platitudes that the Congress delights in.

Yet on this basis missionaries made a survey of various countries and report that in Colombia unbelief is all-abounding among men in professional, commercial, traveling, and student circles. In Ecuador the great majority of the men are avowed unbelievers. In Bolivia three-fourths of the members of Congress and nearly all the government students are sworn enemies of the Church. In Chile probably the majority of the educated classes and the more intelligent of the laboring classes are opposed to the Church. In Venezuela more than thirty years ago Guzmán Blanco, then president, secured by revolution a constitution which left no place for convents, monasteries, etc., in all the land. The clergy and clerical orders, not affording any direct service to the people, were summarily ejected and their houses were turned into public buildings, theatres, and institutions of higher education. Now the men are mostly mockers or are stonily indifferent.³

Venezuela's policy found its counterpart in almost all the other Latin-American republics, and with this fact before us, the true reason for the alleged religious indifference is not far to seek. How little it has occurred to the promoters of the

² I, 77.

³ I, 81, 83.

Panama Congress appears from this would-be pathetic complaint, that moves us mostly to pity the man who made it:

Do not think that these men do not know Christ. There He stands on the Andes a majestic figure in bronze; with outstretched hands and eager face He pleads for peace among the nations. But sinful men may pass this Christ if they but lift their hats; for the Christ of Latin-America has lost the power that once prostrated men in the dust at His feet. In a great church in Pernambuco hangs the Christ with pierced side. Men confront this Christ with arms crossed in homage to the great Galilean sage who died for no fault of His own, but the power to draw all men unto Him is no longer His. In the church of São Francisco in Rio Janeiro lies the Christ in a gilded casket. Men kneel about that casket and weep: then they go away with the cloud of black despair unlifted; for the Christ of whom they think is a dead Christ. Thoughts of Him no longer awaken hope in the human heart. So it happens that reasonable men are losing their grip on the great truths of religion, and Christianity is relegated to those who ask no reason for their faith.⁴

Turning to the mestizo and Indian population, the Congress finds that the Roman Church has apparently lost its missionary spirit in Mexico, and in place of searching out the unevangelized and unchristianized tribes, in the mountains and the interior, is content to stay in the large centres of culture. Therefore the pagan population of Mexico is sadly neglected. In Guatemala, the Indians, although nominally Catholics, are sun-worshippers. The devotees pass straight from their sun-worship to pay their devotions to the church-saints, whom they evidently regard as so many other gods or demi-gods, which it is to their benefit to revere.⁵ In Colombia the Roman Catholic activities merely touch the fringe of the Indian problem, and image-worship is used to gain a constituency. In Peru some of the Catholic missionaries among the Indians seem to be zealous and devoted men, and some traders speak highly of them and their hospitality, while others affirm that the padres are there only for the sake of the business they can do, especially with their command over the Indians in their vicinity. The Indians generally get their children baptized; they are married by the priest if at all possible; they are canon-

⁴ III, 141.

⁵ I, 87, 88.

ically buried, but they cannot be regarded as receiving Christian instruction or as enjoying any adequate spiritual and moral benefits of a Christian ministry. They have never been really converted to the religion of Spain; they rather have converted it to their own paganism. Many of their ancient superstitions are still prevalent. There have been in Peru, in the course of centuries, brilliant examples of what a priest should be among the people; but these isolated leaders have not sufficed to make up the deficiencies of their more easy-going and less scrupulous fellows. The average Sierra priest is still a byword; and his flock wanders along life's pathway without a single clear gleam of Christian light due to his ministry.⁶

Moreover, Latin-American men stand in need of intellectual freedom unhampered in its development by an Index Expurgatorius. They need an open Bible: Latin-Americans, literate and unlearned, alike are practically cut off from this moral and spiritual fountain. They need, besides, a democratic management in church affairs: religious absolutism does not permanently satisfy and hold the allegiance of a people politically free.⁷ The whole continent needs an extension of popular education: Latin-America had one in twenty of its population in schools in 1912; Germany one in six; Japan one in seven. It needs measures tending toward the improvement of public health and the raising of hospital standards: over entire countries the nuns who serve in the capacity of nurses are professionally unskilled. Control of hospitals by nuns in Ecuador is a decided limitation of the liberty of needy persons: these are frequently put out of the hospital on their refusal to receive the ministrations of a priest.⁸

There is need of an active warfare against intemperance. In La Paz it is said that most of the school teachers drink. It is in Chile, however, that one meets with perhaps the worst alcoholism to be found in the world to-day. There is need also of a campaign for social morality: here and there medical men are being heard and are appearing in print and supporting the continent life as consistent with health and virility. For generations the youth have been instructed to the contrary,

⁶ I, 90, 91, 92.

⁷ I, 105, 107, 109.

⁸ I, 114, 142, 133.

as indeed most of them are still. The double standard for men and women is generally accepted by both sexes.⁹

One looks in vain for any proofs to buttress those damning assertions, and still we are told by the Congress that these needs are recognized more and more as real all over Latin-America and that evangelical workers are welcomed as the only ones able and willing to fill them. The latter is undoubtedly the case in Mexico to-day, for a missionary from that unhappy country brought the glad tidings to Panama: This field (Mexico) is decidedly more open than it was ten years ago, due to the current upheaval and change. It is a recommendation in official circles in Mexico to-day to be an evangelical Christian.¹⁰ Already in 1912 President Madero sent a friend to the National Convention of Christian Workers to inquire how he might best help the evangelical church in its work.¹¹

The women of Latin-America stand in special need of evangelical righteousness. The educational and other influences which have alienated the men from the Church of Rome have not yet largely affected the higher-class women. Before such estrangement comes it should be our sacred task to give them something better than they have. And when we come to the lower class, we need the heart of the Master, who had compassion when He looked on the multitude: "Here is a file of barefoot women bent under a load of earth or bricks, escorted by a man with a whip. . . . On the west coast the birth rate is large, but the death rate among infants is also great: from forty to ninety per cent die under two years of age. The causes are an unguarded milk supply, an appalling diffusion of venereal diseases, and a state of morals which leaves half of the children to be reared by an unmarried mother without aid from the father."¹²

Miss Florence E. Smith, a missionary to Chile, speaks of the sixty out of every hundred women in the whole continent who have lost honor, self-respect, and hope; of the mothers of the 40,767 babies less than one year old who died in Chile alone in 1909 because of alcoholism and unhygienic conditions. Dr. Robert E. Speer, acting chairman of the Congress,

⁹ I, 119, 121.

¹¹ III, 56.

¹⁰ I, 134, 165.

¹² II, 128, 133.

reports that it is safe to say that from one-fourth to one-half of the population is illegitimate.¹³ And these unsupported accusations are not mere incidental statements: they are repeated over and over again. And the cause, we are told, is that those who have received their early training chiefly from the Roman Catholic Church have a wholly inadequate conception of sin, and a lack of any horror of it. The masses know nothing of an inflexible and independent moral standard. The system of contract marriage and of open concubinage has become appallingly prevalent. In Peru marriage is considered a luxury for the rich. Even civil marriage is costly. In Colombia and Ecuador it is frequently declared that many loyal couples live unmarried owing to the high cost of the church marriage. "Eight dollars, the minimum fee, is a serious charge for a peon earning a few cents a day. The marriage institution appears to be weaker on the west coast of South America than in any other Christian land, in the Musulman countries, or in the societies of India, China, Japan."¹⁴

As to the clergy, with notable exceptions the Latin-American priesthood is said to be discredited by the thinking classes. Its moral life is weak and its spiritual witness faint. At the present time it is giving the people neither the Bible nor the Gospel, nor the intellectual guidance, nor the moral dynamic, nor the social uplift which they need. It is weighted with medievalism and other non-Christian accretions. Its propaganda has by no means issued in a Christian Latin-America. Its emphasis is on dogma and ritual, and it is all too silent on the ethical demands of Christian character. It must bear the responsibility of what Lord Bryce calls Latin-America's "grave misfortune"—absence of a religious foundation for thought and conduct.¹⁵ In corroboration of this an American Bible Society colporteur reports: Out of my twenty-three years of experience, let me testify that after all my travels through Central America I have yet to find one Roman Catholic able to give a reason for the hope that is in him.

In order that the statements may not appear to be stressed unduly, great care is taken to remind Protestant constituencies frequently that the Roman Catholic Church as found in South

¹³ II, 134.

¹⁵ II, 265.

¹⁴ 231-233.

America is quite different from the same communion in North America and Great Britain. In these countries it has been hedged about and kept within sane bounds by Protestant influences, but in Latin-America, for four hundred years, it has been absolutely supreme. Hence, the most difficult problem to deal with under the Southern Cross is the hierarchy of the Church of Rome. Very many people say that the field is entirely occupied by that Church. "But consider the Republic of Chile in which the Church is most thoroughly organized: there are 700 parish priests to a population of about four millions. Of these, about 300 are in the teaching profession or occupy high administrative positions, so that only some 400 men are giving their entire time to the churches under their charge. Suppose that every priest was a paragon of virtue and ability, what could he do with 10,000 parishioners?"¹⁶

From all this it is abundantly clear how Protestantism views conditions in Latin-America. The dark picture is relieved here and there, though very seldom, by a ray of light, by the putting in relief of some finer trait of character—priestly sacrifice, motherly love, childlike affection. But these are mere incidents. The general impression, carefully fostered and stamped indelibly upon the mind, is that religiously, morally, socially, Latin-America is wandering in the Valley of the Shadow of Death. Only in the vigorous spreading of evangelical Christianity lies its salvation.

II. THE EVANGELICAL PROGRAM.

What is the message of this evangelical propaganda? "The bringing of pure Christianity, the true revelation of God which is older than Romanism." In carrying-out this program, the preacher in Southern lands must expound his whole message from and by authority of the Bible. There can be no higher authority concerning the real nature of Christianity and its fundamental saving truth. From it alone can and must the people learn the gracious fatherhood of God and the person and work of Jesus Christ. It is blasphemy to think that anyone is needed to persuade Him to have mercy, and it is entirely contrary to the teaching of the Apostles to

¹⁶ II, 438.

suppose that anyone can have more power with God than He. He, the risen Christ, is in direct control of every human being. No more inspiring message can be given to the men of Latin-America than that of the personal leadership of Jesus Christ. Experience shows that direct and controversial attack upon the worship of the Virgin, when thrust into the foreground of the work, awakens only fanatical hatred and detestation of Protestantism. But when the message of fellowship with the God of loving mercy, through Christ the Redeemer, is steadily, intelligently proclaimed, the worship of Mary and the Saints falls away. Its anti-Christian nature is at once apparent when the true place of Christ is made clear and becomes effective.

This direct fellowship with God and Christ is the point at which the tyranny of priestcraft can be broken down most effectively, for the man who hears the appeal of God to his own soul, and the summons to trust his Father directly, is soon aware that the intrusion of a priestly functionary upon his inner relations with God is an outrage on God's grace and on the human conscience. It has been found, so the Protestant missionaries declare, that to many Latin-Americans, Roman Catholics and agnostics alike, it is a thrilling and utterly unexpected announcement that prayer is a daily speech with God concerning all the affairs of a man's daily concern.¹⁷

The evangelical church must also preach and consider as an integral part of its missionary program the "Gospel of social service". It contributes indirectly to individual salvation, by preparing the way for the Gospel message. And numerous suggestions are given as to what this social program should include.¹⁸

The educational program is considered as at least equally important. To the educated classes the Christian message must be carried in a special manner, because they are hostile or indifferent to Christian truth. The great names which seem to have ruled the minds of Latin-America for the last two generations are those of August Comte with his system of positive philosophy, Herbert Spencer with his majestic and imposing philosophy of mechanistic evolution, and Jeremy

¹⁷ I, 275, 280.

¹⁸ I, 297.

Bentham, whose doctrines of utilitarianism as applied to legislation and governmental ideals have exercised great influence. As those thinkers systematically treat positive Christianity and even the active belief in God as irrelevant to the study of mankind and the ordering of society, their many followers in Latin-America have naturally treated the whole subject of religion as passé.¹⁹

The congressists see no evidence that the leaders of the Roman Church are able to withstand this mighty flood of agnosticism. The education of priests does not fit them to deal with the problem of agnosticism from the modern standpoint. Now, since the thinking world of Latin-America is largely controlled by the idea of evolution, the evangelical preacher must endeavor to interpret for them the idea of evolution theistically: he must make clear the conception that the evolutionary history of nature and man in our little world reveals the gradual enrichment of the field of reality by the advent of successive new causes which came from sources, or a Source, in the invisible and spiritual universe.²⁰ In other words, the preacher must teach what every thoroughgoing evolutionist has *a priori* rejected and denied!

Again, the evangelical preacher must remember that agnosticism was promulgated by Kant, Sir William Hamilton, Victor Cousin, and Dean Mansel, not as the destroyer but as the helpmeet of faith. This knowledge may not lead him to adopt agnosticism, but it should lead him to deeper study of the whole movement on its Christian and constructive side. For this purpose he might well pay some attention to the Ritschlian movement and its significant history both in Germany and in the English-speaking world. For it is safe to say that, though Ritschlianism has not produced a commanding system of Christian doctrine, it has served the past generation as a helpful system of apologetic.²¹ And it is safe to add that no more arrant and un-Christian nonsense was ever held up as a desirable ideal of a Christian ministry.

Having thus prepared the way, the evangelical preacher must show the church as the real and efficient expression of

¹⁹ I, 302.

²⁰ I, 303-306.

²¹ I, 306.

the spirit of Jesus Christ. The evangelical faith must be held up as the true representative of the Apostolic Church. The intellectuals of Latin-America are said to have revolted from the Roman Church, and to regard Protestantism as a poor and sectarian offshoot from it. The hatred they feel toward what they regard as the parent becomes contempt for what they regard as its rebellious and puny offspring. The principal answer to this attitude can be found only in the gradual growth of strong evangelical churches where Christianity is presented as the power of God unto salvation, where the evangelical type of sincere piety is worthily realized, where its effect upon personal character and its issue in social service manifest its full dignity and divine authority.²² Thus Protestantism will secure lay leaders, who are imperatively needed to carry out its program. And in order to train them the more surely, it should seek to reach the students in the great national schools and universities.²³

Besides, the evangelical missionary must enter into relation with the various governments to obtain the passing of much-needed laws. One such is a law to make civil marriage as binding as marriage before the Church. Then, in the midst of the widespread moral laxity, a divorce law is urgently required.²⁴

Again, the laws regulating religious instruction need amending. In Peru an executive decree of April, 1913, made papal religious instruction obligatory in all the national schools. No provision, as in Argentine, was made or conceded for those whose parents wish for exemption or for evangelical instruction. In this case, moreover, the letter of the law is very commonly exceeded: the children are obliged to go to church, to the confessional, to Mass, and to Communion. A child who is not allowed by his parents to accompany his class in these exercises, is liable to expulsion from the school. As the Normal School for women in Lima is largely under ecclesiastical control, and is managed by nuns, the great bulk of the school mistresses who get good schools are entirely under the control of priests.

²² I, 312.

²³ I, 280.

²⁴ II, 293.

Likewise the laws regulating the management of public benevolent institutions need improving. These institutions are generally conducted by nuns, and discrimination against the non-Roman-Catholics is common. The first clause in the regulations posted up in the public hospitals of Lima is a prohibition of anything contrary to the religion of the institution. In practice this includes prohibition of the reading of the New Testament.²⁵

Again, the question of the absolute separation of Church and State transcends all others, and strong efforts are now being directed toward that end by powerful groups and organizations.²⁶

Lastly, there should be identification of interests between missionary representatives of the evangelical church and the government. Both groups are working for the same fundamental objectives, the spread of education, the suppression of disease and crime, the eradication of the causes of moral corruption and of the break-down of character; also the safeguarding of the rights of the people to the peaceful pursuit of industry and happiness. No effort should be spared to explain clearly and thoroughly to responsible government leaders that the evangelical churches are not invading Latin-America on a mission of destruction and proselytism, but rather are they offering sympathetic coöperation in disseminating the knowledge of the program of Jesus Christ and in bringing about universal obedience to His will.²⁷

This evangelical program is all-inclusive, touching the life of the people in all its manifestations; and it reveals a spirit of determination that will not brook obstacles or opposition. It aims at nothing less than the complete overthrow of fundamental laws and institutions, these to be replaced by enactments dictated in the name of Christ by foreigners and intruders!

III. WAYS AND MEANS TO CARRY OUT THE PROGRAM.

There remains the question of the ways and means to be used in carrying this program into practice. These have indeed been adequately thought out. They were urged with

²⁵ II, 294.

²⁶ II, 298.

²⁷ II, 301.

persuasive eloquence at the Congress, and the execution of them will most certainly be prosecuted with vigor. "Our program to-day is not to conquer by individual heroism, but by organization."²⁸ In these words the Congress sounded the keynote of its future activities. And the first great handicap for effective work is frankly recognized to lie in the many separate and antagonistic sects of Protestantism. In Latin-America comparisons are drawn and rivalry is inevitable. In the face of objections that evangelicals are divided among innumerable factions, each claiming to be the ideal church, how imperative is it that the reality of Christianity be fully exemplified and a coöperation obtained that shall make isolated workers more efficient.²⁹ Therefore the name "Protestant" must be dropped. The plan adopted for Porto Rico is to become general. It is thus explained by the Rev. Chas. L. Thompson, D.D., New York: "I shall never forget that day when four of us, representing four different Protestant organizations, sat down at the table in my office with a map of that beautiful island before us and said: Now let us go down there to the people accustomed to one Church and show them that there is one Church going into Porto Rico."³⁰ And they decided on founding "The Evangelical Union of Porto Rico", to promote coöperation among the various Protestant denominations of the island in every form of Christian activity; and wherever desirable and possible, to promote organic union. The island was accordingly divided among the various sects, none of which encroaches upon the territory of another, thus avoiding also duplication and waste of men and means.

The same experiment was tried successfully in Chile, where definite coöperation was established in relation to publications, a recognition of territorial limits, a union theological school, and mutual recognition in the maintenance of church discipline.³¹ The third example was the "Conference of Missionaries and Missionary Boards working in Mexico", held in Cincinnati 30 June to 1 July, 1914. The following decisions are pertinent here:

²⁸ III, 128.

³⁰ III, 129.

²⁹ I, 139.

³¹ III, 15.

The various evangelical bodies of Christians at work in Mexico, while retaining each its own denominational heritage, yet agree in the great doctrines of their holy faith; and, to set forth this basal unity, they desire that henceforth they may all be known by the common appellation of "The Evangelical Church of Mexico," with the special name of the denomination following this common designation in brackets, when necessary, e. g., "The Evangelical Church of Mexico (Presbyterian)." When statistics are used, it is advised that whenever possible and convenient, the whole body of the evangelical church be counted with the number of the special denomination following in brackets, e. g., Sunday-School Scholars: "Evangelical Church of Mexico 10,000 (Methodist Episcopal 4000)."

In view of the proposed distribution of territory, the probable transfer of membership from one Communion to another and the constant moving of the people of Mexico from one province to another, your Committee recommends the following form of letter to be used between the churches making the transfer:

This certifies that _____ is a member in good regular standing of the Evangelical Church (_____) in _____ and we earnestly commend _____ to the fellowship and Christian watchful care of _____ Church.

..... Pastor.
..... Church.³²

This plan, calculated to deceive the simple-minded, is the practical carrying-out of the "Constitution of the Federal Council of the Churches of Christ in America". Such a radical change in policy is readily justified by more than one orator of the Congress: "Those of us who have come from North America and have become used to the lines of division which separate the various Protestant bodies there, have become more or less accustomed to them. But is it not time for us to realize that we are doing a great injustice to those whose antecedents are so different from our own, when we impose upon them the artificial divisions concerning which we have already discovered in our religious life in North America a crying need of readjustment? In all our work we should avoid methods which perpetuate these divisions.³³ . . . Little or no help can be given to South American progress by a Protestantism divided, intolerant, weak and torn by the spirit

³² III, 117.

³³ I, 229.

of sectarianism—a perpetual stumbling-block to Latin peoples. The Saxon race—individualistic, strong and self-sufficient in its exclusivism—may be able to accommodate itself to the individualism of its historic and religious organization, even when this organization is divided into sectarian groups. But the Latin race, social, genial, with its collective tendencies, will with difficulty adapt itself to this sectarian individualism. That which in the divers denominations appears to the analytic Saxon spirit a manifestation of strength and loyalty to principle, seems rather to the synthetic Latin spirit an expression of weakness, of egotism, of inability to rise to the broad understanding of Christian unity.⁸⁴ . . . The evangelical preacher is a representative of the organized church of Christ. That Church has gone through a rich and varied evolutionary process which has resulted in historic types of organization, such as the Greek Church, the Roman Church, the Church of England, the Presbyterian Church, and many others. In view of the Latin-American love of uniformity in the Church and dislike of variety, it is of vital importance that the evangelical preacher should explain fully and intelligently the underlying unity of the various sections. It should be constantly urged that there is no desire to impart mere sectarianism to Latin-America, but a desire so to preach the Apostolic message that a true evangelical Church may arise in each of the Republics.”⁸⁵

After this initial and all-important unity and coöperation has been secured, it becomes necessary to emphasize from the pulpits of the Protestant churches in North America the claims of South American work. Literature dealing with it is to be put out in greater abundance. Sunday-school papers, weekly church papers, special tracts, are to be issued to rouse a lively interest in Latin-America. The Missionary Education Movement and the various Mission Boards are planning a united missionary educational campaign for 1916-17, designed to bring to the North-American churches a realization of their responsibility toward the whole problem of mission work in Latin-America.⁸⁶

This “Missionary Education Movement”, in an effort to promote the missionary education of old and young alike, in

⁸⁴ III, 325.⁸⁵ I, 280.⁸⁶ II, 380.

the churches of the United States and Canada, works in close coöperation, with and through the various denominational societies. It holds seven missionary summer conferences annually, four in the United States and three in Canada, for the training of workers for missionary leadership. Mission-study classes, addresses, exhibits of literature, and personal conversation with missionaries, all dealing with Christian work in Latin-America, are agencies that have been employed in these conferences to provide interest in Latin-American countries.

Text-books have been issued by it for use by all mission boards and churches supporting Christian work in Latin-America. The figures showing circulation include distribution up to 15 November, 1915—in 1909, *South America*, by Neely: circulation, 32,700; in 1910, *Advance in the Antilles*, by Grose: circulation, 48,302; in 1913, *Mexico To-day*, by Winton: circulation, 24,611. Reference libraries on South America of eight volumes, and on Cuba and Porto Rico of seven volumes, have been issued and 5,404 volumes circulated in this way. Wall maps of South America, of Mexico, of Cuba and Porto Rico have been published for use in churches and homes, for missionary meetings of all types and for mission-study classes.³⁷

From its origin in 1886 the "Student Volunteer Movement" has included Latin-American fields in its active propaganda of mission study and in the enrollment of student volunteers. The records of the Movement on 31 December, 1915, showed that 6,475 Student Volunteers had been accepted by the missionary agencies of the United States and Canada and sent to the mission fields. Of this number 758 went to Latin-America as follows: 169 to Mexico, 187 to the West Indies, and 402 to South America.

The "Bible Societies" coöperate in the work, as does the Y. M. C. A. The Latin-American field is discussed at the latter's international conventions, as well as in local associations, where Latin-American claims are brought forward at men's meetings, dinner events such as annual business meetings, and especially invited groups, parlor conferences, without overlooking the presentation of some outstanding single fact

³⁷ II, 384, 385.

suited to different groups, to men on the gymnasium floor, in an educational class, or in the dormitory.³⁸

Clearly no effort is being spared to gain support and converts for the work. Besides, the influence of travelers and publicists is to be enlisted, as also that of the Pan-American Union in Washington, D. C.:

The officers of the Union are in sympathy with any well-organized effort to improve moral and religious conditions in Latin-America. The "Bulletin of the Pan-American Union," an illustrated monthly magazine, has repeatedly made favorable mention of certain phases of missionary work.³⁹

The "Woman's Missionary Societies" will be called upon to do their share. There is no work in Peru such as is carried on in the United States by the Y. W. C. A.; but in the course of time it should be established. The women respond to attempts to help them; but, while the great hold the Roman Catholic Church has over them exists, the most successful general work done amongst them must be done through schools and agencies absolutely non-sectarian in character.⁴⁰ There is already a flourishing Y. W. C. A. in Buenos Aires. The object of the Association is "to bring young women to such a knowledge of Jesus Christ as Lord and Saviour as shall make for fulness of life and development of character, and to make the organization an effective agency for the extension of the Kingdom of God among the young womanhood of the world". To realize these ideals, the spiritual life of the Association is full and rich. At its Sunday afternoon meetings and daily Bible readings, clear and constant witness is born to Jesus Christ and His salvation as the only foundation on which character can be built and service can be rendered.⁴¹

The Woman's Missionary Societies will take a special interest in educational service, establishing kindergartens, day nurseries, as well as elementary and secondary schools. The very heart of the study of Latin-American womanhood is the need for distinctive Christian education, from kindergarten upward, that shall not only make for culture but for character and service for Christ.⁴²

³⁸ II, 389, 394.

³⁹ III, 60.

⁴⁰ II, 167.

⁴¹ II, 171-2.

⁴² II, 176.

While advocating this eminently sensible course for their own schools, the Congress blames the Church for insisting on the religious instruction of Catholic children in South-American schools! So well do they realize its importance that they revert to the subject repeatedly:

Possibly there is no better way of breaking down prejudice than through the kindergarten under mission auspices. . . . Every school opened in Latin-America means an entrance at once into scores of homes. . . . The Escuela Popular draws children from the upper middle class who can be reached by the Gospel in no other way. Many of them are socially superior to our humble chapel services. Some, having become disillusioned in regard to the professions of the dominant Church, have drifted to the extreme of open indifference and godlessness. In the school each child has its Testament and hymn-book. He takes them home. Who shall open them and explain their message to the mothers? The child has advantages which his mother has not; superstition loses its hold upon his opening mind. It is the task of the woman evangelist to follow up this work, and their number should be greatly increased.⁴³

"Visiting in the home" is urged as one of the very best methods of Christian work. It is almost the only way to get at the older and aged Mexican women "to lead them to the light and joy of the Truth". Hence there is a very favorable opening for visiting nurses. In Porto Rico, according to an account given to the Congress by Mrs. Arthur Yeager, wife of the governor, this work has been very successfully inaugurated by the Presbyterian Hospital of San Juan.⁴⁴

"Evangelism through literature" is also to be pushed vigorously. From Peru there comes a plea for a Woman's Magazine, voiced as follows: A Roman Catholic priest has said that his Church has full control of Peru because it has the women entirely in its power. If we wish to win Peru for Christ, we must win the women. The same is true, even in a stronger sense, of Bolivia, and no doubt applies to all Latin-America. While many women here cannot read, those who have been educated enough for that eagerly read all the books and papers they can find. Their intellectual life is starved and their whole life is very narrow. To relieve this, a real

⁴³ II, 181.

⁴⁴ II, 184.

woman's magazine is needed for Latin-American women. While not a church paper, its tone should be decidedly religious, even evangelistic, and it should eventually serve to propagate our religion. These women need to be influenced toward independent thinking; their religion dictates to them just what they shall believe and much of what they shall do. They need good common-sense articles treating of many subjects to broaden their view and do away with their superstitions.⁴⁵

The "development of fraternal relations with Latin-Americans" must also play an important rôle. This can be secured through mutual introductions and information, and through personal calls on Latin-Americans away from home, especially students. Minute provision is made for proselytising work among the latter, and the Congress suggests an "Adequate Program for promoting True Friendship among Latin-American Students" temporarily residents in Europe, Great Britain, and North America, from which the following points are taken:

1. Christian people should do all in their power to get well acquainted with Latin-American students. A sympathetic attitude should characterize all relationship to them, and should lead to friendly calls on them during their residence for study.

8. They should be treated as all other students are treated. One should not shout in conversing with them or hold up Roman Catholicism to ridicule.

Special efforts should be tactfully made to secure attendance of Latin-American students at churches and Christian associations.

16. Advice should be given regarding the best devotional and apologetic books and pamphlets.

19. There should be no hesitation in presenting personally the claims of Christ upon Latin-American students, and earnest efforts should be made to enrol them in Bible and social study groups.

20. Provision should be made for special evangelistic and apologetic addresses designed to appeal most forcibly to Latin-American students.⁴⁶

Lastly, the Congress urges "increasing intercessory prayer for Latin-America". The fact that Christianity has been so inadequately taught in Latin-American countries should add

⁴⁵ II, 186-7.

⁴⁶ II, 431-2.

intensity to the prayer of all Christians that the time may soon come when all men in Latin-America may have an adequate opportunity to know Jesus Christ as their Saviour, and to become His real disciples.⁴⁷

The Panama Congress was not an achievement: it was a process of discovery. It did not discharge responsibility; it provided the altitude and the atmosphere essential to vision. The most tangible evidence that the Congress was not considered an end in itself is that it set about to bring things to pass through the creation of a "Continuation Committee", which comprises both representatives of the home base and the churches in the field, to insure complete coördination of plans and performance, in bringing "the fullest blessings of the Kingdom" to Latin-America.⁴⁸

With every Protestant agency thus enlisted and allotted its share, the great task of converting a continent is launched. With what measure of success remains for the future to decide.

I have endeavored to set forth faithfully the Protestant view of Latin-America as presented to the world by the Panama Congress: a medley of half-truths, distortions, and outright misstatements of fact. Protestant pulpits and the Protestant press are certain to draw extensively upon the three volumes of reports in the furtherance of their aims of proselytism. We should be familiar with all, even the most reckless counts of the indictment drawn up against the Church and the numerous channels along which will run the systematic campaign mapped out for the perversion of her children. The promoters of the Congress themselves are not deceived by their own honeyed proffers of coöperation with the Church, a coöperation which can never take place in matters that vitally concern the faith. And their misrepresentations should not go unchallenged. The relations between North and Latin-America are changing fast. As we are brought into closer contact with our neighbors to the south in a material way, our religious kinship should lead to something more tangible than the spiritual bonds of a common faith. The critical examination of the vigorous Protestant movement that originated

⁴⁷ II, 403.

⁴⁸ I, 33-34.

at Panama, together with the new duties it imposes upon us, shall form the subject of another article.

J. B. CULEMANS.

Moline, Illinois.

JOSUE'S MIRACLE.

A Misunderstood Report of a Credible Event.

THE narration contained in the Book of Josue 10: 11-14, has ever been a *crux* of exegetes and apologetes. Let the reader peruse the *Dissertatio de Mandato Josue, quo Solem et Lunam Remoratus est*,¹ or pages 231-248 in *Commentarius in Librum Josue*, by Francis de Hummelauer, S.J.,² and he will be surprised, if not bewildered, at the various, at times tortuous, interpretations of this text. And if he has ever tried to put one of them before friend or foe of Holy Scripture, he may recall the difficulty he experienced in trying to make his exposition plausible to them—and to himself. The writer, at least, had for years felt himself in such a quandary when lecturing to Biblical students.

It was an article by Dr. Avon Hoonacker, "Das Wunder Josuas",³ that, though it treated the real solution but briefly, seemed to the present writer a step in the right direction; in this he was confirmed by a discussion of J. Van Mierlo, S.J., "Das Wunder Josuas",⁴ which rested upon the article "A Misinterpreted Miracle" of the English astronomer E. W. Maunder in *The Expositor*.⁵

Truly, we here have a "misinterpreted miracle", which, on account of this misinterpretation, has given rise to many attacks against miracles and Holy Scripture, and has been of fatal influence in the deplorable decision of the Congregatio S. Officii in the Galileo Galilei case. And yet the report of this miracle, when rightly understood, makes the miracle itself so plausible. On this account the writer, curtailing some

¹ Aug. Calmet, O.S.B., *Dissertationes in Vetus et Novum Testamentum*. Wirceburgi, 1789. Tom. I, pp. 895-407.

² *Cursus Scripturæ Sacræ*, Lethielleux, Parisiis, 1903.

³ *Theologie und Glauben*, Jahrg. 5, pp. 454-461.

⁴ *Zeitschr. f. kath. Theologie*, Jahrg. 37, pp. 895-461.

⁵ Vol. X, pp. 359-372.

points and enlarging upon others of the authors mentioned, and also adding the one or the other point, tending to close the chain of evidence left open by the authors mentioned, has thought it well to put what seems to him to be the correct exposition of this report before the readers of THE ECCLESIASTICAL REVIEW.

THE HISTORICAL BACKGROUND.

Moses, that grand old man, leader in word and life, law-giver, judge, prophet, and saint alike, had been gathered to his fathers. And that at a most critical point in the history of the Chosen People. It had taken all the Divinely-aided genius of Moses to bring the people to the boundaries of the Promised Land; and now, when they needed such a leader more than ever, Moses died.

Josue, of the timber from which great men in God's realm are hewn, had been selected by Moses, and confirmed by God, to finish the work of Moses. The soldier-saint was then an octogenarian. His name, Osee (Hoshea — Salvation), had significantly been changed into Josue (Jehoshua—Jahweh is salvation).

The first task that lay before Josue was, to put Israel into possession of the Promised Land; and this implied the expulsion or extermination of its inhabitants.⁶ Josue went about its accomplishment with the foresight of old age and pushed it with the energy of youth.

He had but recently conquered all the vast territory east of the Jordan. And now his nomadic hordes, having crossed the Jordan, deployed on the plains and in the valleys of Chanaan and spread terror throughout the land, a fact recorded also in the contemporary correspondence, as preserved in the Amarna-Letters, of the Egyptian vassals and viceroys. Already the strongly fortified Jericho and Hai had been reduced and put to the sword, and shortly thereafter the Israelites had advanced as far as the mountains of Hebal and Garizim, some twenty-nine miles in a straight line northwest from Jericho, though the main camp remained at Galgal slightly southeast of Jericho.

⁶ Jos. 1:1-9; Deut. 7:1-2.

Against these determined invaders there was for the many petty kings of Chanaan but one hope—union. And they did form one powerful alliance reaching from the Libanus in the North down to the South of Chanaan.

However, one powerful city-kingdom, Gabaon, devised to save itself from Josue's exterminating sword by entering into a league with him. This, in view of Josue's pronounced purpose of not leaguings with Chanaanites, but rather of destroying them, was a ticklish undertaking and demanded shrewd diplomacy. It is known by what ruse the Gabaonites tricked Josue into making a league with them.⁷ When Josue found out that he had been circumvented, he nevertheless, out of conscientious regard for his oath, did not destroy the Gabaonites, but thought himself bound to live up to its stipulations. He was soon confronted with an occasion to show his covenant-troth.

The five kings in southern Chanaan, close neighbors of Gabaon, hearing that Gabaon had gone over to the Israelites, and fearing these, entered into a separate league. They purposed first to reduce Gabaon in order to punish its inhabitants for their defection from the common cause and to deter others from leaguings with the Israelites. Besieged Gabaon contrived to send a cry for help to Josue, then in the main camp at Galgal some fifteen miles in a straight line east-southeast of Gabaon; the road, leading over the intervening mountain range, is, of course, longer. Josue hastened to the rescue. After a night's forced march he arrived in time, and presently gave battle. In the battle proper, which lasted till noon—"the sun stood still (?) in the midst of heaven"⁸—Josue utterly routed the allies. In this he was aided by a terrific hailstorm, which still more demoralized the ranks of the fleeing enemy and killed many of them. In the foregoing sentence we have already alluded to the miraculous intervention of God.

THE MIRACLE.

The miraculous intervention of God is reported in the Book of Josue (10: 10-14); since this intervention was the decisive factor in that day's memorable battle which is summarized in

⁷ Jos. 9: 3-27.

⁸ Jos. 10: 13.

verses 9 and 10, it is first given in its chronological connexion in verse 10, and is then given special attention in verses 11-14. For the sake of handy reference let the Vulgate-Douay version of the text, and the literal translation from the Hebrew⁹ of Ecclesiasticus 46: 4-5, which is a parallel to Josue 10: 10-14, be inserted here:

Josue c. 10,

9. "So Josue going up from Galgal all the night, came upon them suddenly.

10. And the Lord troubled them at the sight of Israel: and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Beth-horon, and cut them off all the way to Azeca and Maceda.

11. And when they were fleeing from the children of Israel, and were in the descent of Beth-horon, the Lord cast down upon them great stones from heaven as far as Azeca: and many more were killed with the hailstones than were slain by the swords of the children of Israel.

12. Then Josue spoke to the Lord, in the day that he delivered the Amorrite in the sight of the children of Israel, and he said before them: Move not (רום *from damam*), O sun toward 7-be) Gabaon, nor thou, O moon, toward the valley of Ajalon.

Eccl. 46,

4. "Did not the sun cease (עמר, *see pp. 484-5*) through his (Josue's) hand, one day (the rest of the verse is missing in Hebr., the various Hebr. Mss. being partly deficient in consequence of mutilation, but we can supply according to the Sept.) made into (πρός) two?

5. For he called upon God the Most High during its oppressing (כאכפה *keēchpha*), and God the Most High answered him with stones."

⁹ It is needless to more than mention that it is only since 1896 that various manuscripts (fragmentary) which together give us almost the complete text of Eccl. in Hebr., which had been thought lost, have been found.

13a. And the sun (*the Hebrew here contains the רוּחַם from the above mentioned 'damam', that is, 'moved not'*) and the moon stood still (אָמַד-'amad), till the people revenged themselves of their enemies. Is not this written in the book of the just?

13b. So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

14. There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel."

The decisive moment is usually interpreted to have consisted in a twelve-hours prolongation of that day, which, it is said, was brought about by the sun and moon standing still ("move not", "stood still") so long. The purpose of this prolongation is said to have been that the oncoming night might not give the enemy a chance to escape, and that the Israelites might have more time to complete their overthrow.

It is useless to recount the many differing interpretations as to how the day was prolonged twelve hours—whether it was by an actual "standing still" of the sun, or by a "mock" or "phantom sun" appearing to take the place of the actual sun, whilst the latter pursued its ordinary course, or by "extraordinary refraction conditions" that kept that country in a sort of twilight throughout the night; or by whatever else it may be said to have been done. The reader is referred to the many commentaries and treatises on this occurrence. Calmet in the work quoted takes severely to task those who reject the literal interpretation according to the Vulgate.

Nowadays not even the most determined adherent of a literal interpretation can take Josue's command to the sun to "move not" (?) absolutely literally, since any motion that the sun may have—for instance, its supposed onward motion

in the universe—does not influence the forming of day and night. Consequently this command can refer at most to the sun's seeming motion brought about by the earth's rotation about its own axis; the *earth* would have to be stayed in its course in order to do away with the sun's seeming motion and to prolong the day. In case the earth and moon really stood still for the space of twelve hours, then either the whole solar system—and even the whole mechanism of the heavens—came to a temporary dead standstill, or the relation of the earth and moon toward the rest of the solar system was changed, so that they are since then twelve hours behind the rest, unless, indeed, God made up for the difference by a new miracle, of which we have no record. In either case we should have a series of universal cosmic miracles not only astounding but stunning! Under either alternative we should have also to admit that the prolongation of the day in Palestine, with corresponding lengthening of the night in other parts of the globe, would, of course, affect the whole world: in which case it would be somewhat surprising not to find this event recorded in Egypt and Babylonia, which were accustomed to record eclipses and other especially striking heavenly phenomena.

Now, since God's miraculous intervention always commends itself to us through its simplicity, is justified by the circumstances and is commensurate to these, we may well question the current interpretations, since there seems to be no due proportion between so startling a cosmic miracle and the slaying of at most a few thousand more routed Chanaanites. We may also ask: What called for a prolongation of that day? The overthrow, or pursuit of the enemy? He was even then in full flight, though the day was still young, it being about noon. But, as the trite and sane theological axiom says, "*Miracula non sunt multiplicanda*", nor, we might add, "*augenda*", nor "*supponenda*", but for each case and degree "*probanda*". Hence we should, as to the past, accept a miracle only when a reliable historical report forces us to do so, and even then only a miracle no greater than the document calls for. Now, neither does the original text of the document that contains the report of Josue's miracle on force of language demand exclusively as interpretation a "standing still" of

the sun, with the concomitant lengthening of the day, nor is such an interpretation justified, nor such a miracle called for, by the circumstances of the case. But then, what does the document, and what do the circumstances, call for?

Let us first summarize the circumstances as suggested by the text, and then examine those sections of the text that have given rise to the opinions that this miracle consisted in a lengthening of the day through a "standing still" of the sun for twelve hours.

The circumstances were these: From the statement that the Israelites crossed the Jordan in harvest time¹⁰—that is, between the beginning of April and June—and from the time that the events narrated in the subsequent chapters till Chapter 10 must have taken, we may conjecture that the events of Chapter 10 took place in summer. From the position of the moon in the western sky (v. 12) at noon, Mauser, as an astronomer, calculates that it was the 21 of July, on which day the moon was to set at about 12.30 p. m. Now, Gabaon, belonging climatologically to the central zone of Palestine, may then have had a temperature of 100-113° F. But Josue had, after a night's forced march, at once attacked the enemy (10: 9); by noon (cf. 13a) the latter was in full flight. Consequently Josue and his men, already weary from the night's vigil and march and from the half-day's fierce hand-to-hand fight under the sharp rays of the Palestinian sun, were in danger of becoming too worn out to follow up their advantage; and, as the noonday sun beat down ever more sharply, Josue feared that the enemy would escape on account of sheer exhaustion of the pursuers. The Hebrew of Ecclesiasticus (46: 4-5), which as to this occurrence represents the authentic Jewish tradition and interpretation from about 160 B. C., quite correctly says: "Did not the sun cease (עמד) through his (Josue's) hand . . . ? For he called upon God the Most High during its oppressing" (literally). The Vulgate translates: "When he was oppressed". The enemy, who already was in full flight, cannot be said to have oppressed Josue. Hence the assumption that fatigue, caused mainly by the heat of the day, was the cause of this being oppressed, is at hand

¹⁰ Jos. 3: 15.

and is not only justified by the nature of the circumstances, but even insinuated by the context in Chapter 10 and demanded by the Hebrew of Eccl. 46:5. In this plight Josue ardently prayed¹¹ that God relieve and help his troops by tempering the sun's oppressive heat; some distant clouds even may have suggested the thought to Josue.

I have now indicated and approached to the very nature of God's miraculous intervention. Josue prayed for an obscuring of the sun, that thus his troops might be refreshed and strengthened in order to take up the pursuit. In answer, God not only heard the prayer by obscuring with clouds the sun and moon, but gave even more than He had been asked for: He sent a terrific hail-storm into the disorganized ranks of the fleeing Amorrites, which demoralized them still more and killed many (10:11): "He called upon God the Most High during its oppressing, and God the Most High answered him with stones," says Ecclesiasticus. Thus was "the Lord fighting for Israel" (Jos. 10:14).¹² The darkness became so great that it could be compared to a short night cutting that day in two, as also we observe some sudden summer storms to do. Hence Ecclesiasticus (46:5) says of this: "Was not ONE day made AS [or *into*—*πρός*.] TWO? The caution is here in place not to read into this text what is not in it, to wit, "was not one day made as two *in duration*?"

But the text—the text of Josue, does it not plainly exclude this interpretation? Let us see. I admit that the Vulgate translation is against it. But the Hebrew text quite unforcedly admits of the interpretation which the circumstances demand.

The word דָּמָם (*damam*), which the Vulgate renders by "move not" (v. 12) and "stood still" (v. 13), denotes primarily "to be silent, quiet", secondarily "to cease, leave off", and only in the last place "to stand still", in so far, namely, as "to stand still" is a specific kind of "ceasing from action in general". Likewise does the word דָּמָם

¹¹ "Spoke to the Lord," Jos. 10:12; "did not the sun cease through his hand," viz. raised in prayer, Eccl. 46:4.

¹² Calmet, *De Pluvia Lapidum in Chanaanæos*, i. c., pp. 407-416, even here adheres to a literal interpretation, and claims that it rained real stones. His dissertation is of some importance in so far as it records instances from ancient times in which "stones", which we now judge to have been meteorites, have fallen from the sky.

(*'amad*), which the Hebrew predicates by way of a parallel to the דָּמָם of the sun, especially of the moon (v. 13), have the general meaning of "to cease from any action", not merely "to stand still". It is used thus in Gen. 29:35; 30:9; 4 Kgs. 13:18; Jon. 1:15; of course, the preposition עַל with the infinitive is added whenever the action from which a cessation takes place is added. Also the prophet Habacuc (3:11-12) uses the same expression obviously in this sense when, probably alluding to Josue's miracle, he describes God as manifesting Himself in a thunder-storm: "The sun and the moon stood still [*as עָמַד is also here translated in the Vulgate*] in their habitation, in the light of thy arrows [*that is "darting lightning"*] they shall pass away. . . ." The prophet certainly does not intend to say that the sun and moon stop in their seemingly onward course, but rather that they "cease shining" during the storm by remaining obscured by the clouds, which in figurative language may well be called their "habitation". Furthermore, Babylonian astronomical observations record any darkening of the sun, whether in an eclipse or by clouds, as a "resting" thereof.

Van Mierlo, though he considers the hail-storm as an answer to Josue's prayer, has doubts as to accepting דָּמָם and עָמַד in the sense of "ceasing from action in general". He says:¹⁸ "Maunder's deductions must cause so much the greater hesitation since his philological explanations as to דָּמָם and עָמַד are open to objection. It will justly be claimed that עָמַד means only *to stand still*, and that in view of the word 'So the sun stood still in the midst of heaven, and hasted not to go down for the space of one day', every other sense is excluded." Van Mierlo's hesitation seems to be caused mainly by the text just quoted. This difficulty I shall presently endeavor to remove.

As to the philological side of the question, consultation of the dictionaries will assure us that, as far as they are concerned, the use of the words in question in the meaning of "to cease from action in general" is licit. Thus, to quote but one, Davidson has under דָּמָם "—I. to be 'dumb, silent, quiet. —II. to rest, cease, leave off. —III. to stand still"; under

¹⁸ Translated from the German, l. c., page 897.

עמד, "—I. to stand. . . . —IV. to stand still, stop; hence, to desist, leave off." It seems clear that in the first word, the principal one in our text, cessation from action in general is the main idea to be conveyed, whereas in עמד this seems to be but the derived idea. And after all, do not also we use the intransitives "cease", "stop", etc., to denote cessation from activity, whether motion or condition, without addition of the motion or condition from which a cessation takes place, this being implied? "The noise stops", "the heat ceases", "stops", and even "the sun stopped". Accordingly the Hebrew of verses 12 and 13a may be rendered as follows—whether they must be rendered thus is to be decided by the nature of the circumstances: "CEASE (shining being implied), O sun, IN (first meaning of ׀—*bē* is *in*, not *toward*) Gabaon, and thou, O moon, IN the vale of Ajalon (*that is: may clouds prevent the sun and moon from shining in this region*). And the sun did cease (*damam*) and the moon desist (*'amad*—the hailstorm is chronologically to be inserted here). To this whole quotation from the epic Book of the Just the sacred author finds it advisable—I am inclined to consider it so—to add in verses 13b and 14 a note both explanatory and commentatorial, to preclude a misunderstanding of the poetic quotation contained in verses 12 and 13a, which, together with the *possibility* of taking the word *damam* and *'amad* in the sense of "to cease from action in general", I consider to be the key for the solution of the whole difficulty, a key which, because not well understood, has served to keep the understanding of this occurrence under lock, though devised to solve it. However, the current translations, especially those according to the Vulgate, certainly have the opposite result. But let grammarians examine in the Hebrew version these texts which have ever been regarded as crown witnesses for an actual twelve-hours prolongation of that day, and, I think, it will be granted that the following literal translation, with corresponding interpretation, is permissible linguistically. "So the sun ceased (shining) in the half (*midst* or *zenith*) of heaven, BUT (׀—*vē* is used not only as a conjunction, *and*, but also as an ADVERSATIVE, *but*, *yet*) the sun HASTED NOT to go down during (׀—*kē*) the whole day." As though the historian wanted to caution: "That poetical report

from the Book of the Just says indeed that the sun ceased," etc., "but this is not to be understood as though the sun had specially hastened during that whole day to set sooner than usually".—"There was not before nor after LIKE *this day*." ¹⁴ The rest of verse 14 explains in what this day was so specially remarkable: "The Lord obeying the voice of a man, and fighting for Israel."

If we now again reproduce the text, but according to the grammatically licit translation suggested, we shall be struck both by the credibleness of the miracle and by the correctness, from the standpoint of literature, with which the whole narration is developed. For, verse 9 reports Josue's wearying approach to the battlefield and the clash of the hostile forces; v. 10 summarizes the whole battle with its outcome; v. 11 contains the event that proved to be the decisive factor in following up the advantage gained in the battle proper, namely the fearful hail-storm sent by God into the enemy's ranks; vv. 12-13a give in vivid poetic form, which contrasts sharply with the sober narrative of the historian as presented in vv. 10-11, the cause why God sent that storm at that critical moment, and this in such a way that v. 12 contains Josue's prayer for a desisting of the sun's heat, and v. 13a the answer to the prayer: "Then"—and it is to be well noted that "then" does not refer to the time after the storm, but, in the sense of "at that time", to the time of the battle, especially of the enemy's flight—"Josue spoke to the Lord". In v. 13b the author adds an explanatory note, lest the poetic quotation be misunderstood, and in v. 14 he gives expression to his grateful wonderment at God's miraculous help.

For verses 9-11, see page 480.

12. Then Josue spoke to the Lord, in the day that he delivered the Amorrite in the sight of the children of Israel, and he said before them: "Cease, O sun, in Gabaon, and thou, O moon, in the vale of Ajalon."

13 a. And the sun did cease, and the moon desist, till the people *etc.*—Is not this written in the Book of the Just?

13 b. So "the sun ceased" in the midst of heaven, but it hastened not to go down during the whole day.

¹⁴ Note well that neither the Hebrew nor the Greek texts have the Vulgate "so long."

14. There was not before nor after like this day, the Lord obeying the voice of a man; and fighting for Israel."

ALBERT KLEBER, O.S.B.

St. Meinrad Seminary, St. Meinrad, Indiana.

THE PRIEST AND THE PRESS.

IT is a risky business in these days to incur the enmity of a great metropolitan newspaper—or, for that matter, even of the lesser luminaries that circulate in country towns; for the Press is unquestionably one of the greatest forces in the modern world, whether for good or evil. When it so wills, it can either make or mar one's reputation, either brighten or blast one's future. The writer has in mind—and no doubt most of his readers have too—instances of the making or marring of men in their several spheres of life by the favor or disfavor of the Press. It is extremely sensitive to criticism; fiercely resents any attempt at a censorship. There is no denying that, as a general principle, it is right in refusing to be muzzled; though, considering the sort of stuff it frequently serves to the public, one is sometimes almost tempted to believe that a little discreet, honest, intelligent and unbiased censorship might not be such a bad thing after all.

But, when the Press, however high and mighty, poaches on our own preserves, when it threatens the spiritual weal of the faithful, we have a duty to perform from which neither fear nor favor should withhold us. No matter what the risk, it would be criminal in us, as pastors of souls, to refrain from warning our people against the mental and moral poison which the Press at times, through its news items—unintentionally indeed, but none the less surely—subtly injects into their system. If the pastor who is called upon to perform this not wholly pleasant duty be a man of judgment, he will be able to devise ways and means of doing it in such a manner as to leave no reasonable grounds for just resentment on the part of the newspapers.

Rome has its Index Expurgatorius for books that are likely to prove detrimental to faith or morals; it cannot possibly keep tab on all the newspapers in Christendom—the more so

as in the case of most of the reputable journals the good and the indifferent far outweigh the evil, so far at least as the amount of space is concerned. And yet, comparatively small though the bad element in the newspaper may be, it is capable of doing just as much harm as the bad in forbidden books—perhaps more. So that, where the evil occurs in the Press, especially where it is persistent, it is up to us, as local representatives of the Church, to guard the faithful of our respective localities against it, just as we do against any other near occasion of sin. We have all the more right and duty to do this since the Press poses as a public educator, a portion of it claiming even to have supplanted the pulpit, and to exert the influence once wielded by the preachers of the Gospel. If they are public educators, then it goes without saying that we have not only a right, but also a stern duty, to see that they measure up to the requirements, that they have the qualifications which we are justified in expecting and demanding of a public educator. And, of course, the way to ascertain this is by an investigation of their curriculum and its results; their methods or manner of teaching, and the sort of instruction they give.

It is not the writer's intention to discuss here the miserable little sheets that are openly, notoriously vile. These can be dismissed and tabooed without more ado. Our concern here is with the average newspaper which claims, to be, not only truthful and respectable, but likewise a strong force making for public morality and enlightenment. So far as our duty of protest and warning is concerned, there is not so very much fault to be found with the editorial and advertising departments, except in comparatively rare, isolated instances. Few really reputable newspapers will accept plainly questionable advertisements. Even from a business standpoint, to say nothing of the moral side of the matter, it would not pay; there would be too great a hue and cry against it. And the same may be said as regards the conduct of the editorial feature. Political partisanship, of course, there is in abundance; and not infrequently very good grounds for suspecting political insincerity, especially in the heat of a political campaign. But readers with any judgment, or any knowledge of newspaper methods, usually take matters of that kind with con-

siderably more than a single grain of salt. Besides, such matters as these do not fall directly within our province as pastors. As for things openly immoral, or downright infidel, it is the rare exception to find any decent journal advocating or defending them. Let me emphasize this point, so as to make myself perfectly clear: I do not say that there is never any serious fault to be found with the editorial and advertising departments; we know of some very reprehensible instances in both. In fact one of the editorial breaches which the writer has in mind, and which shall be mentioned later on, has a great deal to do with the present article. But, in justice to the Press, it must be admitted that these cases are rather few and far between.

It is in the news columns, however, that the main trouble lies. So far as our duty as guides or pastors goes, we can afford to ignore the false or inaccurate news printed occasionally; at least where no great harm accrues to either organizations or individuals. This feature cannot be always or altogether avoided. The presumption is that respectable journalists really try to get at the truth. Of course, where the false or the inaccurate is the rule rather than the exception, it is a horse of quite a different color. Likewise, where the safety or reputation, whether of organizations or of individuals is concerned, it stands to reason that newspapers should consider themselves bound by the same moral laws that govern men individually in such matters; and the newspaper has absolutely no more right than the individual has to ride roughshod over the elementary principles of justice and charity, and the Golden Rule.

It is well-nigh incomprehensible how men who, as individuals and in private life, are scrupulously fair and honest, seem to consider themselves untrammelled by the common, ordinary laws of justice and honesty and fair-dealing, when acting as members of a syndicate or corporation. In their private capacity they would be thoroughly and heartily ashamed to do things which, as corporation officials, give them not the slightest concern. By what rule or law of morals they are enabled to reach such a conclusion we know not. Men of eminent respectability, prominent, perhaps, in church and charitable work, and all-round good, kind fellows outside their

office, will throw off, without scruple, the Jekyll side of them the moment they enter their place of business, their editorial sanctum, or take their place at the reporter's desk, and immediately proceed to assume the guise of the odious Mr. Hyde. Men who, in their ordinary dealings, would scorn to wrong their fellow-men by a harmful word, will not hesitate, as members of a newspaper staff, to indite paragraphs and sometimes whole columns whereby individuals and organized bodies deserving of better treatment are hindered and hampered in their pursuits, and mayhap utterly ruined. And the fact that this is done, not from motives of personal bias, anger, or crazy revenge, or even as a result of the heat and passion engendered by deep feeling and conviction, but simply and solely as paid agents, constitutes no argument in their favor, no extenuation of their conduct. On the contrary, it only makes it all the more reprehensible and inexcusable.

The explanation of this sort of dual, Jekyll and Hyde, personality, of this striking contrast between the private and the business side of one and the same man, appears to be the entirely mistaken notion that, in his business life, his identity or personality is lost, or does not count; that it is completely merged in the body to which he belongs. And, probably, he looks upon the body or corporation as a soulless something, and consequently without moral responsibility. To this it may well be answered—and it must be confessed that the answer seems ridiculously superfluous—that the corporation is made up of individuals who have a soul, and are popularly supposed to have a conscience; and that, as the whole is nothing more nor less than the aggregate of its component parts, it follows naturally that the corporation is not a something without soul or responsibility, but, on the contrary, a thoroughly responsible moral agent. It will not do to hide behind the pretext that these things are the acts of no single individual, but of a body. Each and every individual who gives his vote, or voice, or pen, to the wronging of his fellow-man is responsible for the wrong to which he consents, and is bound both in honor and conscience to make amends for the injury he has inflicted.

It may be worth while to observe, in passing, that defamatory matter given out by the Press is vastly more damaging than

the same sort of information coming from an individual; not alone from the much wider publicity given it by the Press, but also, and chiefly, because of the much greater difficulty of getting redress from it. If an individual libels us, we can generally obtain vindication in the courts, with the addition of damages to heal the wound inflicted, and to prevent a recurrence of the injury. But it is one of the rarest things in the world for a newspaper to be brought to book for such offences. What's the use of trying it? In the overwhelming majority of cases, the newspaper has the upper hand; the thing is so cleverly managed that there is scarcely any probability of redress. Sue them for libel; they will defend themselves by claiming that they did not state the objectionable thing as a fact, but merely as a rumor, or a report; and such it was. And what are you going to do about it?

But the worst feature of the news columns, and the one which concerns us most as pastors, is found in the knowledge of grossly immoral doings, of the "social evil", which they spread broadcast; in the scandalous details of rapes, prostitution, divorce proceedings, etc., which form a very considerable portion of the staple news of all the dailies. Frequently whole columns are devoted to filthy liaisons, to the vile sayings and doings of moral degenerates, while the really interesting, informing news items of the day, the real educational features, are cut down to make room for them. The more sensational and lecherous the details, the more prominently the case is featured. And bear ever in mind that, all the while, these papers are loudly claiming to rank high as public educators. They try to justify themselves, forsooth, on the ground that the public demands such stuff; such vile, unmentionable stuff, for instance, as they gave us a few years ago, in the disgusting Thaw case.

Lest it be thought that the writer is somewhat rabid, or at least too severe in his restrictions; to prove, too, that he is not by any means alone in his opinions, but that they are quite prevalent among discerning newspaper readers, and that they are well known to newspaper men themselves, permit me to give a few extracts from an address on "The Influence of the Press" recently delivered by Dr. Talcott Williams (head of the Columbia University School of Journalism) at the

Johns Hopkins University. These quotations will show, better than any words of mine could, the high rank which the newspapers claim for themselves and, incidentally, the poverty of some of the grounds on which they base their claim. Says Dr. Williams:

The two greatest educational factors in the world are the public schools and newspapers. The newspapers continue the educational work begun in the schools. There is this great difference: All people favor common schools. There are but few who applaud newspapers in all their activities. When I was called to the chair which I occupy, I was told that a great mission awaited me—the reformation of American newspapers. Every reader takes up a newspaper with a hope and lays it down with disappointment. There is so much in a newspaper which people would not like to see, and yet they are not familiar with the philosophy underlying the newspaper. . . . There was never a time when religious influence in the newspapers was more prominent than to-day. It has been the newspaper which has made possible the great moral movement in America in recent years. There is much that is published that is not profitable. Newspaper advertising has its moral responsibility. . . . The faults of the newspaper are largely the fault of the community. [!] There is much in the newspapers to which their readers object. Shall the social evil be neglected in newspapers? Twenty-five years ago the publication of social evils began. The masses, who are wiser than we, demanded news of this nature. What has been the result? We have witnessed a great moral movement. We have witnessed the enactment of the white slave law. [The very identical law which the most influential newspapers of the land are at present decrying as one of the most silly and useless enactments ever put on the statute books, as a rank injustice to one of the sexes, and the most fruitful source of the present-day black-mailing industry!] I believe prostitution to be doomed. [?] There are no necessary evils.

Is it a fact that the public generally demands such stuff? I, for one, do not believe it is. True, this is a rather difficult question to answer. We cannot very well take a poll of public sentiment in the matter. Most probably Dr. Williams, and newspaper owners generally, take their stand on the circulation of the various papers. But that scarcely answers the question, for the very simple reason that nearly all the newspapers are tarred with the same stick—nearly all give the

same delectable menu. (There is at least one notable exception, which I shall mention in a minute, and that one praiseworthy exception proves, I think, quite conclusively that Dr. Williams and those who agree with him are greatly mistaken.) Undoubtedly, part of the public demand the wretched pornographic stuff served up so liberally by the rank and file of the Press; and another part of the public who do not demand it, and do not want it, and indignantly resent having it foisted upon them, take it, take the bitter with the sweet, because the miserable practice is so universal that they have little or no choice in the matter if they want to know what is going on in the world.

Do the majority want the lewd and lascivious in their daily papers? I do not know; but I doubt it. One thing, however, is certain; if not a majority, then at least a very respectable minority, of newspaper readers are thoroughly disgusted at the idea of a great daily lending itself and its influence to such a vile propaganda. And this minority is made up of the very best element of the people, the people most worthy of consideration, the people whose opinions and wishes ought to count for most. And even supposing that the majority of newspaper readers do want to feast their eyes, and glut their morbid imaginations, with this moral slime, does the newspaper forget that it claims to be a great public educator? Dr. Williams, in the address from which I quoted above tells us, in one breath, that the modern newspaper is one of the world's greatest public educators and, in the very next breath, admits that it had to give the people news of the rise and progress of the "social evil" because they, wiser than the Press, demanded it! Is that the customary way of doing things? Isn't it a slight reversing of the usual order? Is it quite normal for teachers to be less wise than their pupils? or to give their pupils what they want, just because they want it? Educators are supposed to be leaders, not followers, of their pupils. They are supposed too, to give them, not what they want, but what they need. It is not the office of an educator to amuse, but to instruct; not his part to pander to their brute appetites, but to develop their higher faculties, to lift them above the mean and vile and sordid.

May it not be that the newspapers themselves are responsible for this so-called public demand? Have they not (slightly reversing normal economic conditions) created the demand by first giving the supply? If the people had not become used to such stuff in the Press, they probably would not look for it daily, as a matter of course, in their newspapers. And perhaps if it were even now withdrawn entirely, they would soon grow accustomed to doing without it, and doubtless, would continue to read their daily papers just the same, and with infinitely more profit to themselves from every rational standpoint.

As proof of the fact that a newspaper can thrive wondrously well without pandering to vile sensationalism, to the lewd and the morbid, let me reproduce, in part, the glowing tribute recently paid by one well-known metropolitan daily to another. The paper that paid the tribute is very well known to the writer; and while he is not always in accord with its political views and principles, he is glad to be able to say that it is really a high-grade journal, exceptionally clean and accurate, as newspapers go. With the so highly commended daily he is not very well acquainted. From what he does know of it, he believes it to be extremely one-sided, narrowly partisan and prejudiced in its domestic politics, and particularly in its comments on the present war. Nevertheless, when all is said that can be said against it, there must be some very solid foundation for the tribute; for, while a political kinship may have had something to do with the marked courtesy of the paper that paid it, the natural presumption is that it would not have risked its reputation by paying a wholly undeserved compliment, or attributing to its contemporary a line of conduct whose praiseworthiness was not rather generally admitted. Here is the quotation:

Yesterday marked the twentieth anniversary of the purchase and control of —. Its growth during these twenty years, in circulation, in advertising, and in influence, has been amazing. Its circulation in 1896 was less than 20,000; to-day it is 342,000. The advertising then carried aggregated 2,374,000 agate lines; this year the 10,000,000th line will be passed. . . . Its utterances never carried more weight with thoughtful people than they do to-day. — thus stands out as perhaps the most conspicuous success in American journalism

during the last two decades. That statement in itself is about the highest tribute both to the Press and to the people of the country that could be made in this connexion. For the — has not a single meretricious quality about it. It is quiet in appearance and sober in content. It represents the antithesis of yellow journalism. It is scrupulously honest in editorial opinion. Its watchwords are accuracy, thoroughness, and decency. It lives up to its slogan: "All the news that's fit to print." It means much to American journalism, not only that such a paper can exist, not only that it can be successful, but that it should furnish an illustration of the largest possible success, financial and otherwise. Many newspaper publishers have found out in the last quarter of a century that there is an intimate relation between public service, public confidence, and business success. The — comes along and clinches the argument. Every newspaper man in the country that is trying to make his paper clean, honest, accurate, thorough, and a genuine servant of the public, will be encouraged by its record.

Even if this glowing tribute is not wholly deserved, even if there is a tincture of exaggeration in it, it shows at least the ideal for which first-rate, high-class newspaper men are striving. It shows their conviction that a clean and an honest newspaper can and will pay. The words above-quoted scarcely need any comment. They furnish the best possible proof of the truth and justice of our contention. They speak volumes in favor of newspaper decency. They show that high-grade newspaper men themselves are coming to realize that American journalism has made an awful mistake in catering to the lecherous itching of a portion of its readers; that the really worth-while element of the public does not want the detailed sayings and doings of the brothel served up to it by its daily paper; and that a newspaper does not need to be dishonest, sensational, unclean, to prove a grand success, financially or otherwise. Here is a great newspaper which, according to our trustworthy informant, is all that could be desired in its line, a model, an ideal paper—honest, accurate, wholesome, "quiet in appearance and sober in content . . . the antithesis of yellow journalism . . . printing only the news that's fit to print"—and, this notwithstanding, its circulation, advertising, and influence have increased in leaps and bounds; it is the grandest success of them all. In fact, "notwithstanding" isn't the word; it is precisely because of

its good qualities, and not in spite of them, that it has succeeded so well. All praise and further success to such papers wherever they are found. Would that the tribute aforementioned were spread broadcast throughout the length and breadth of newspaperdom, to serve as an incentive to the rest of the Press.

Of what earthly use, anyhow, is the printing of the "social evil" stuff, except to inflame men's passions? And is not that the aim and work of the powers of darkness rather than of the organs or agencies of light? rather the part of a public bawd than of a public educator? We warn our people, as in duty bound, against immoral books, theatres, moving-picture places, etc. Is there not often a far worse danger in the vividly pictured, grossly immoral details of lechery in real life found in a large portion of the daily Press? What would we do if teachers in public or private schools taught our children some of the filthy things with which this great self-styled public educator inoculates them day after day? Can there be any benefit large enough to compensate for the harm done to innocent minds and souls by foisting such rankly lawless stuff on them?

But it may be asked, and the question is perfectly in order, What can we do about it? How can we remedy conditions? I think we can do a very great deal if we go about it in the right way. In fact it is not merely an opinion based on strong probabilities, but rather a matter of knowledge drawn from experience—of which I recall one notable instance. I crave pardon for introducing this somewhat personal matter, but it is too good an illustration to be passed over lightly. Some years ago one of the leading dailies of Baltimore published two or three editorials which appeared to be thinly veiled defences of "birth control" or "race suicide". The editor denied the impeachment, claiming that he was only advocating *self-control*; nevertheless ninety-nine out of every hundred readers must have understood his words as a defence of race suicide.

At all events, that was the sense in which they were taken by the Catholic clergy of Baltimore who, at their next quarterly conference, drew up a set of resolutions condemning this editorial defence of immorality. It was decided to have the

resolutions printed as an advertisement in case the paper refused to accept them as news; and, finally, if this should fail to settle the matter satisfactorily, to go even the length of adopting concerted action against the paper as a last resort. The present writer was deputed to carry the resolutions of protest to the editor and explain to him what the clergy proposed to do in the event that the paper declined to change its tone. It certainly looked like a very radical proceeding, but it worked charmingly. The editor took no offence at the action of the conference, consented to print the resolutions, tried to explain that the editorial writer did not mean to advocate race suicide, expressed his sorrow that he had been misunderstood, and gave assurances that he would try to prevent a recurrence of the mistake. It did not recur. So complete was the success of the mission that the present writer was engaged by the offending paper in the capacity of contributing editor, writing a weekly editorial on moral subjects for nearly two years.

And so is it likely to be wherever Catholics form a strong body. No paper cares to antagonize a powerful organization; it would be contrary to its policy of enlightened self-interest. We may rest assured that the Press will never disdain to notice, and heed, sensible, justifiable protests where Catholics are numerous and influential, especially when these protests are made by the clergy as a body. And, almost needless to add, our expressions will have all the more weight and force when they are backed up by a strong Catholic paper well equipped to bolster up our cause and to expose error and misrepresentation. If we can do nothing more, we can at least use our influence and authority to dissuade our people from reading objectionable matter, and that in itself means much in the cause of good morals.

I say: the Press will notice and heed our *sensible or justifiable* protests. Discretion, good judgment, is necessary, of course, both as to the matter we censure and the manner in which we do the censuring. Rashness, foolhardiness, will spoil everything. If we can convince the newspapermen that our position is right and theirs wrong, they will have no reasonable excuse to resent our criticisms; but, if we show ourselves pesky intermeddlers, objecting to things of minor, or

of no importance, even to things which do not directly concern us at all, we lay ourselves open to the charge of being unreasoning zealots, intolerable fault-finders, and thereby we not only draw down on ourselves the contempt of the Press, but likewise alienate public sympathy. Exception should be taken only for very good and sufficient reasons; and then the protest should be made in such a manner as to insure success. A righteous cause righteously conducted must be our slogan; and there is not much room for doubt that it will appeal to discerning, fair-minded newspaper men. If some among them are not open to conviction, refuse to listen to the dictates of reason and morality, then we are justified in boycotting their papers. This is a form of boycott which we need not fear to resort to; it is strictly within the law. The newspapers themselves claim to be servants of the public. If they are, we have a perfect right to demand that they render *good* service, or quit. If that is asking too much, then at least we have a right to urge all decent people to withdraw their patronage or support. In our own particular case, this is clearly not only a right but a stern duty, since such papers are a positive detriment to good morals. As newspapers style themselves public servants, they can justly claim no exemption from the treatment meted out to all other public servants who prove false to their trust.

In many places the Catholic Press Sunday is now in vogue. When talking up the merits of the Catholic Press, it would be the most natural thing in the world to warn the people vigorously against the things which are really reprehensible in portions of the secular Press—against the things which the Catholic Press was instituted to combat. The facts here gathered together, and the perhaps still more numerous and more striking facts which have come to the reader's notice, might serve as a groundwork for an effective scheme of talk and action. It would not even be necessary to mention any paper by name; an exposition, and a recommendation, of the character, the ends and aims of well-known high-grade papers would serve the purpose just as well. The contrast between a paper like this and the papers that cater to lust must be obvious to people with a grain of intelligence. I, for one, have long felt that a judicious management of this matter by the clergy

—a continuous strong plea for clean, wholesome newspapers, and a quiet, sensible, persistent protest against the unclean—from pulpit and press, would result, sooner or later, in bringing about a change for the better.

We are not the sort of people who would go out of our way to pick flaws in the newspapers. We find no pleasure whatsoever in censuring them, even when we deem it a sacred duty to censure. We are always willing to give them the benefit of a doubt. We are glad to give due meed of credit to the papers that try honestly to measure up to their obligations. Few things would afford us more genuine satisfaction than to be able to give all of them unstinted praise. We fully realize and freely admit the great good they accomplish; and we readily concede, too, that, taken all in all, there is far more good than evil in them. Our aim is not to thwart their progress, but rather to help it along.

Probably most, or all, high-grade newspapermen would prefer to eliminate the details of the "social evil" stuff from their papers, so far as their personal tastes and opinions are concerned, but they fear that the omission of this sort of "news" would cause a serious falling-off in their circulation and, as a consequence, in their advertising department. It is purely a business matter with them; and for the sake of business, they are willing to sacrifice the interests of morality. The best answer to such is the successful career of clean papers. That career shows plainly that principle pays as well as, aye and far better than, expediency. Would it not be better, in the long run, even from the standpoint of expediency, to win and hold the good will of high-class readers, than to acquire a vulgar notoriety and a fictitious popularity by catering to the degraded tastes of those who have a morbid craving for the foul and vile?

Dr. Williams, head of the Columbia University School of Journalism, admits, in the address from which I quoted above, that there is a great deal of dissatisfaction among thoughtful readers with some of the contents of the modern newspaper. "There are but few", he says, "who applaud newspapers in all their activities. . . . Every reader takes up a newspaper with a hope and lays it down with disappointment. There is so much in a newspaper which people would not like to see."

He admits too that he owes his present position to a widely recognized need of a reformation of the modern Press. "When I was called to the chair which I occupy, I was told that a great mission awaited me—the reformation of American newspapers." In fact it was precisely this pressing need that caused Mr. Pulitzer to found the chair of Journalism. But, unfortunately, some later admissions of Dr. Williams, in the address referred to, make us doubt the wisdom of selecting such a one as he to bring about the desired reforms. He assures us confidently that the newspaper is one of the two greatest educational factors in the world; and then, very inconsistently, tells us that it is the part of this great teacher not to lead, but to follow, its pupils; to keep its ear to the ground and catch its pupils' whispers, not to find out what they need, but what they want.

Truly there is little hope of a reform under the guidance of a teacher like Dr. Williams, who not merely apologizes for the presence of the social-evil rot, but unblushingly declares it to be productive of immense good. "Twenty-five years ago the publication of social evils began. . . . What has been the result? We have witnessed a great moral movement. We have witnessed the enactment of the white slave law (!). I believe prostitution to be doomed".(!!!) A dreamer, in sooth; and a dreamer of bad dreams at that. It is on a level with the teaching of sex hygiene to the school children. Every clear-minded man knows that the natural result of such exposures is to awaken, arouse, and inflame the passion of lust.

So long as the newspapers keep within the metes and bounds of the moral law, so long as they print only "all the news that's fit to print", we are with them heart and soul; they will find in us their staunchest defenders. But as soon as they become teachers of evil, purveyors of moral filth, it is high time for us to part company. We must then cease our friendly intercourse—so long as the evil continues—and become openly avowed opponents. We cannot do otherwise. We have no choice in the matter.

JOHN E. GRAHAM.

Baltimore, Maryland.

A MILITANT PROFESSOR OF THE BIBLICAL SCHOOL.

THE GREAT WAR still continues to exercise a terrible fascination over the imagination of men. To one looking over the list of new books published during the holiday season, the number of volumes dealing with different phases of the struggle is really astounding. The current magazines, too, continue to testify to the popular demand for war literature both in leading articles and in fiction. Even side-lights on the great struggle are eagerly welcomed. Sketches which show us intimate details of life in the trenches, the little exchanges of tea and tobacco, the sleeping quarters of Fritz or Tommy or Pat or Jacques, the work of the doctors and nurses or sisters and chaplains, the exploits of the air men off duty as well as on duty, all these exercise a fascination over us which is hard to explain.

We are sickened by the surfeit of horror and tragedy of the Great War and vow we will read no more of it, but the next headline finds us eagerly purchasing a paper and plunging once more into the maelstrom. I suppose it is that peculiar attitude of the human mind to the abnormal which draws the crowd to the ring-side or the bull-fight; which has made Madame Tussaud's Chamber of Horrors one of the best known institutions the world over, and one of the most popular show places in London in the piping and almost forgotten days of peace. Or, since we are talking of the reading public, it is the same spirit which has made the tragic stories of Poe and of Dickens and of De Maupassant among the most popular stories ever written, and has made the tragedies of classical playwrights, from Euripides to Shakespeare, the most popular of their plays. Even in the life of Christ the tragedy of Calvary has always been the most popular theme for artists as well as for the contemplation of the Saints. It is the tragedy of Calvary which has held the attention of the world for two thousand years. "I, if I be lifted up from the earth, will draw all things to Myself."

This abnormal interest in the Great War has brought fame to many men who otherwise, at least as far as the world is concerned, would have gone down into the grave unwept, unhonored and unsung. The universal call to arms has brought

the unknown heroes of peace into the front rank of battle, and the butcher and baker, the clerk and the lawyer, the scientist and the priest fight side by side with the professional soldier. The work these men of peace were doing before the war might have been far more honorable, more arduous, and even in some cases quite as perilous, but the world never stopped to admire these mute and inglorious toilers of peace till the brazen shield of Mars clashed and all turned to behold the heroes of war. There is something bitterly ironical in the fact that it is war which has made famous the man of peace, especially when the man of peace has been engaged in such a singularly peaceful profession as teaching or preaching. It seems a pity that it needs the lurid flame of war or the thundering cannon to call attention to the learning of the student, the skill of the archeologist, or the bravery of the priest.

Such has been the case with a militant professor of the Biblical School. The Great War has called attention to his virtues and merits, known before to a very limited circle, now heralded abroad by the press to attract the attention and the admiration of the world. I refer to one of the war heroes of recent date, my friend and former teacher, Father Dhorme of the Dominicans, now better known as Sergeant Dhorme of the French Army.

The work that Father Dhorme was doing in the Biblical School was more remarkable than the work that Sergeant Dhorme did in the French Army. The work that Father Dhorme, the archeologist, was doing in Palestine for science, religion, and the progress of humanity, was far more important than the work that Sergeant Dhorme, the soldier, accomplished at Gallipoli for France. But the world never looked up to notice him or his work till the trumpet of war sounded attention and Mars said, "Behold a man I must honor!" Then the world suddenly discovered that this Père Dhorme was really a wonderful man, and quite worthy of notice.

Straightway the press took him up. The French press, anti-clerical as well as clerical, first noticed him, for Father Dhorme was serving La France in a very notable way in time of war, and must be honored even though in time of peace he wore the white wool of St. Dominic. The English found relief from the tragedy of Gallipoli by throwing some light on what

France and Père Dhorme were doing on the Peninsula. Then the Reverend Thomas Garde, O.P., who was a student with me at Jerusalem under Father Dhorme, made him known to Hibernia in a fascinating article in the *Irish Ecclesiastical Record*. In America the *Literary Digest* gave an account of the priest-sergeant of Gallipoli based on the article of Father Garde, O.P. Even the blue-stocking Old Lady, *The Boston Transcript*, laid down her knitting, adjusted her glasses, and in the issue of December the sixteenth of the past year called attention to the fact that for the first time in history the soldier is appearing in the unique rôle of the archeologist "taking time between shots to dig out of the walls of the trench, utensils, and grave ornaments of civilizations sunk for many centuries beneath the earth's surface." The article in the *Transcript* is occasioned by the report of Professor G. H. Chase of Harvard at the annual meeting of the Archeological Institute of America, in the Academy of Arts and Sciences, Boston. The Professor in his travel abroad learned the story of Father Dhorme, and in his report embodied it as a "strange story of research". The Professor, as far as I can see from the excerpt of the report which the *Transcript* published, has told the story correctly, except that he connects Father Dhorme with the Jesuit College of St. Joseph, Beirut, instead of with the Biblical School of Saint Etienne, in Jerusalem.

As a matter of fact, there is nothing at all strange in the report of the work which Sergeant Dhorme was accomplishing at Gallipoli to those who know the work which Father Dhorme and his associates of the Biblical School were carrying on in Jerusalem. The work in Palestine was of much the same character, of vastly more importance and often accomplished in the face of as much peril as the work in the trenches of Gallipoli involved. Yet the newspapers and the archeological societies, of America at least, paid little attention or gave little credit to the Fathers of Saint Stephen's in their arduous and heroic labors. The work of Sergeant Dhorme of Gallipoli stood out in sharp relief against the blood-red background of war, but the work of Father Dhorme of the Biblical School was merely the work of a man of peace and his discoveries were considered neither strange nor romantic. Yet any record

which merely tells of his work at Gallipoli is far from being complete. To know Father Dhorme and to understand how he gained his present laurels and honors, we must see him in his life at Saint Stephen's, a worthy member of a distinguished faculty of scientists and scholars.

My first glimpse of St. Stephen's came at the end of a hard day's journey over the long, white, dusty road that leads from Galilee to Jerusalem. Toward evening, just before we came to the Damascus gate of the city, we found ourselves passing a group of buildings enclosed within high walls. We saw a great basilica, with a campanile climbing skyward, and large monastic buildings adjoining. Our dragoman—a Catholic—explained that this was "St. Etienne's, the Dominican Biblical School". The rumbling wagon was halted at our demand, for although the hour was late and we were tired, we could not pass that famous school without at least a passing view from the open gateway. I was particularly anxious to get a glimpse, for I had been sent to St. Stephen's to study Sacred Scripture in the land of the Bible under such eminent guides as the learned Dominican professors.

The scene before us as we stood in the open gateway suggested the West rather than the East. In the background was the typical façade of a Roman basilica, with a cloistered approach. In the centre of the cortile there was even the well, which we afterward found to be a cistern. A white-pebbled pathway, a cortile, and cloister, a garden green and beautiful, a tall campanile towering to the sky—it seemed a bit of France or Italy which had strayed into Palestine. Yes, this was of the West; we had stepped out of the Orient. But a moment later the muezzin from the minaret of a nearby mosque was calling out the hour of prayer. The Moslem porter of the monastery unfolded his prayer rug and began his pious salaams toward Mecca. A further peep into the cortile showed two rows of beggars, repulsive, hideous, some of them possibly lepers—the blind, the halt, and the lame. Yes, it was the East. We were really in the Orient, even at St. Stephen's.

After this furtive peep at the famous school, we went to our immediate destination, the Franciscan Casa Nuova within the walls of Jerusalem. A few delightful days were spent there until our party broke up and with a single companion I

then reported to St. Stephen's for work. The meagre knowledge I had gained from my first glimpse was now filled out by actual experience at the school, where I began to know and appreciate the professors and their work, and to admire and esteem them more and more. We were assigned to rooms in the students' quarters, rooms that were plain and severe, yet comfortable. The Dominicans themselves lived in their community house, and we students, living apart from the professors, enjoyed many privileges and much more liberty than would have been possible were we to live in the monastery itself. One example of this we discovered when the bell rang for dinner. We found that the students dined by themselves, and this meant for them a larger measure of liberty, for all during the dinner we could hear the solemn booming of the sonorous Latin reading to which the Fathers had to listen during their repast, while we were privileged to chat away as best we could, limping along in Latin or French. Hardly any two of the students spoke the same native tongue, and Latin and French were the common mediums of expression. After dinner we met the Fathers in their recreation room. The ceremony was entirely informal, and was the regular thing on any special feast and on the occasion of the arrival of new students.

What impressed me about the first meeting with the faculty was the delightful informality of it all. We were given a cordial welcome by the professors and then they stood about, chatting and laughing with the students and drinking their black coffee quite like ordinary mortals. It was almost an effort to remember that these were the men whose names were so well known in the Biblical world, that these were the scholarly writers and editors of the *Revue Biblique*, which was the official organ of the Church on Biblical matters up to the time the *Acta Apostolicae Sedis* was made the official bulletin. Every name I heard mentioned there, was a name I had often heard before—especially, of course, since I had begun to take a particular interest in the study of Sacred Scripture. They were all specialists in their several departments and were recognized as such by the scientific world. They had had far greater opportunities for acquiring first-hand scientific information on Biblical matters than the average professor of an

English, French, German, or American university could ever enjoy. They had come to the Holy Land not for a few months of study or travel, but to live there the rest of their lives. Most of them had already been there for years and their familiarity with the land and the people gave them an advantage which the Biblical world was quick to recognize. Even such experts as the Palestine Exploration people have been glad to consult them and to bring their findings to the Fathers for verification. These Dominicans had traveled everywhere in Palestine and journeyed to places inaccessible to the average European, because the Fathers were acclimated and because they spoke the native dialects and by disguising themselves could travel with the caravans to forbidden places. The adventurous Pères Savignac and Janssens had traveled into the neighborhood of Mecca far beyond the place where infidels are forbidden to pass, under pain of death.

One of the students (he was a great admirer of Père Janssens) told me that the year before, this sturdy Dominican had led the whole school from Egypt to Sinai through Moab to the Promised Land, following through the desert the path of Moses and the Hebrews who thousands of years before had passed that way, and that the same Père had lived among the robber Bedouins of Moab for a long time to gather materials for his book, *Les Coutumes des Arabes au Pays de Moab*. Afterward I saw for myself that whenever these wild men came to Jerusalem, they assembled outside the gate of St. Stephen's while the Sheik paid a solemn visit of state to Père Janssens of the fiery red beard.

As we are dealing in this article more particularly with Father Dhorme than the other members of the faculty, we can only mention the other men who were there that afternoon in the little assembly. There was the venerable Père Vincent, who has been laboring for twenty years on a monumental work dealing with the topography and archeology of Canaan; Père Abel, who is the author of a learned work on Bethlehem and who during the present war was wounded in the battles of the Argonne. Père Lagrange, whose numerous works are well known, was then absent in Europe, and it was only later that I met him.

Father Dhorme was one of the younger members of the brilliant group, short and stocky, strong as an oak and fearless as a lion. He was known then to the learned world as the author of a Commentary on the Books of Samuel and the Language of Canaan. But to us he was known as the Big Brother of the Faculty, the man who was younger than the others and thus more akin to us students in age and sympathy. If we wanted an outing to any of the nearby towns we could always count upon Père Dhorme to help us obtain the necessary permission, and we could be assured of his intelligent guidance.

We all liked him because he was especially kind to beginners, and I have often seen him explaining patiently to the younger men things which must have been very rudimentary to him. I remember one day he took the trouble to accompany us on a walk to an old tomb which I daresay he had seen hundreds of times, in order that he might show us the inscriptions carved on the solid rock which he could read and we could only guess at. On that occasion he pointed out the differences between the tombs of the poorer and richer classes and took us to see some of the older monuments in the neighborhood the existence of which we did not know. He was never too busy to accompany us on our rambles or to give his valuable time to help the student struggling with Hebrew or Arabic, for he was a master of these tongues. The world at large never knew Father Dhorme, but he is well known now through the fortunes of war as Sergeant Dhorme, the archeologist of Gallipoli, for the tide of war overflowed from Europe into Asia, even into the quiet little cloister of the Biblical School, and professors and students alike have been dispersed. I prefer to remember him as Father Dhorme.

The Biblical School was distinctly a French institution, and naturally fared none too well at the hands of the Turkish Government. The Fathers themselves, however, were universally liked by Mohammedans as well as by Christians, and they seem to have been treated with all courtesy by the Turkish officials. In fact, many of them had left before the war, when the decree for mobilization was issued by the French Government on 4 August, 1914.

Among those who left for France was Father Dhorme, for, being of military age, he was called to the colors under iniquitous laws which make subject to the god of war even those whose business it is to serve only the Prince of Peace. Thus Father Dhorme was metamorphosed from Dominican professor to a sergeant on the firing-line at Gallipoli.

We have been so absorbed by the tragic fate of the British expedition to Gallipoli that perhaps we have forgotten that the French, too, sent a body of troops there. While these men were digging their trenches under fire of the enemy, they began to turn up objects of art of priceless value to the historian and archeologist. Ancient tombs, statues, urns, vases and jewelry were brought to light.

The soldiers in the trenches to-day are oftentimes men of culture, and some of them recognized the value of the treasures they were uncovering. They brought them to their officers, who in turn reported to the Commander-in-Chief. The Commander-in-Chief, on inspection, discovered that his soldiers had stumbled upon the buried remains of an ancient city. Knowing what the ancient statue of the Winged Goddess means to Paris, not to speak of the Venus de Milo and other priceless antiquities which have made the great galleries of the Louvre famous, he resolved to put the work in charge of an expert, that the treasures unearthed might be duly estimated and preserved.

Where in all France could they find a more expert archeologist than Father Dhorme of the Dominicans, then Sergeant Dhorme of the French Army? He had spent his whole life in Palestine in just such work, delving in the bowels of the earth for the records of ancient civilization. So Sergeant Dhorme was sent for and placed in charge of the excavations.

The success of Father Dhorme and the Republic's recognition of his bravery is found in the official list of distinctions which the French government issued in the year 1915. Among the names of those who have merited the Military Cross we find the name of "Sergeant Dhorme of the staff of the Expeditionary Corps in the East".

We read that: "Entrusted with the excavations at Eleonte, in an advanced position, within range of the enemy's guns, he accomplished his task with unwearied ardor and a constant

contempt of danger, thus rendering to art the most distinguished services."

But for a true estimate of the brave and learned Dominican's work, we must turn to some of his own letters written to his brethren. There we note the enthusiasm of the student as he stumbles upon his archeological treasures, so beautiful that they would "make Fr. Vincent weep with joy". He speaks of the dust, the heat, the privations, but the love of the task overcomes it all, as breathless he organizes the work.

Occasionally he speaks of the dangers—his men are wounded—there is a shower of bullets and shells falling; but he calmly reads his Hebrew Bible in spare moments, confident that the Virgin will protect him. Amid the many stories of the horrors of this war, surely it is delightful to stumble on a story like this of a priest, a scholar and a soldier doing his duty to God and his fellow man. The letters themselves tell the story far better than I could.

11 July, 1915.

Would you were here to share my new life! As I told you, I have been charged with the direction, on behalf of the General Staff, of the new section of excavations of Elaïos, or Eleonte. I am now three days installed there, living during the day in the midst of sarcophagi or potteries which I make my four men dig out with religious care. I trace out the work, number and take an inventory of the objects. What archeological treasure! No inscriptions, but every variety of Hellenistic pottery. I have already dug out funeral (urns?) horns and sarcophagi in which I found, along with pulverized bones, vases so delicately wrought and so well preserved that they would make P. Vincent weep. Don't say much about it, for we are only at the beginning. And all this amid random bullets or pieces of shell; but the Virgin protects us. From 6 a. m. I follow every blow of the pickax, see to the provisioning of my men, and, breathless, organize the work.

1 August, 1915.

You know my way of living. Except my journey each Sunday to headquarters to report and to arrange for the transport of my discoveries, I live in the excavation-trench with my men. You can imagine the air heated by the sun and gray with dust—the heat, the fatigue, the privations. But the love of the task overcomes it all, and I have my reward. This week again I unearthed five beautiful sarcophagi that were buried beneath the soil, and I saved a certain

number of perfume-vases, plates with handles, some beautiful little jugs, not to speak of three statuettes in clay, and two bracelets. All this will be sent to Paris by the General Staff. I often live in the memories of our dear Saint-Etienne. P. Abel wrote me a charming letter full of good humor and of courage. I wish I had him with me.

19 August, 1915.

One of my men has got a bullet in the arm; another has fallen sick. I remain with two men, and persevere in spite of everything. . . I have got to No. 60 in the museum of statues and vases. . . . The stray bullets and shrapnel have considerably diminished—a few shells only at night to keep me from sleeping. . . . Eleonte is the city whence Alexander embarked; it is the city founded from Athens, mentioned in the Philippians. . . . The month of August is very hot. . . . At night I get to sleep very late. The evening is the only agreeable time in the day. The entrancing beauty of the sunset enraptures me. Imbros, Samothrace, the Straits, and the view of the enemy's trenches. . . . The month of August calls up so many memories—a year already, a year which was longer than a century. . . . But hearts grow strong in the calm of duty accomplished, in the unwavering hopes of better days.

2 September, 1915.

My latest discoveries have been two beautiful female statuettes of the Tanagra type, which everyone greatly admires; at the same time an embellished cup, dark on a rose-colored background, representing equestrian scenes. At this juncture M. Ch.— arrived. He installed himself courageously in the trench, not far from me. Colonel G— has assigned him the task of drawing up the report and of transporting the objects to Paris. He is charming, and has made many improvements in my position, for which I am very grateful to him. He has got two more workmen. . . . In the evening in my shelter, closed in on all sides, I light my candle and reread Homer, where I always find new beauties. Or I open my Hebrew Bible, which has never left me, and I refresh myself with exegetical souvenirs. I read especially the war-narratives, and perceive that the expeditions in the time of Josue and Homer are not so different from ours as one would be inclined to think.

4 October, 1915.

At the bottom of my excavation-section at Eleonte I found the one thing I never expected to get there: *La Croix de Guerre*—the Military Cross. You are the first to whom I communicate this news,

which delights me, expecially when I think of Saint-Etienne and my friends. . . . The reverse of the medal is that, for the time being there is no longer question of getting permissions. . . .

This is the "strange story of research" of which Professor Chase speaks. What seems a "strange story of research" for Professor Chase as he contemplates the work of Sergeant Dhorme does not seem at all strange to me. It is not hard for one who has been at Saint Stephen's to understand the enthusiasm of Sergeant Dhorme. It seems to me the most perfectly natural thing in the world to picture him reading his Hebrew Bible in the trenches or rereading his Homer, or rejoicing over the discovery of an ancient piece of pottery. In this he is merely carrying out the traditions of the professors at Saint Stephen's, who are accustomed to work amid dangers. The student, much less the professor, could not live long at Saint Stephen's without imbibing the enthusiasm for archeological research which is characteristic of the school.

What I do find strange and remarkable, and what I have often heard commented upon with wonder, is the loyalty displayed by religious like Father Dhorme to countries which did very little for them in time of peace, but which were glad to use them in time of war. This has been equally true of the religious of Germany as well as of France, for the exiled German Jesuits at Valkenburg in Holland crossed the border in a body to serve their country in the time of her need. We have also seen many of the French religious in our midst, leave the security and peace of America, to sacrifice their lives for France which had exiled them. Let us hope that these sacrifices have not been in vain and that Empire and Republic alike will show their grateful appreciation of the heroic services of these soldiers in the Great War by revoking the laws still in force against them, and that when Sergeant Dhorme becomes again simply Père Dhorme, he will not cease to be *persona grata* to the Republic of France.

JOSEPH A. MURPHY.

St. John's Seminary, Brighton, Mass.



Analecta.

ACTA BENEDIOTI PP. XV.

I.

SOCIETAS A SANCTO NOMINE COMMENDATUR.

DILECTIS FILIIS NOSTRIS, JACOBO S. R. E. PRESB. CARDINALI GIBBONS, ARCHIEPISCOPO BALTIMORENSI; JOANNI MARIAE S. R. E. PRESB. CARDINALI FARLEY, ARCHIEPISCOPO NEO-EBORACENSI; GULIELMO S. R. E. PRESB. CARDINALI O'CONNELL, ARCHIEPISCOPO BOSTONIENSI; CETERISQUE ARCHIEPISCOPIS ET EPISCOPIS FOEDERATARUM AMERICAЕ CIVITATUM.

BENEDICTUS PP. XV.

Dilecti Filii Nostri et Venerabiles Fratres, salutem et apostolicam benedictionem.

Considerantibus Nobis quo statu sit Ecclesia catholica in Foederatis Americae Civitatibus non una quidem causa laetandi occurrit. Etenim nec a Republica religionis profitendae libertas, neque a Clero, auctoribus ac ducibus Episcopis, in curanda salute animarum navitas et diligentia, neque a christiano populo ad tuitionem divini cultus largitas desideratur. Cum autem gaudemus quod tam multum istic profecit Ecclesia, tum etiam bona in posterum incrementa eius expectare licet. Verumtamen non desunt quae Nos habeant sollicitos. Potes-

tatem dicimus, quae tanta patet faciendi divortii, unde fundamentum familiae convellitur: immodicam libertatis copiam, cui nulla fere sancta est, ne paterna quidem, auctoritas: oblatam nostris, in variarum sinu consociationum, consuetudinem cum acatholicis, qua multis modis fides iuventutis in discrimen adducitur: communem ipsam pecuniae affluentiam quae multiplices peccandi illecebras gignere consuevit. Ad mendendum his malis multa esse a vobis apte instituta scimus: illa vero aptissime quibus nostrorum animi ita ab adolescentia imbuantur religione, ut professionem christianae fidei ac virtutis in omni vita constantissime retineant. Quo ipso in genere ea societas videtur praestare quae "Holy Name" dicitur. Haec enim in primis quidem eo spectat ut verenda Dei maiestas sanctissime colatur ab omnibus ac simul observetur quaevis hominum potestas, utpote quae a divina profisciscatur: sed, quod est consequens, ne huiusmodi reverentia in vanum quiddam abeat, vult etiam ut divinis humanisque obtemperetur legibus, ex christianae officii conscientia, quae vitam omnem gubernet. Itaque, ut cetera omittamus, haec valde Nos recreant quod morem tam late diffusum peierandi temereque atque etiam contumeliose Deum appellandi impigre coercere nititur; quod nullam non captat occasionem fidei in Christum Deum celebritate maxima testificandae; quod Ecclesiae filios, adolescentes praesertim, ad communiter et crebro adeundum eum, qui Eucharistia continetur, fontem sanctitatis invitat. Grate autem cognovimus, cum sodales iam amplius decies centena millia numerentur, dimidiam fere eorum partem singulis mensibus caelesti dape refici solere. Multum igitur huius ope societatis est, Deo adiuvante, profectum: cuius rei laudem Patres Dominicani vobiscum iure participant. Sed videtis quantum restet elaborandum maxime ut aetas puerilis sub Ecclesiae matris tutela crescat, et adversus vel saeculi ignaviam mollitiemque vel religiosi spiritus languorem frequenti sanctissimae Eucharistiae usu roboretur. Quae vestra est pastoralis diligentia, non vos pluribus hortamur: satis vos movet gravitas rei quae cum salute tot animarum coniuncta est. Auspicem vero divinorum numerum ac testem praecipuae Nostrae benevolentiae, apostolicam benedictionem vobis, dilecti Filii nostri et Venerabiles Fratres, dilecto Filio Joanni McNicholas, Societatis a Sancto Nomine in istis Foederatis

Civitatribus moderatori, atque omnibus eiusdem Societatis sodalibus amantissime impertimus.

Datum Romae apud S. Petrum die xv mensis Januarii MCMXVII, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

II.

PRECES QUAEDAM AD ECCLESIAE UNITATEM A DOMINO IMPETRANDAM INDULGENTIIS DITANTUR.

BENEDICTUS PP. XV.

Ad perpetuam rei memoriam. — Romanorum Pontificum Decessorum Nostrorum omni tempore interfuit, atque item Nostra plurimum refert, ut Christiani, qui a Catholica Religione acerbe desciverint, ad eam tandem, utpote ad derelictam matrem, revocentur. In unitate enim fidei praecipua enitet Ecclesiae veritatis nota neque aliter Paulus Apostolus Ephesios ad spiritus unitatem in vinculo pacis servandam hortatur, quam praedicando unum esse Dominum, unam fidem, unum baptismum (IV, 5). Iucundo igitur accepimus animo, a Sodalitate, quam "Expiationis" vocant, Neo-Eboraci instituta, preces propositas esse, a festo Romanae Cathedrae B. Petri usque ad festum Conversionis S. Pauli recitandas, ut hic unitatis finis a Domino impetraretur, et gavisi pariter sumus, quod huiusmodi preces a rec. mem. Pio PP. X benedictae et a Sacrorum Americae Antistitibus approbatae, in Foederatos Status iam sint longe lateque diffusae. Itaque ut, ad optatum exitum facilius consequendum, supradictae preces ubique gentium et cum uberi animorum fructu Deo adhibeantur, Nos, auditis etiam VV. FF. NN. S. R. E. Cardinalibus Inquisitoribus Generalibus, omnibus ac singulis utriusque sexus Christifidelibus, qui ubique terrarum a die duodevicesimo mensis ianuarii, Romanae Cathedrae B. Petri sacro, usque ad diem quintum et vicesimum eiusdem mensis, quo S. Pauli recolitur Conversio, eas, quae subiiciuntur, preces semel in die quotannis recitaverint, ac postremo huius octidui die, vere poenitentes et confessi ac S. Communionem refecti et quavis Ecclesia vel publico Oratorio visitato, ibidem pro Christianorum Principum concordia, haeresum exstirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias

ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus ac largimur. Veniam praeterea tribuimus, cuius vi ad praedictam plenariam lucrandam indulgentiam, admissa rite expiari ac S. Synaxis suscipi, nec non visitatio peragi etiam festo Cathedrae S. Petri Romae, licite queant. Insuper iisdem fidelibus, qui, corde saltem contriti, quolibet ex octo memoratis diebus easdem preces dixerint, ducentos dies de iniunctis eis, ceu alias quomodolibet debitis poenitentis in forma Ecclesiae consueta relaxamus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus fidelium in Purgatorio detentis per modum suffragii applicari posse indulgemus. Praesentibus perpetuo valituris. In contrarium facientibus non obstantibus quibuscumque. Preces autem in octiduo, quod supra statuimus, pro Ecclesiae unitate recitandae, hae sunt, et ne quid in eis irrepit immutationis, earum exemplar in Tabulario Brevium Apostolicorum asservari iubemus.

“*Ant.* (Ioannis, XVII, 21): Ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint; ut credat mundus, quia tu me misisti.

“V. Ego dico tibi quia tu es Petrus.

“R. Et super hanc petram aedificabo Ecclesiam meam.

ORATIO.

“Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eandem secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus per omnia saecula saeculorum. Amen.”

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XXV februarii MCMXVI, Pontificatus Nostri anno secundo.

P. CARD. GASPARRI, a *Secretis Status*.

SACRA CONGREGATIO RITUUM.

DUBIUM DE DOMINICA MINORI OCCURRENTE VEL CONCURRENTI CUM FESTO DEDICATIONIS B. M. V. AD NIVES.

A nonnullis Kalendaristis, de consensu respectivi Ordinarii, Sacrorum Rituum Congregationi sequens dubium pro opportuna solutione reverenter expositum fuit; nimirum:

Ex additionibus et variationibus in Rubricis Breviarii ad normam Bullae *Divino afflatu*, Festum Dedicationis cuiuslibet Ecclesiae est semper primum et Festum Domini (tit. IX, 1), et de Dominicis minoribus seu per annum, semper fieri debet officium, nisi occurrat vel concurrat aliquod duplex I vel II classis aut quodvis festum novem Lectionum Domini (tit. IV, 2; tit. VI, 2).

Unde quaeritur:

Utrum Festum quoque Dedicationis B. M. V. ad Nives, ritus duplicis maioris, praeferendum sit Dominicae minori tam in occurrentia quam in concurrentia?

Et sacra Rituum Congregatio, audito voto specialis Commissionis, prae oculis habito quod, in casu, sub enunciato titulo fit Officium B. Mariae Virginis ad Nives, titularis Basilicae Liberianae, loco Officii Dedicationis eiusdem Basilicae, rescribendum censuit: *Negative*.

Atque ita rescripsit et declaravit. Die 1 decembris 1916.

✱ A. CARD. VICO, EP. PORTUEN. ET S. RUFINAE,
S. R. C. *Pro-Praefectus*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

20 November, 1916: Monsignor Edward F. Hoban, of the Archdiocese of Chicago, made Honorary Chamberlain of the Pope.

26 January, 1917: Mr. Martin Melvin, of the Archdiocese of Birmingham, England, made Commander of the Order of St. Gregory the Great (civil class).

3 February, 1917: Monsignor David J. Hickey, of the Diocese of Brooklyn, made Privy Chamberlain of the Pope, supernumerary.

5 February, 1917: The Right Rev. James McCloskey (formerly Vicar General of Jaro), of the Archdiocese of Philadelphia, made Bishop of Zamboanga, Philippine Islands.

5 February, 1917: The Rev. James Sancho, episcopal secretary of the Diocese of Neuva Caceres, made Bishop of Tuguegarao, Philippine Islands.

7 February, 1917: Mr. Victoire Chateauvert, of the Archdiocese of Quebec, made Commander of the Order of St. Gregory the Great (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month :

LETTERS OF POPE BENEDICT XV: 1. To the Cardinals and the other Archbishops and Bishops of the United States, commending the Holy Name Society;

2. Indulgences granted to those who recite certain prayers for Christian unity.

SACRED CONGREGATION OF RITES answers a question about the occurrence of a Sunday Minor with the feast of the Dedication of Our Lady of the Snow.

ROMAN CURIA announces officially recent pontifical appointments.

CATHOLIC MONTHLIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your department of "Studies and Conferences" is very interesting. Most of your subscribers follow the Department very closely, as you probably have reason to know, not only from the letters which you publish, but also from those for which you cannot find space. I was much interested, from a practical standpoint, in Father Gallagher's article in the January issue, and that interest was again stirred by the letter of Father Durward in the March number. I think I may fairly claim to have had some experience in the Catholic publication business. From that experience I may be able to shed a little light on the suggestion that we need another monthly magazine. Let me assure you, however, that I am not going to consider the matter merely from a selfish standpoint.

Every now and then I hear the complaint that we have neither a first-class Catholic monthly, nor a Catholic daily in English; and that, therefore, we should establish both. Neither Father Gallagher nor Father Durward seems to realize the difficulties ahead of the monthly. I have been through them for eleven years. But I know nothing about the prospects for a Catholic daily.

I have no hesitation in saying, that any project for the establishment of a Catholic monthly that could compete with the secular monthlies, is a project doomed to failure in advance. While the field was comparatively empty, the ill-fated "Men and Women" magazine failed, after securing 125,000 subscribers. Its liabilities exceeded its assets by about \$175,000.00. At the present time, the field is by no means unoccupied. *Extension Magazine* has 180,000 subscribers, and there are three others with subscription lists running from sixty to a hundred thousand each. *The Messenger of the Sacred Heart* has 300,000; but it does not compete with the others, on account of its very low price and the fact that it is entirely devotional. The Catholic monthlies do not pay; though *Extension* paid recently, and would at present pay continually but for the raise in the price of paper. At the present prices of magazine paper, *Extension* will barely clear itself, if it does that. The reasons why it is so hard to make a Catholic monthly pay are: first, because it cannot get the advertising that is freely given to the secular monthlies. No Catholic magazine has yet succeeded in breaking through the prejudices of the general advertiser. I do not believe that any of them will succeed for a long time. Magazine profits are in the advertising. Second, it is impossible to secure subscriptions through the mails. The only possible way to have a large subscription list, and therefore to be of any use to the Catholic public, is through solicitors. This method is an expensive one, and the only advantage for the publication lies in the renewals, which, in the case of all magazines, religious and secular, represent a very small percentage of the subscription list. The renewals rarely go as high as a third, and often are not more than ten per cent. Third, the competition of the secular magazines in stories and art work is too great. We have not the writers, and we cannot afford to pay the price demanded by the artists. To get out a Catholic monthly as good as the average secular monthly would cost between twelve hundred and two thousand dollars a month for the literary work alone. Then, the cost of handling a circulation department is very large, because of the amount of detail involved in a large subscription list. *Extension* employs about seventy people in its main office, and has ten branch offices in

the large centers. The amount of money involved in each subscription is small, but the detail very great, and subscriptions must be taken care of in an efficient manner. Pastors do not like to have too many agents coming around soliciting for monthly magazines; and yet there is no other way by which they can be made a success. I know, for I have tried all the ways. If you set the standard for a home magazine by such publications as *The Ladies Home Journal* and *The Woman's Home Companion*, you immediately demand at least a million of capital to put the publication on its feet; and then there is little hope of success, because of circulation and advertising difficulties. It is an easy thing to make figures based upon the returns of so many hundred thousand circulation at \$2.00 a year, but such figures are misleading. If I had money to invest, not one penny of it would go into a magazine on the figures that are presented by sellers of stock. Several priests have learned this to their cost.

On the other hand, the magazines we already have are constantly and conservatively increasing their value, and they do a doubly useful work. Taking our own case as an example: the work of Home Missions has to be done by some organization. The Extension Society is doing it, and filling a need. But the Extension Society has practically no branches, collections or diocesan organizations. It is doing its work through its appeals in the magazine, and is interfering with nobody. To establish a new magazine means to duplicate the forces of those already in the field, and perhaps to put them out of business. If we must buy a new Catholic magazine at the expense of driving useful and necessary works out of existence, would we not be paying "too much for our whistle"? I can truthfully say that *Extension* is spending all the money it can possibly afford for articles and stories, paper and pictures. We can never hope to realize the ambitions that many of us have for a magnificent up-to-date Catholic monthly, that, on its own merits, will win its way into the Catholic homes. We cannot compete financially with the secular publications. Catholic magazines are taken because they are Catholic, and for no other reason. *The Saturday Evening Post* gives more value for five cents than any other publication I know; but even with its two-and-a-quarter million circulation, I am cer-

tain that not more than half a million are actual booked subscribers. Yet *The Saturday Evening Post* has 110,000,000 people to appeal to, while a Catholic magazine has less than 18,000,000. The secular magazines may send their agents where they please, and no one can object; but Catholic magazines must ask permission to canvass, and that permission is often refused.

There is, however, a way to get a great Catholic magazine. It is the way that the Methodists take for securing a circulation for their weeklies, namely: to have the clergy do the work of agents, without commissions. But every one knows that is next door to an impossibility. Yet even if the clergy did this work, it is doubtful if the publication would pay, because of the embargo against religious journals in the general advertising field. It is my sober judgment that there is room in the United States for two largely circulated Catholic monthly home magazines, and no more. Each of these magazines reach a circulation of about 300,000. While at the present price of paper they could not pay, yet when the price is lowered, profits might reach from ten to twenty-five thousand dollars a year. All that I have said is based upon the experience not only of myself, but of very competent associates, who are practical publishers. Our judgment is founded on hard and enthusiastic work, careful economical management, and with a sincere desire to give to subscribers honest value for their money. I am not afraid to appeal to anyone who has had experience in the religious magazine field to back up my statements. It is only doing the present monthlies harm to keep constantly advocating the impossible. We never had better magazines. The whole Catholic press to-day is in a better position than it ever has been in the history of the United States. If the people who are constantly throwing new Catholic papers and magazines on an already over-crowded market, would hold their hands until they had a chance to investigate, the publications we now have might get a chance to improve. But for profits? No one will ever get rich on them.

FRANCIS C. KELLEY.

UNBECOMING IN THE PULPIT.

A prominent priest sends us the following letter, addressed to him by a parishioner. The complaint is most reasonable; and every pastor will agree with us that, though a preacher who uses such expressions in the pulpit means no offence, the habit is unworthy of the sanctuary and the dignity of the sacred minister. We need make no further comment or apology to our readers for complying with the suggestion to publish the letter, which bears the writer's full name, though we withhold it.

REVEREND DEAR SIR:

If you have any jurisdiction in the matter, you would confer a favor on a certain class of women if you would request some of the missionaries and other preachers to desist from the facetious use of the term "old maid". It is not only un-Christian, but rather coarse—don't you think? While the clergymen using the words may have no old maids in their families, other clergymen may have unmarried aunts or sisters. I heard a preacher last night make the astonishing statement that old maids are a "curse". I don't suppose our Saviour ever said anything similar. It hurt me and others very much indeed, but afforded much amusement to a number of the congregation, probably ignorant or illiterate, or both. I have never heard of anyone refusing an old maid's money, and I know some unmarried ladies who make the greatest sacrifices, so that they can give money to the Church. I am an old maid. If I were not, I might be married to a fool or a crook or a drunken beast, as many a woman is. If I were married, I am quite sure that I could not give as much money as I do to the Church. I have a very good position and earn a large salary and give as liberally as I can; but if I hear many more remarks about old maids, I shall feel inclined not to offend anyone by offering him an old maid's money. If you or some one else in authority would request some of the clergymen to refrain from remarks of this sort, it might not be a bad idea. At best, it is a rather cheap sort of wit.

Yours respectfully,

BAPTISM OF WATER, OF BLOOD AND OF LOVE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The alliteration "*Baptismus fluminis, sanguinis, flaminis*", can be preserved in English by rendering it: "*Baptism of flood, blood, love*".

But apart from the alliteration, *love* translates "flaminis" better than *desire*.

Baptism of desire is too indefinite. Baptism of love is as clear as Baptism of blood. All our converts desire Baptism before the water is poured on their heads; but as a rule they do not receive the Baptism of desire before they receive the Baptism of water. I do not know who invented the term, "Baptism of desire". I cannot find it in St. Thomas.

An act of love of God includes, at least implicitly, a desire for Baptism and perfect contrition and blots out sin; but a mere desire of Baptism does not include perfect contrition, and so does not blot out sin, an effect produced by Baptism of water, of blood, and of love.

Is not, then, Baptism of love, a clearer and a better term than Baptism of desire? J. F. S.

WHAT A TRAMP CAN TEACH US.

The following pastoral experience is reprinted from a recent issue of the *Ave Maria* (Notre Dame) under the heading: "Meeting a Peripatetic Unawares".

CLERGYMAN (*on his way to a conference of the Ministerial Association*).—I'll not refuse you some assistance, though you appear to be an able-bodied man. Why don't you look for employment? I should think you would be ashamed to go about begging in this way. You give unmistakable evidence of being addicted to the use of—

PERIPATETIC.—Able-bodied,—yes, fairly so, indeed. But surely you would not have me go and break one of my legs for the sake of this dime you have given me. (Pardon the pleasantry). I am not an idler, as you seem to suppose; but a peripatetic—a yogi, if you prefer,—traveling for the preservation of my health and the prolongation of my life. Ministers, you know, indulge once in a while in a rest from their arduous labors and engrossing cares. I meet them wherever enjoyment is to be had, and there is "money to burn," as the common saying is. Their presence on the playgrounds of the world and at the fashionable health resorts must be exclusively for missionary endeavor. I can not otherwise explain it; for the clergy, I must say (broadly speaking, of course), do not impress me as being overworked or underfed. Their generally prosperous and comfortable condition may have some connection

with the spread of Socialism. But I am not disposed to discuss that matter. You are quite mistaken—excuse the correction—in thinking that I am begging: I am engaged in taking up a collection, so to speak. In my case it is more blessed to receive than to give, since I need all that I get so much more than many people need all they have got. Perhaps you have a bank account, doctor, like a large number of your reverend brethren. (I speak from hearsay, not being in the banking business myself.) Why not draw out some of your ready money and lend it to the Lord? Permit me to remind you of what the Good Book says further about—well, I must be moving on myself. Thank you, doctor! The rust shall not consume this coin you have bestowed upon me. Salute the brethren! I make no objection to your repeating anything I have said. It is the vocation of a peripatetic, you know, to scatter broadcast the seeds of sobering thought. With your permission, I will now proceed to slake my thirst.

CLERGYMAN (*to himself*).—I'm sorry I couldn't listen longer to that tramp. Instead of reading my paper ["The Ideals of the Christian Ministry" was the title], I think I'll just relate this experience of mine. It should give no offence, and will be sure to excite interest.

CORRECTING MISREPRESENTATIONS OF CATHOLIC DOCTRINE OR PRACTICES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with a great deal of interest the letters concerning the misrepresentations and falsehoods which appear too frequently in the daily press and in the weekly and monthly periodicals which are sometimes indifferent and often antagonistic to the Church.

That every priest in the world, be he curate or pastor, should be a champion of the Faith is conceded; that every priest should rush into print is another matter, as you have so well explained in your reply to Father Gregory.

I beg to offer a suggestion. If the Hierarchy of the United States established a bureau in Washington whose special business should consist in correcting errors, misrepresentations, and falsehoods, as well as refuting calumnies and explaining to those honestly seeking the Truth the faith and doctrines of our holy Church, this would solve the difficulty. The bureau would have behind it the authority of the Church in the United

States and the sanction of our Holy Father, and consequently its pronouncements would command respect. The cost of maintaining such an institution could be easily met by the priests giving a contribution annually toward its support—thus becoming at the same time patrons of it and interested contributors to its work. If such a bureau were once established, every priest in the United States and outside it could easily have access to that board of central authority on church matters, which might be called The Catholic Bureau, Washington.

Then every priest would be a sentinel on the watch-towers of the Church and no matter where he lived, whether in the States of the Union, Canada, or Mexico, if he came across any statement or any newspaper or magazine article inimical or unfair to the Church, he has a remedy which he may immediately put into operation. He could without any delay mark a copy or send a clipping to the Catholic Bureau and feel certain that it would be attended to, either by writing to the office of the offending paper or magazine or publishing a letter of correction in a succeeding issue of said magazine or paper. In this manner every priest could look after the interests of the Church and refer the offending articles to the board established for the purpose of correcting them. In these days of special delivery service of letters, of telegraph and telephone, it would not take long to reach Washington from any parish in the United States. Thus would our energy and our zeal be directed in the proper cause and each of us could keep a sharp look-out for anything that would appear unfair or unfriendly to us.

A COUNTRY PASTOR.

THE POPE AND THE ECUMENICAL COUNCIL.

Qu. In a recent number of a Catholic magazine I find the following statement: "This condition continued until the Council of Pisa in 1409, at which both Popes, the Roman Pope, Gregory XII, and the Avignon Pope, Benedict XIII (Pedro Luna), were deposed and Alexander V. was elected in their stead. The latter, however, died a few months later and was succeeded by John XXIII, who convoked the famous Council of Constance in 1414 . . . during which not only the action of the Council of Pisa was confirmed, but John

XXIII was deposed and Otto Colonna elected as his successor under the title of Martin V."

Now, it is evident from this passage that John XXIII was recognized by the Council of Constanz as the true Pope. Otherwise, why should the Council convene at his command? But, if John XXIII was the true Pope, had the Council of Constanz the right to depose him? I was always of the belief that a true Pope cannot be deposed by an ecumenical Council: *Petrus a nullo judicatur*. I would be very much obliged if you would throw some light on this question.

Resp. The action of the Council in deposing John XXIII was contrary to the tradition of the Church. The powers assumed by the Council and the canonical significance of the decrees of the Council are admirably summarized and explained by Alzog.¹ Among these decrees is the following: "A Pope can neither transfer nor dissolve a general Council without its consent, and hence the present Council may validly continue its work even after the flight of the Pope. All persons without distinction of rank, even the Pope himself, are bound by its decisions, in so far as these relate to matters of faith, to the closing of the present schism, and to the reformation of the Church of God in its head and members. All Christians, not excepting the Pope, are under obligation to obey the Council."

Although during the Council these propositions were defended by word and pen by such men as Cardinal d'Ailly and Gerson, they are inadmissible and incapable of defence. In a body full of life and vigor each member contributes to the general welfare, and, as the Church is a living body, no true children of the Church could apply to her the principles contained in the decree quoted above. The head is neither independent of the body nor subordinate to the body. It is of the body, and constitutes with it one organism. No body can exist without its head, and no head without its body. They are inseparable. These conditions of existence of the physical body are verified in the Church, as she is a mystical body, of which Christ is the invisible, and the Pope the visible, head. The assertion, therefore, contained in the propositions quoted, namely that an ecumenical Council is completely independent

¹ *History of the Church*, Vol. III, p. 35.

of the head of the Church, is destructive of the very fundamental idea of the Church as an organism. All Catholics believe that the visible head of the Church possesses the fulness of ecclesiastical authority, and that, in order to have an ecumenical Council in the orthodox sense, it is necessary that it shall be convoked by the Pope, and it is equally essential that the Pope shall preside, either personally or by legate, and give his approbation to its decrees.

HOLDING THE YOUTH TO THE CHURCH.

The problem of how to hold the young people who leave our Catholic schools is being solved in various ways. Father Garesché in *The Queen's Work* proposes various admirable methods mainly on the lines of the Sodality system. There are pastors here and there who solve the question in their own way, by keeping the young people in a class of Christian Doctrine and at the same time interesting them in parish work through entertainments, reading circles, evening schools, and other practical methods in which the physical, intellectual and moral needs of the young are looked after. The chief element by which to reach permanent results is to keep the religious responsibility before the consciousness of the youth. We have just seen a little device which is worth imitating. A zealous pastor in a large city keeps the children of his parish for some years after they have left school in regular attendance at the classes of Christian instruction. During this time he has many opportunities of guiding, warning, and strengthening them. On the day on which they are released from this post-graduate course of Christian Doctrine he gives them a sort of diploma in the form of a handsome little card for their prayer book. On one side is printed the legend: "N.N. after completing the course of Christian Doctrine during . . . years is this day released with the blessing and good wishes of his Pastor . . ."

On the reverse of the card is a prayer, or rather a parting admonition, in which the pastor exhorts the youth in few but touching words: "Go, son, with God's blessing. Remember the lessons you have learnt. Honor your parents, and make your home happy; be on guard in the choice of your companions; keep the Law of God and the Church; attend regu-

larly the sacraments; observe gentle decorum and moderation in all your conduct. May you thus retain the friendship of your pastor to the end of your life, and receive the blessing that may lead you to eternal happiness in heaven."

VOX POPULI VOX DEI.

May I not add to the answer of the querist as to the origin of the phrase "*Vox Populi Vox Dei*" in your April issue, that Buechmann's *Geflügelte Worte* traces the phrase to Alcuin in his "*Capitulare admonitionis ad Carolum*" (*Baluzii Miscellanea* I, p. 376, edit. Paris 1678), which runs as follows: "Do not listen to those who say: *Vox Populi vox Dei*, for the noisy populace is ever near to madness."

One might go still further back for the origin of the same sentiment, to Hesiod's "*Erga kai Hemera*", V. 763 and 764; or to Homer's *Odyssey*, III, 214 and 215, where it stands *Vox Deorum Vox populi*.
H.

CASE OF AFFINITY.

Qu. *A* married *B*. *B* had a first cousin, *C*. *C* had a daughter, *D*. On the death of his wife, *B*, *A* married *D*. Is there any relationship between *A* and *D* that would constitute an impediment and require a dispensation?

Resp. This seems to be a clear case of affinity within the forbidden degree, constituting a diriment impediment according to ecclesiastical law, and requiring a dispensation. *D* is second cousin, or, as it is sometimes expressed, first-and-second cousin, to *B*. Therefore there exists between her and *A* a degree of affinity corresponding to the degree of consanguinity existing between her and *B*. It is presumed, of course, that *A* and *B* fulfilled the condition which is referred to by theologians when they teach: "*Radix cuiuslibet affinitatis est copula carnalis*".

DOMESTIC PRELATE'S PLACE IN PROCESSION.

Qu. I was present recently at a funeral in a church, the pastor of which is a domestic prelate. In the procession to the altar the Monsignor walked after the celebrant, and I understand that he

does this in his own church on all occasions, even at evening devotions. I am anxious to know whether or no there is any authority for this. Even when he is fully vested, should he not take his place before the celebrant and ministers of the Mass?

RIGHT REVEREND.

Resp. Wapelhorst, speaking of processions in general, declares that prelates come immediately after the celebrant. "Immediate post Celebrantem Praelati incedunt" (N. 323e). He makes no distinction as between prelates and prelates. "Ubi lex non distinguit, nec nos distinguere debemus."

ABSOLVING A SCHISMATIC.

Qu. Can a priest absolve and give Holy Communion to an Orthodox Greek or Russian in a place where there is no schismatic priest from whom they could receive the sacraments? It is understood that the individual penitent is acting in good faith. Would a priest be liable to censure for administering the sacraments in these circumstances?

Resp. The "good faith" of an Orthodox Greek or Russian does not entitle him to the reception of the sacraments in the Catholic Church. He is outside the communion of the Church and may not be admitted to the sacraments until he manifests his intention of withdrawing permanently from the Schism. A decree of the Holy Office dated 20 July, 1898, forbids priests to administer the sacraments to schismatics except when the schismatic is in danger of death, and even then the danger of scandal must be avoided. As schismatics are under excommunication *latae sententiae* specially reserved to the Holy See, the priest who administers a sacrament to them is guilty of *communicatio in divinis* with an excommunicated person and incurs the penalties thereto attached by the Constitution *Apostolicae Sedis*.

THE SEAL OF CONFESSION.

Qu. Will you have the following case treated in the REVIEW?

John and Julia, both Catholics, are to be married in a Catholic church. Their pastor insists that they should (1) come to rehearsal of the ceremonies on the evening before the wedding, (2) go to confession. The couple comply with his wishes. John, how-

ever, is already lawfully married to Mary, but wants to contract this second marriage for material gain. John goes to confession to the pastor and says: "Father, I don't want to go to confession, but I have come to tell you that I am already lawfully married. I am telling you this in the confessional to put you under the sigillum." He then confesses his sins. What is the pastor to do in this case? Should he marry the couple? What of the sigillum?

Resp. A priori, it is of course evident that, owing to the presence of the impediment *ligaminis* affecting John, there can be no objectively valid marriage between him and Julia. In the case, however, the point at issue is whether the pastor may make use of the information he has received in confession regarding the inability of John to marry; and, acting on this information, may he refuse to assist at the marriage? In other words, does this information fall under the seal of confession? The sigillum has been defined as: "*Obligatio confessarii servandi silentium de omnibus ex confessione sacramentali cognitis, quorum revelatio redderet Sacramentum odiosum.*" *Sacramental* confession is therefore the source from which the obligation of the sigillum is derived. *Sacramental* confession is that which is made for the purpose of obtaining absolution. The confession of John, as he himself declared, was not sacramental, as he had no intention of receiving absolution. Consequently the information received in this case does not fall under the sigillum, and is nothing more than a natural secret. However, we would not concede to the pastor unlimited liberty in the matter of using and acting upon this information. Very often the faithful, being badly instructed, do not realize the difference between sacramental and non-sacramental confession, and are apt to consider as a violation of the sigillum what in reality is only the revelation of a natural secret. This being so, it is evident that the revelation of even a non-sacramental confession may be the cause of much scandal, and may even render the sacrament odious. We have to choose between two evils. On the one hand we have the danger of an invalid marriage with its usual pernicious consequences, as well as the injury done to Julia's rights. On the other hand, we have the danger of scandal, and of the Sacrament being rendered odious. Of the two evils, the former, as the lesser, should be chosen. Of course, if

there is no danger of scandal, the pastor is not only permitted but is bound to prevent the marriage of John with Julia. Furthermore, since the information is not subject to the sigillum, there is nothing to prevent the pastor from using it to bring forward *other* information to prove John's inability to contract marriage; but he must take care that no detriment will be caused to the sacrament by his action.

In conclusion, we think it well to point out that it would have been more prudent on the pastor's part had he refused to deal further with John after the latter had made manifest his purpose in making the confession. The fact that he allowed John to confess his sins gives a faint tint of sacramentality to the confession. Of course, in view of John's declaration this fact may be ignored. Perhaps, too, a little more diligence in the *Examen Sponsorum* would have been in place.

FIRST FRIDAY DEVOTIONS IN THE EVENING.

Qu. On the First Friday of each month we have many Communions, and a Mass early in the morning. In the evening, at 7.30, we conduct special devotions. Am I allowed to make use of the privilege granted under certain conditions to priests by which they can say a Votive Mass of the Sacred Heart?

Resp. Not unless the priest in question has a personal indult. The decree granting the privilege of a Votive Mass of the Sacred Heart on the First Friday in churches and oratories where special devotions in honor of the Sacred Heart are conducted, mentions, apparently as a *conditio sine qua non*, that the devotions be conducted in the morning: "*Ubi peculiariora exercitia pietatis . . . mane peragentur*". (Decree dated 20 May, 1895, n. 3855 of Decreta Auth. S. Congr. RR.)

CRUCIFIX INDULGENCED FOR WAY OF THE CROSS.

Qu. Is it possible to gain the indulgences attached to the Stations of the Cross on an indulgenced crucifix, prayers to be recited in the church, providing of course, the Stations have been temporarily removed for the purpose of refinishing same and redecorating Church? In such a case, namely, when the Stations have thus been removed for the purpose mentioned, would it be wrong or against the wishes of the Church for a priest on Friday evenings during Lent to stand in the sanctuary, hold an indulgenced crucifix

in his hand and read the meditations on the Stations to the people, the choir singing a verse of the Stabat Mater between each Station and the people responding to the prayers, standing and kneeling in the usual way? It is understood that the priest has previously explained to the people that it was doubtful whether the indulgences can be gained or not in this way.

Resp. The privilege of gaining the indulgences attached to the devotion of the Way of the Cross by reciting certain prayers while holding in one's hand a crucifix specially indulgenced was intended for those who are physically and morally unable to make the Stations in the regular way. It was, therefore, strictly a personal privilege. In 1884, however, Leo XIII, responding to a petition of Father Bernardino a Portu Romano, Minister General of the Friars Minor, extended the privilege so that the indulgences of the Way of the Cross may be gained by a group (*plures fideles*) when, being unable to visit the stations in the church, they recite twenty Paters, Aves and Glorias in common, one of them holding in his hand the indulgenced crucifix.¹ This would seem to answer both queries. In regard to the second, it may be remarked that, while the meditations, etc., are certainly appropriate, they are not, strictly speaking, required in order to gain the indulgences. All that is required is the recitation of the prescribed prayers with the proper disposition of heart and a certain concentration of attention. This last, at least, seems to be the meaning of the phrase "dummodo, aliis quibuscumque curis semotis, se componant pro oratione facienda una cum persona quae tenet crucifixum".

SUPPRESSED FEAST AND PATRONAL TITLE.

Qu. The patronal feast of my church is S. Maria de Auxilio Christianorum, 24 May. I do not find that feast in the New Breviary, and suppose it has been suppressed, like many others. My church is consecrated. Can I go on celebrating the feast, or must I change it? Is there any particular form necessary, or may the bishop change it?

Resp. The S. Congregation of Rites has decided that not even the bishop has authority to change the pastoral title of a

¹ Mocchegiani, *Collectio Indulgentiarum*, p. 568.

church. The query, "Utrum, semel assignato titulari Patrono alicui ecclesiae, liceat Episcopo, rationabili ex causa, illum in alium immutare?" was answered in the negative. (Decree n. 2853.)

BLESSING IN DISTANS.

Qu. Can a priest give his blessing to people at a distance of many miles? The saintly Benedictine Father Paul of Moll, who died in Flanders in 1896, used to tell some of his friends that, at a certain hour, he would give them his blessing, though they were often miles away.

Resp. There is here a question, not of liturgical blessings which are given in the name of the Church and are conditioned by observances of form of words, place, time, and so forth, determined by ecclesiastical authority, but of a personal act, which derives its value from the personal qualities of the individual, and has no more restrictions than any other form of personal impetration. If one may pray for a friend who is "miles away", one may "send" him one's blessing. This, indeed, is frequently done, by letter. The Pope sends his "Greeting and Apostolic Blessing"; bishops and priests conclude a letter by asking God to bless their flock or that particular portion of it to whom the letter is addressed; parents couple blessings with affection in addressing their children by letter. There is nothing to prevent the mental transmission of blessings which are personal, not liturgical, to those who, though separated from us by space, are, as the beautiful phrase expresses it, "with us, in God".

PRIEST IN ALIEN DIOCESE.

Qu. Can a bishop oblige a priest to leave his diocese simply because the priest does not belong to the diocese?

Resp. To the question as put we give unhesitatingly a negative answer, and refer to a decree of the S. Congregation of Bishops and Regulars, 17 December, 1839. However, the bishop can oblige a priest to leave if he have a good reason for forbidding him residence in the diocese. The question to which we return the negative answer is purely theoretical.

The practical question would be far more concrete, and should take into account many circumstances which have not been detailed to us.

YOUNG MEN AS DIOCESAN OFFICIALS.

Qu. Is there any length of time after ordination before a priest may be made Dean or Consultor or hold other diocesan offices?

Resp. The bishop, in making diocesan appointments, takes into account experience as well as other qualifications. He is not, however, restricted in his choice by any definite requirement of law as to age or length of experience. Especially in the appointment of deans, he is obliged sometimes to let the consideration of locality enter largely into his decision. The fact that, even when a certain age is determined by law as a condition of eligibility to office and dignity, a dispensation is so readily granted proves that, in the opinion of the Church, younger men may sometimes be found in whom administrative talents shine as conspicuously as in older men.

DURING BENEDICTION.

Qu. 1. Are candles or lamps allowed on the table of the altar during the Benediction?

2. Is it allowed to sing several prayers either separately after a hymn, or together at the end?

3. Is it allowed to sing a hymn in English as the Blessed Sacrament is being exposed and afterward the Tantum ergo?

4. Should all the lights in the side chapels and before the statues be extinguished during the Benediction?

Resp. 1. Yes, unless Mass or some other function is being held at the altar and would require that the table of the altar be free. (Van der Stappen, "De Adm. Sanct.," qu. 180 ad C.)

2. Yes, if these do not replace or do away with the prescribed liturgical prayers.

3. Yes, under the same conditions. It is understood that the prayers and hymns so used are approved. (Decr. 31 August, 1867.)

4. As the attention of the faithful is to be concentrated upon the Eucharistic Presence when public Benediction is being

given, it is proper that all other devotional attractions be subdued. There is no absolute rule that the lights be extinguished in side chapels and before shrines.

THE FORM IN DISTRIBUTING HOLY COMMUNION.

Qu. In distributing Holy Communion should the form be recited in an audible voice?

Resp. Yes. Both the "Agnus Dei, ecce qui", etc., and the "Corpus Domini", with the rest of the form, are to be said "clara voce". (Van der Stappen, "Ordo Ministrandi S. Comm.", qu. 197 and 198.)

THE LITANY FOR THE DYING.

Qu. When a priest recites the Litany for the Dying, should he say it in Latin, even if none of the by-standers understand the language?

Resp. The rubrics state that the priest is to assist the dying "verbis efficacibus", and that he is to recite the litany "cum omnibus circumstantibus devote". Hence while the sacramental form is to be recited in Latin, the *prayers* in which the people are to take part may be recited in the vernacular. When the priest prays in the name of the Church, he uses the Latin form, and in that case it is well to add the translated version for the edification of the faithful.

THE LUTHER CONTROVERSY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The scholarly article, "Some Suggestions on the Luther Controversy", by Father Ryan, in the March number of the ECCLESIASTICAL REVIEW, is just what was needed to temper the ardor of neophytes in the field of historical controversy.

If, as Father Ryan suggests, "we Catholics have manifested a praiseworthy willingness to take our share in the good work" of the Luther controversy, it is evident that "our" efforts should be well directed, to the end that they may be helpful, and not harmful, to the Catholic cause. If

the Protestant propaganda is "to be conducted on an exceptional scale", ours should not be less so. To do this effectively is the work of experts.

Permit me to suggest that the ECCLESIASTICAL REVIEW proceed at once to form a syndicate of the Catholic press of America, and to secure the services of an expert, or experts, to handle in a proper and popular manner this whole question. If this work is to be confined to the pages of Catholic magazines, its influence will be infinitesimal. If, on the other hand, it is left to the haphazard methods of local apologists, the results may be nil, if not disastrous.

SACERDOS.

THE CIBORIUM VEIL.

Qu. On page 417, vol. XXIII of the REVIEW, question four (4) asks whether the rubrics prescribe a veil for the ciborium; and the answer on the following page states that there is no rubric prescribing a special veil for the ciborium.

In reply to this, I would like to call your attention to the fact that several bishops during their visitation require the veil to be used. Again the Roman Ritual (Titulus IV, De Sanctissimo Eucharistiae Sacramento, Section five) requires the use of the veil. And O'Kane, who is the recognized interpreter of the ritual; states on this point (sec. 601), that the *rubric* directs that the pyxis be covered with a white veil.

In view of such authority, can you give any special legislation to the contrary?

Resp. The quotations are correctly made, and the fact that several bishops require the veil to be used is undeniable. There are, however, local customs that sanction the disuse of the veil. O'Kane, indeed, states that, "The rubric directs that the pyxis be covered with a white veil," but adds: "Great care must be taken, in covering and uncovering the pyxis, that the veil do not come in contact with the corporal before the corporal is purified, as the folds of the veil might easily take up minute fragments. The difficulty of guarding against this is probably the reason why in some places the veil is not in use."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 23. HARVARD CHRISTOLOGIES 10.
WILLIAM JAMES "IN SO FAR FORTH".

No study of Harvard Christologies would be complete without due recognition of the destructive influence of Dr. William James, late Professor of Philosophy at Harvard, who taught in the great university for thirty-five years. Pure, crisp, and gripping was his style—a style that might easily shipwreck an unwary student's faith because of the siren-call and insidiously luring form of the doctor's hopelessly illogical philosophy.

I. Dr. James's Philosophy. The key to the attitude of Dr. James toward God is what he calls his philosophy. We must first try to get at his system of epistemology—his theory of knowledge. Then we shall understand how he comes to view God as merely "the more of the same quality"; and how much "more of the same quality" he thought Jesus Christ to be.

The philosopher of to-day, who is not a scholastic, generally makes up his own terminology; and, unless thoroughly consistent in the use of terms, brings us into a Cretan labyrinth of words that seem never to reach the clear outline of his Minotaur-idea. Such a Cretan labyrinth of crisp, striking language is employed by William James. The result is that he is claimed as a fellow transcendental voluntarist by Royce, as a neo-realist by Holt, and by other modern philosophers as a bulwark of defence for their vagaries. We shall do our best, in all sincerity, to reach the fundamentals of the philosophy of James, and to expose its Minotaur-outline in his own words.

II. Pragmatism of James. The fundamental error of James is his answer to the question that Pilate put to our Saviour, "What is truth?"¹ The Roman official did not await a reply. His was the philosophy of action. Yes, Pilate was a pragmatist; he acted pragmatically, assumed an attitude of prag-

¹ John 18: 38.

matism toward the idea of the condemnation of Jesus, found that idea a good, workable idea — pragmatically true — and carried it out.

1. *What is Pragmatism?* The term pragmatism — from *πράγμα*, meaning *action* — was introduced into philosophy by Charles Sanders Peirce² to indicate a system of epistemology based on action. It is action, conduct, that makes our ideas clear. The whole meaning of a thought is determined by the line of action it produces. Some twenty years later (1898) Dr. James brought the word again into use.

2. *A Vague Term.* During the days of the philosophical leadership of James of Harvard, whenever he used a new term, or resuscitated an old, it generally got a vogue. The underlings in the philosophical world were on the lookout for something new either in tendency or in mode of expression. Provided their essay was a sort of breccia, shot through with catchwords quarried at Harvard, it was likely to be received as a contribution worth the while. There was no need that the catchwords be used exactly in the meaning intended by James; there was need only that they be used. And so it came about that the word "pragmatism" was in time obscured—assuming, of course, that it was at first clear. This is what James tells us was the result of his resuscitation of Peirce's pet word:

The word "pragmatism" spread, and at present it fairly spots the pages of the philosophic journals. On all hands we find the "pragmatic movement" spoken of, sometimes with respect, sometimes with contumely, *seldom with clear understanding*. It is evident that the term applies itself conveniently to a number of tendencies that hitherto have lacked a collective name, and that it has "come to stay".³

It was only a year later that A. O. Lovejoy tried to force these various tendencies into thirteen several grooves of pragmatism.⁴ A. W. Moore thought there were even more than

² "How to make our ideas clear," *Popular Science Monthly*, Jan., 1878, vol. 12, pp. 286-302.

³ *Pragmatism. A new name for some old ways of thinking.* By William James, (New York: Longmans, Green, & Co. 1907), p. 47.

⁴ "The Thirteen Pragmatisms," *Journal of Philosophy*, 1908, vol. 5, pp. 5-12, 29-39.

thirteen pragmatisms.⁵ Max Meyer decided that there were as many pragmatisms as pragmatists.⁶

3. *Essential Pragmatism*. To make a start from common ground, we may assume with Douglas Clyde Macintosh, Assistant Professor of Systematic Theology in Yale, that there is an *essential pragmatism*. This tendency, common to all pragmatists, "takes as its working hypothesis in logical theory the suggestion that the true test of truth is ultimately practical, a test of working; and it surmises that there is no adequate and valid test of truth that is not ultimately the test of working."⁷

Some philosophers propose a pragmatism that falls short of this *essential pragmatism*. They do not set down the workableness of an idea as the ultimate criterion of truth.

The "absolute pragmatism" of Royce is not pragmatism at all, just as his Beloved Community is not God and the Religion of Loyalty is not Christianity.⁸ All that Royce means⁹ is that a deed once done is irrevocably done, and the will of the doer is responsible for the deed done. This voluntaristic view of the practical result of an idea is not the tendency of the pragmatist; does not make the workableness of the idea to be the ultimate and only criterion of the truth of that idea.

The "negative pragmatism" of W. E. Hocking is not pragmatism at all. He stretches a long bow in the futile attempt to unite ontologism with pragmatism. For Dr. Hocking is an out-and-out ontologist; and substitutes ontologism for Christianity—salvation by a natural and immediate union of the soul with God for salvation by a supernatural and mediate union of the soul with God in Christ. Pragmatically taking this ontologistic Godliness of the soul, Hocking throws over the principle, "Whatever works is true"; and sets in its stead the equally untenable principle, "Whatever does not work is not

⁵ "Pragmatism and its Critics," p. 1.

⁶ "The Exact Number of Pragmatisms," *Journal of Philosophy*, 1908, vol. 5, pp. 321-326.

⁷ *The Problem of Knowledge*, (New York: The Macmillan Company, 1915), pp. 409 ff.

⁸ Cf. "Dr. Royce and the Beloved Community," *THE ECCLESIASTICAL REVIEW*, November, 1916, pp. 574 ff.

⁹ *Sources of Religious Insight* (New York: Charles Scribner's Sons, 1912), pp. 136 ff.

true".¹⁰ And this tendency he calls pragmatism. But pragmatism it is not; nor is the principle true.

First, the principle, "Whatever does not work is not true", is not pragmatism, unless it presupposes the principle, "Whatever works is true". For that negative principle says nothing about the workableness of an idea. The negative pragmatist must first find a positive and essential relation between truth and the workableness of an idea, he must first be a positive pragmatist; else he is no pragmatist at all.

Secondly, the principle, "Whatever does not work is not true", is a downright false statement. From the erroneous viewpoint of Dr. Hocking, one can understand his erroneous principle of epistemology. In the pseudo-mysticism of the Harvard philosopher, the only workable idea is that of an ontologistic, immediate intuition of the Deity; nothing else is workable, and "whatever does not work is not true". We have shown how false is Dr. Hocking's pseudo-mysticism;¹¹ the falsity of his epistemological theory follows. Moreover, the truth of a judgment does not at all depend upon its workableness, but solely upon the agreement of subject with predicate. The judgment, "Ontologism is that epistemological system which maintains that the first act of intellectual knowledge is the immediate, natural intuition of the Deity", is a true judgment; because the predicate agrees with the subject. Yet that judgment is not at all workable in the *ontologistic sense*; for there is no such thing as the ontologistic, immediate, natural intuition of the Deity.

Henri Poincaré holds to essential pragmatism. He makes the workableness of a judgment the ultimate criterion of its truth. And so the Copernican theory is no truer in itself than the Ptolemaic; the former *works* better, is more convenient, than the latter; and in that better workableness lies the essence of truth. Sciences are not absolutely true; they are merely convenient systems of judgments that have been found to work.

III. James and Truth. To the scholastic, truth is conformity; the truth of an idea is its conformity with the object that the

¹⁰ Cf. *The Meaning of God in Human Experience*. A Philosophic Study of Religion. (New Haven: Yale University Press, 1912), p. xiii.

¹¹ Cf. "Dr. Hocking's Mysticism," *THE ECCLESIASTICAL REVIEW*, April, 1916, pp. 482 ff.

mind represents; the truth of a judgment is the conformity of the predicate with the subject.

1. *Truth is Whatsoever Works.* To William James, truth is not conformity at all. Truth is what is useful or expedient. Hence, as the late Dr. Driscoll, in his excellent study on Pragmatism, accurately sums up, according to James:

Truth is relative to the person: what is useful to me may not be useful to you, and what is useful to me to-day may not be useful to-morrow. Thus truth changes with persons, times and places.¹²

With F. C. S. Schiller, (before the present war) Tutor in Corpus Christi College, Oxford, and John Dewey, Professor of Philosophy and head of the so-called "Chicago School", Chicago University, James holds that

"Truth" in our ideas means . . . nothing but this, that ideas (which themselves are but parts of our experience) *become true* just in so far as they help us to get into satisfactory relation with other parts of our experience. . . . Any idea upon which we can ride, so to speak; any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily together, working securely, simplifying, saving labor; is true for just so much, *true in so far forth*, true instrumentally. This is the "instrumental" view of truth taught so successfully at Chicago, the view that truth in our ideas means their power to "work," promulgated so brilliantly at Oxford.¹³

According to this absurd notion of truth, any philosophy *becomes true*, so soon as it *works*. Take idealism as an instance. James is not an idealist. Yet he must allow that the Absolute of Hegel may *become true*—at least to the Hegelian. For the Absolute is a hobby to the idealist. He rides it. And "any idea upon which we can ride . . . is true for just so much". Yes, "any idea that will carry us prosperously from any one part of our experience to any other part . . . is *true in so far forth*".

Is this course of reasoning unfair to James? No, he admits our conclusion:

¹² *Pragmatism and the Problem of the Idea*, by the Reverend John T. Driscoll, S. T. D. (New York: Longmans, Green, and Co., 1915), p. 24.

¹³ *Pragmatism*, p. 58.

As a good pragmatist, I myself ought to call the Absolute true "in so far forth" then; and I unhesitatingly now do so.¹⁴

2. *Truth in Perpetual Flux.* It follows, then, that there is nothing absolutely true; things are only relatively true. There is nothing definite and unchangeable in truth. For instance, at the time of marriage, true is the judgment that, by the tie of the sacrament, man and wife are united for richer and for poorer, for better and for worse, till death do them part. Some years after marriage, that judgment clashes with some other vital benefit, it does not work, the husband changes his mind, applies for a divorce, marries again, and so on till the end of the chapter of his life. It all works out beautifully—that is to say, pragmatically. Each judgment is true, until "the belief incidentally clashes with some other vital benefit";¹⁵ and the incidental clash renders it false.

What is the logical result of this perpetual flux of truth? Simply the scepticism of Heracleitus. The Greek took as an example the ever-flowing river. *ἦν καὶ οὐκ ἦν*, "it is, and it is not". When I look at the river, it is; when I see it, it is not. Therefore, I cannot get at it at all! Such is life outside me—ever changing, ever un-get-at-able!

Not so crude is the scepticism of James; but equally damaging to all truth and morality. For truth is as constantly changing in the system of James as is the river of Heracleitus constantly flowing onward. The Harvard philosopher admits that truth clashes with truth. "The greatest enemy of any one of our truths may be the rest of our truths."¹⁶

It is no wonder, then, that Dr. Driscoll wrote: "Pragmatism does not express a definite system, but is a term to indicate a condition of contemporary philosophic thought".¹⁷ This is a very convenient theory. It means that truth is ever *happening, becoming*. Our ideas—that is to say, our judgments—are not in themselves true. No, truth just *happens* to them. Some event takes place; and by that event the idea *becomes* true:

Truth *happens* to an idea. It becomes true, is made true by events. Its verity is in fact an event, a process: the process,

¹⁴ Ibid., p. 73.

¹⁵ Ibid., p. 77.

¹⁶ Ibid., p. 78.

¹⁷ *Pragmatism and the Problem of the Idea*, p. 4.

namely, of its verifying itself, its *verification*. Its validity is the process of its *valid-ation*.¹⁸

Just apply this flux of truth to every-day life. A married man allows himself to be infatuated by another man's wife. That is an event. And because of such an event, truth *happens* to his judgment that he should get a divorce. That idea straight-way becomes true, is verified; the untoward event of his unlawful infatuation is the validation of the idea to divorce his wife.

3. *Truths Kept in Cold-Storage*. Thus truths shift with us. "Almost any object may some day become temporarily important." So to every man it is of advantage to have "a general stock of *extra truths*, of ideas that shall be true" in the many "possible situations" of life. "Whenever such an *extra truth* becomes practically relevant to one of our emergencies, it *passes from cold-storage* to do work in the world." "You can say of it then either that 'it is useful because it is true', or that 'it is true because it is useful'. *Both phrases mean exactly the same thing*, namely that here is an idea that gets fulfilled and can be verified."¹⁹

4. *Truth merely a Matter of Expedience*. Since our ideas merely *become* true—that is to say, truth *happens* to them—then whatsoever we find expedient in the way of thinking is true. We may not find divorce expedient this year; next year it may be found quite expedient. If so, the judgment *becomes* true, whereby we decide that divorce is the proper thing. This is exactly the mind of James: "The true . . . is only the expedient in the way of our thinking".²⁰ Any hypothesis, any theory, is true if it be found of use to a life whether of virtue or of sin. "On pragmatic principles we can not reject any hypothesis if consequences useful to life flow from it."²¹

IV. *James and Goodness*. In the pragmatism of James, just as truth is not absolute but relative, so is goodness; just as truth is that which works satisfactorily, so is goodness; just as the true is only whatsoever is expedient in our way of thinking, so the good is only whatsoever is expedient in our way of behaving. Restraint of the sex-impulse may meet expediently all the experiences now in sight; if so, it *becomes good*. Later

¹⁸ *Pragmatism*, p. 201.

²⁰ *Ibid.*, p. 222.

¹⁹ *Ibid.*, p. 203-204.

²¹ *Ibid.*, p. 273.

on, indulgence of the sex-impulse may meet our experiences satisfactorily; if so, it in turn *becomes good*. Marriage may be expedient in our way of behaving this year, divorce may be expedient in our way of behaving next year. If so, marriage *becomes right* this year; divorce *becomes right* next year. Such is the morality that James gave to the Catholic students of Harvard:

The true, to put it briefly, is only the expedient in the way of our thinking, just as "the right" is only *the expedient in the way of our behaving*. *Expedient in almost any fashion*; and expedient in the long run and on the whole of course; for what meets expediently all the experience in sight won't necessarily meet all farther experiences equally satisfactorily. Experience, as we know, has ways of boiling over, and making us correct our present formulas.²²

If experience *boils over*, then the indissolubility of the marriage-tie is not an expedient formula; the *boiling over* of our experience makes "us correct our present formula", the breaking of the marriage-tie *becomes quite the right thing* to do.

Just as every form of philosophy *becomes true*, "in so far forth" as it *works*, so every form of morality—say, immorality—*becomes right* "for just so much" as it *works*. The man who accepts the Absolute of the Hegelian idealist, throws over all belief in a Personal God, and finds that the moral obligation to such a God does not *work*. His belief in the Absolute *works*; so he may now and then take a moral—rather, an immoral—holiday "in so far forth"! For the moral obligation to a Personal Deity affords no comfort to the Absolutist. The evil of immorality is overruled by the denial of every moral obligation. We may dismiss all fear, drop all worry about our responsibility to a Personal God, do as we lust to do; and whatsoever we lust to do *becomes right*, since it *works* satisfactorily. That is precisely what James boldly told all Harvard Catholics:

What do believers in the Absolute mean by saying that their belief affords them comfort? They mean, that, since, in the Absolute, finite evil is "overruled" already, we may, therefore, whenever we wish, treat the temporal as if it were potentially the eternal.

²² Ibid., p. 222.

be sure that we can trust its outcome, and, without sin, dismiss our fear and drop the worry of our finite responsibility. In short, they mean that we have a right ever and anon to *take a moral holiday*, to let the world wag in its own way, feeling that its issues are in better hands than ours and are none of our business.²³

One may object that here James is giving merely the Absolutist immorality, and that without approval. Only to the Absolutist,

The universe is a system of which the individual members may relax their anxieties occasionally, in which the don't-care mood is also right for men, and moral holidays in order. . . . That is his cash-value when pragmatically interpreted. . . . He can use the Absolute *for so much*, and so much is very precious.²⁴

The objection is not well taken. James explicitly approves that this "moral holiday" *becomes* good now and again:

If the Absolute means this, and means no more than this, who can possibly deny the truth of it? To deny it would be to insist that men should never relax, and that holidays are never in order.²⁵

In fact, the Harvard professor is so bold as to tell his readers that he takes the "moral holiday". Not that he is an Absolutist. He practically says that he would like to be an Absolutist, for the sake of that "moral holiday" now and then. Still there are other ideas he has which clash with Absolutism. So he cannot be an Absolutist. But he takes the "moral holiday" none the less:

My belief in the Absolute, based on the good it does me, must run the gauntlet of all my other beliefs. Grant that *it may be true in giving me a moral holiday*. Nevertheless, as I conceive it—and let me speak now confidentially, as it were, and merely in my own private person,—it clashes with other truths of mine whose benefits I hate to give up on its account. . . . I personally just give up the Absolute. *I just take my moral holidays*; or else as a professional philosopher, I try to justify them by some other principle.²⁶

We shall now leave this filthy, and unblushing effrontery; and, in our next contribution, shall call attention to its consequences in theology.

WALTER DRUM, S.J.

Woodstock College, Maryland.

²³ Ibid., pp. 73-74. ²⁴ Ibid., p. 74. ²⁵ Ibid., p. 75. ²⁶ Ibid., pp. 78-79.

Criticisms and Notes.

THE SACRAMENTS. A Dogmatic Treatise. By the Right Rev. Monsignor Joseph J. Pohle, Ph.D., D.D. Authorized English version, based on the fifth German edition, with some abridgment and additional references by Arthur Preuss. Vol. III.: Penance. B. Herder, St. Louis. 1917. Pp. 270.

One can hardly take up the successive instalments of this series of theological manuals without feeling on each occasion a fresh impulse to congratulate the seminarians of the present generation on their possessing so serviceable an adjunct to their studies as are these strong and lucid treatises. Whatever may be said for or against the use of the vernacular rather than Latin as a medium of theology, it is unquestionable that these manuals are of the greatest helpfulness, since, without discarding the scholastic language in formulating the essential dogmatic teaching, as the marginal notes on almost every page attest, the bulk of the exposition and argumentation is conveyed through the mother tongue, the vehicle in which practically every youthful theologian does his thinking. The value of this dual linguism, with the prominence in favor of English, is manifest in the treatment of such a subject as that which is comprised in the present volume.

Penance, the power of the keys, confession, satisfaction, indulgences—the bare mention of these terms brings to mind a host of controversies, heresies, misunderstandings, calumnies, and the whole breed of nasty things which the enemies of the Church have at no time ceased to hurl at the confessional. It goes without saying that topics like these, consisting as they do of historical facts rather than of speculation and argument, will be more easily and more thoroughly conveyed through an English rather than a Latin medium. Fortunately, moreover, Mr. Preuss has succeeded in giving us intelligible English in which there is hardly left a trace of the German idiom. Perhaps at places he is a bit offhand in his expressions. For instance, “full-fledged Christians” (p. 186) is hardly a dignified epithet, while “the ugliness of sin” is a popular rather than a theological designation of the “formal object” of Penance (p. 2). By the way, in the latter passage *in loco*, “expiable” seems to lack a syllable. However, even such small blemishes are few and far between, so that we can find little in the treatment that is not laudable both as regards form and matter. Materially, too, the volume is all that one could wish for, though we do think that the specific title (Penance) should appear on the cover, even should it involve the sacrifice of the general title (The Sacraments, III).

LIFE OF THE VENERABLE LOUISE DE MARILLAO (MADEMOISELLE LE GRAS), Foundress of the Company of Sisters of Charity of St. Vincent de Paul. By Alice Lady Lovat. With Preface by the Rev. Bernard Vaughan, S.J. New York: Longmans, Green & Co. 1917. Pp. xxxii-467.

The April number of the REVIEW contained an account of the recent history of Mother Seton and her Daughters, the American Sisters of Charity. In the meantime we have received the present history of the Venerable Foundress of the Sisters of Charity in France, the parent stock upon which a considerable portion of the American congregation became in the course of time engrafted. It was the good fortune, or rather the providential ordainment, of Louise de Marillac, to have had all through her career the guidance of so prudent and so holy a director as St. Vincent de Paul. Indeed, as Fr. Vaughan observes in the preface to this volume, St. Vincent may well be called the co-founder with Louise de Marillac of the Company of the Sisters of Charity, though more properly he was its chief spiritual director. Here were two saints both alike inspired to found and form and fashion a company of religious women destined to fill up a gap daily yawning wider in the Church of God. Each supplied what the other had not; each complemented the work of the other—Vincent lending the results of his large experience among the poor, and Louise gathering the raw material which her womanly hand prepared with love and care and patience, for the Saint's inspiring counsel and direction. We have here the personal agencies that seem to explain the genesis of an institution that has girdled the earth with the cords of Adam.

From France to China, from California to Maine, from the Arctic to the Antarctic—there are few or no lands or states wherein the Daughters of Louise de Marillac are not to be found. Nor is there any form of beneficence or helpfulness to which their willing hands do not extend. Hospital, foundling asylum, orphanage, the haunts of pestilence, the slums where poverty is seldom unassociated with vice, the fields of battles—is there a spot where human misery, pain, sorrow, ignorance, the ills of soul and body are to be found but the Sister of Charity will sooner or later seek it out and be ready with her gentle ministry? Father Vaughan sees a bond of similarity between the spirit of Vincent and that of Ignatius. Both these saints held that "the interior law of charity ought to be rule and law enough; both alike would have no public recital of the Divine Office, nor would they sanction any distinctive religious habit, or draw up a catalogue of what works their subjects might not undertake". Or as the first biographer of Louise de Marillac sums it all up: "The

Sisters of Charity shall have for monastery the houses of the sick, for a cell a hired room, for chapel the parish church, for cloisters obedience, for grille the fear of God, and for veil holy modesty."

Obviously, however, we have to look deeper than the personalities of either the venerable Louise or her saintly director, Vincent, for the real origin of an institution so world-wide in its beneficence. Both were intimately conscious that they were the instruments of Providence in the great works they undertook and accomplished—willing instruments and co-operant of course, with God's leading, yet instruments none the less. Never did director have a soul more prompt to obey, more ready for self-surrender than St. Vincent found in Louise de Marillac. Though Madame le Gras (her married name) had a will of her own—seeing that she was woman—and a mind fertile of initiation, nevertheless in M. Vincent's word she invariably recognized the Divine voice, which to her was the law of love. In Vincent's wide experience and his almost romantic trust in Providence, inspiring, guiding, perfecting the loyal self-devotedness of Louise de Marillac, are to be found the source and motive of the Institute of Charity. How it was all accomplished, how a frail woman, with a body seldom free from pain and often racked with excruciating sufferings, gathered into her own home a few peasant girls whom she taught at once the rudiments of religion and the gentle art of nursing the sick and the wounded; and how out of this nucleus of unpromising material the Institute of the Sisters of Charity grew and spread throughout France during the lifetime of Louise—this whole wine-like romance of Charity is told by Lady Lovat in the volumes before us, told too with a simplicity and grace and dignity which make the story at once a pleasure and an edification to read. Incidentally, moreover, there is many a sidelight thrown upon the personality of the kindly old Saint of Charity—his wisdom, prudence, gentleness; his simply spoken conferences to the peasant Sisters reflecting so much of his genial holiness. Regarding, too, the environment, local and temporal, of these noble lives, much is said that is worth the reading. The state of society in Paris and the condition of the clergy were not all edifying, but the darker background serves to bring out into brighter light the resplendent characters of St. Vincent de Paul and the Venerable Louise de Marillac.

OAMILLUS DE LELLIS, the Hospital Saint. By a Sister of Mercy.—Benziger Brothers: New York, Cincinnati, Chicago. 1917. Pp. 165.

A biography of St. Camillus de Lellis is most opportune at the present time. In 1914 the Order founded by him celebrated the third centenary of his edifying death, and almost at the same time

the hostile nations of Europe began that bloody conflict which has called for the services of hospital corps in so great numbers that the vocation of brothers and sisters of charity seemed to become part of every household throughout half the world. Long before the Convention of Geneva claimed the "Red Cross" as the badge of those who assisted the wounded and sick in time of war, did the soldier priest Camillus fix upon his black robe and that of his Brothers the red cross as the ensign of hospital service. It is well to recall this fact when the secular spirit of philanthropy, no less than anti-Catholic bigotry, conspires to ignore the preëminent services rendered by the religious orders of the Catholic Church through its thousands of devoted women and men, trained in heart as well as in mind and hand, for ministry not only on the battlefield or in leper colony, but in the hidden recesses of the tenement slums where neither earthly compensation nor the approval of the public finds them.

We have to thank a sister of Mercy, member of the Manchester Community, one of the earliest American foundations of the saintly Mother Katherine McAuley's religious institute, for the succinct but very readable account she gives of one of the Patron Saints of her Order. The life of Camillus as a youth, his vocation, his trials and labors, the foundation of the Order that bears his name as approved by Sixtus V, and his holy death, make a pleasing and edifying narrative. There are many beautiful side-lights, such as the intercourse of St. Camillus with his confessor St. Philip Neri; his own touching humility, and the soldier-like courage which never deserted him. The author has drawn for her information largely on the Oratorian life of the Saint published in 1850. There is a life by P. Tongelen, German Provincial of the Order and of recent date, in which a translator would find some useful additions to the English original.

HISTORY OF THE FRANKS. By Gregory, Bishop of Tours. Selections, translated with Notes by Ernest Brehaut, Ph. D. (Records of Civilization: Sources and Studies edited by James T. Shotwell.)—New York: Columbia University Press. 1916. Pp. 284. Lemcke and Buechner: New York.

Gregory of Tours was unquestionably one of the most influential factors in consolidating the elements of Christian civilization under the Merovingian rule. We have no complete biography of him before the tenth century. But Surius' work of that date is so well attested that there is little doubt about either the main facts or the greatness of the man. He left in manuscript an exhaustive ecclesiastical history of the Franks which is complete up to the end of the sixth century. Much of it is the result of oral testimony, personal

inquiry, and observation. Besides his *Historia Frankorum*, in ten books, there are numerous writings of his, biographical and ascetical, which throw peculiar light on the character of the writer and through him on his age. For it is, as Dr. Brehaut writes in his Introduction of the volume under review, "as an unconscious revelation" that the work of Gregory is of especial value. "The language and style, the intellectual attitude from which the book was conceived and written, and the vivid and realistic picture, unintentionally given, of a primitive society, combine to make the *History of the Franks* a landmark in European culture."

If St. Gregory's culture was exceptional, it was still of a very mediocre order compared to that of later days. His Latinity, though rich and varied, was barbarous in form, and full of Celtic, Germanic, and Hunnish phrases. His view of life placed the supernatural in the forefront. He had the faith of a child, the faith which men who lack the perspective view of history, have called "the superstition of the dark ages." No doubt he believed, as did the wisest men of past ages, many things for which our scientific age and sceptical disposition find other explanations; but with all that the simplicity of childhood remains an enviable quality when we remember that human knowledge is ever limited and often reverses its judgments on the evidence of fresh experience. St. Gregory leaves himself open to criticism, especially from the modern scientist, since much of his faith naturally enters into his delineations of facts and persons in his historic narrative. But at all events we get from him an intimate view of sixth-century ideas. "At first sight, perhaps, we seem to have incongruous elements which from the modern viewpoint we cannot bring into harmony with one another. Credulity and hard-headed judgment appear side by side." Dr. Brehaut answers this difficulty by showing that it arises from our applying present-day experiences to standards wholly different. "It is difficult for us to take an unprejudiced view of the religious and moral phenomena that are in the direct line of our cultural descent. . . . Look at the conception of religion held by Gregory. It seems most explicable, not by the creed he thrusts at us or by any traditional elements interpreted in a traditional sense, but by his living attitude toward the supernatural". The author has no pronounced sympathy with the Church Catholic to which Gregory professed allegiance. But he seeks to get the personal viewpoint of his subject and to judge of Gregory's attitude objectively. At all events he holds the ecclesiastical historian of the Frankish kingdom to be sincere as well as capable.

With the view, therefore, of giving us a true picture of the life and customs of the sixth century, Dr. Brehaut has made a selection

from St. Gregory's *History of the Franks*. The chapters which have been omitted are summarized, and where the editor deemed it of special interest sections are quoted. A portion of the translation covers also St. Gregory's book on miracles. The work bears all the traces of painstaking accuracy, which is saying much when we consider the difficulties presented by the peculiar style and form of expression of the Frankish historian. We wish to thank the Columbia scholar for having opened a new path in early medieval studies to readers of English, and one that is comparatively free from the irritating assumption commonly found in non-Catholic writers of the academic type, that whatever is Roman Catholic requires apology in the light of the so-called Reformation.

PSYCHOLOGIE PEDAGOGIQUE. L'Enfant — L'Adolescent — Le Jeune Homme. Par J. de la Vassière, S. J., Professeur de Scholasticat de Jersey, Angleterre. Gabriel Beauchesne et Cie. 1916. Pp. xix—479.

It is not customary to speak of up-to-date Latin manuals of philosophy; but perhaps that is because so many who write or talk of such books are themselves too often belated, and have not quite caught up with the recent trend in that class of literature. Anyhow, Fr. de la Vassière is one of those workers in the field of neo-scholasticism who has done not a little to make it yield fresh fruits. His *Cursus Philosophiae Naturalis* (2 vols., Paris, Beauchesne) is a proof in point. In it the essentials of neo-scholastic "physics" are presented in a new form and are illustrated and supplemented by the findings and theories of the empirical sciences.

In his *Elements de Psychologie Expérimentale* the empirical aspects of psychology are still further developed. Having imbibed the spirit that was infused into the Louvain institute of philosophy by Cardinal Mercier, Fr. de la Vassière is ever alert to compare the results of experimental science with the traditional philosophy. This happy, or, rather, opportune, and even necessary, conjunction of the old principles with the new facts and methods manifests itself in all his work, but nowhere more so than in the present compendium of pedagogical psychology. The ground-work of such a science must needs be essentially philosophical. The purpose of education is to draw out the child's latent powers, to inform them with knowledge and to develop its character. All this obviously supposes an ideal, and this in turn must conform with the true nature of man; and consequently with his ultimate end, which is union with God. The typical man is Christ, and the methods and means whereby the Christ-exemplar is imprinted on the child's mind and character are fully to be found only in Catholicism. This philosophico-Christian

view of education, it need hardly be said, is fundamental to the present work. It is in the development of these obvious and, to all Catholics, elementary, principles that the author manifests his originality—his comprehensive grasp of the manifold elements which enter into the processes and methods of education, his penetration into the interrelations of them, and his keen sense of their proper application to pedagogy. To illustrate these qualities here would carry us beyond our limitations. Suffice it to sketch the main lines of the work.

The processes of education do not in the author's plan stop with childhood. They should carry the child through youth to adult manhood. Hence the educator should know intimately the various stages in this evolution of the human person, the general physiology thereof. Then come the general psychological functions of education, the development of interest and consequently of attention, as the stages of life progress and vary. These are followed by more detailed study of the special psychological functions—observation, memory, creative imagination, logical thought, language, the esthetic sense, general intelligence. All these are cognitional functions. The appetitional come next—the religious and the moral feelings, the sensuous and the volitional tendencies. It is here that the educator's science, but more perhaps his art, skill, prudence, tact, must be brought to bear upon the correction of the voluntary faults of childhood and youth—the sources of them as well as their cure—idleness, deceit, sensuality, and the rest. So far we have the ground-plan of general pedagogy. Special pedagogics deals first with the normal personality. It analyzes the various types of mind, and of character, and enters into the vocational aptitudes. The writer treats at this point with wise discrimination, as well as breadth, the difficult problem of co-education. The final chapter takes up the abnormal types, physical and mental, their classification, diagnosis, and tests.

Such are the main outlines of the volume. As one follows the development of them one is impressed not only with the author's psychological insight and his pedagogical skill and prudence, but almost equally by his wide acquaintance with what would seem to be the entire range of the cognate literature. The bibliography covers a hundred pages and includes almost sixteen hundred titles. That all this is not a mere parade or an adornment, a careful reading of the context will convince the student. Moreover, the brief historical survey of the modern pedagogical movement shows that the author's range is not limited by the boundaries of his own land and language. The work done on kindred lines in England and in the United States is indicated and is further evidenced by the copious references to the literature existing in the English language.

On the whole, therefore, it would be difficult to point to a single work on educational psychology in which sound philosophy is so harmoniously blended with such abundant empirical data or enriched with so copious an apparatus of the kindred literature. We certainly have no book in English comparable to it.

ENLARGEMENTS UPON MEDITATIONS MADE IN TIME OF RETREAT. By the Rev. John Rickaby, S.J. Joseph F. Wagner, New York; B. Herder, London. 1917. Pp. 188.

AN EIGHT DAYS' RETREAT FOR RELIGIOUS. By Henry A. Gabriel, S.J. Second, revised and enlarged edition. B. Herder, St. Louis, Mo. 1917. Pp. 427. Price, 1.50.

Whether a priest make his annual retreat in common with his brethren or privately, a book of meditations is helpful; serviceable in the former case as furnishing supplementary material of meditation, and practically necessary in the latter case, wherein the printed word has to take the place of the spoken. Relatively few souls, even amongst those who have acquired the meditative habit, can get along without the aid of a book. The Gospels suffice for some; for the majority a book of formal meditations is almost indispensable to fruitful reflection. Of books of this class there is already no dearth. Nevertheless accessions to the existing list will not be unwelcome, especially when they bear upon their face such evidences of value as do the two above. The first, the smaller collection, contains just eight meditations. Seven of these cover the fundamentals, the *novissima*; the eighth relates to the Kingdom of Christ. Coming as they do from so solid a thinker and so accomplished a writer as Fr. John Rickaby, "the thoughts" must needs be richly suggestive and lucidly expressed. They are not "points" but "enlargements", such as will be diversely useful according to the diversity of thinkers, whether in or outside the line of retreat.

Fr. Gabriel's *Retreat* is, as the title of the volume expressly indicates, intended primarily for Religious; but, as the treatment follows quite closely the Exercises of St. Ignatius, it is available for all persons whose meditational habit inclines toward the latter classic. There are four meditations for each of the eight days, and each meditation is based on the familiar Ignatian plan of preludes, points, and so on—a method which has long established usage in its favor, and which, even if one who employs the volume for his personal devotion may have transcended it, is nevertheless decidedly serviceable for those who may have occasion to use the book in directing a Retreat of Religious.

THE REALM OF NATURE. An Outline of Physiography. By Hugh Robert Mill, D.Sc., LL.D., Director of the British Rainfall Organization. Ohas. Scribner's Sons, New York. 1916. Pp. xii—404.

Many readers of this REVIEW can easily remember the enthusiasm with which the University Extension Movement was greeted some thirty years ago when it came to this country from England; and the fervor with which the work was carried on for years not only in populous centres but even in the sparsely settled districts. The "movies" have come to be a more powerful attraction than the lecture, and consequently the first intellectual ardor has of late greatly abated. The Extension Movement did good work in its prime and its beneficence still continues, even though its disciples be less zealous in the cause. Its plan of instruction embraced not simply the spoken lecture but likewise the printed book and pamphlet. The syllabi or synopses of countless lectures issued by the American Association are still serviceable. A series of University Extension Manuals was also projected by the Scribners in New York and by Murray in London. Some of these books were good models of condensed knowledge lucidly expounded and attractively conveyed in a style not too technical to be popular and not too popular to be unscientific. Among such was Mr. Hugh Mill's *The Realm of Nature*. Those who recall the book as it made its first appearance in 1892 need not be reminded of its usefulness. If its subject-matter appeal to them, they will welcome the volume in the present greatly improved edition. Those who meet the work for the first time in its new dress may be informed that they have here a succinct summary of the facts and the theories of physical science covering "the realm of nature"—that is, the world as a whole, and its several kingdoms, mineral, plant, animal, man. Obviously an encyclopedia were much too small to portray the details of so vast a territory. Mr. Mill essays of course no such emprise. What he has in view is to illustrate the principles of science by applying them to the world we live in and to explain the methods by which our knowledge of Nature has been acquired and is being daily acquired. Besides this, his aim is to define the place of physical science in the sphere of human knowledge and to show the interrelations of the various special sciences (p. v). This purpose, so successfully carried out in the edition of 1892, reaches a higher degree of realization in the present revision, in which the more recent conquests of physical science have been duly noted.

Literary Chat.

Unity and order are great aids both to the understanding and the memory. The multiplicity of unrelated details confuses the mind. This particular difficulty presents itself to the catechist in the treatment of the commandments, which, at first blush, appear to be isolated and independent precepts with no common bond to unite them. It greatly simplifies teaching if the instructor brings home to his pupils that these manifold injunctions and prohibitions spring fundamentally from one identical root, of which they are the natural and spontaneous blossoming. We might call this the dynamic treatment; it has great advantages over the static exposition and is more in agreement with the mentality of the modern child.

We have before us an essay in this direction, an attempt to correlate the commandments of God and the Church and to attach them organically to the great and fundamental law of the Scriptures. (*The Love of God and the Love of the Neighbor*. The fundamental Principle of the Divine Law demonstrated to Children by means of a thorough Explanation of the Commandments. By the Rev. J. V. Schubert. Joseph F. Wagner, New York.) The author manifests profound pedagogical insight and handles his theme in such a way that it is not beyond the reach of the child's undeveloped faculties.

A somewhat similar work, with equal success, is done by the Right Rev. Monsignor Victor Day, but for children of a lower grade. (*First Communion Catechism*. Naegele Printing Company, Helena, Montana.) The author first tells the Scripture story in very plain terms and from it, by a series of questions, elicits the doctrinal content. The doctrines, thus gained, he sums up in the words of the Baltimore text. This is an excellent method. The truth, which the child has thus seen grow to definite form before his very eyes, will impress itself strongly upon the mind.

The evils of the times are many, and it is the ever-recurring duty of the Church to combat them relentlessly. Especially, during Lent, the attack is particularly vigorous and deliberate. The Rev. H. Nagelschmitt, in a course of Lenten sermons, outlines a very effective campaign against these stubborn evils. Though belated for the penitential season that has just come to a close, it deserves to be kept in mind for future use. It will prove of great service, as it deals with such omnipresent corruptive influences as frivolity, contempt for authority, love of pleasure, human respect, and other well-known human frailties. (*The Chief Evils of the Times*. Joseph F. Wagner, New York.)

The four-hundredth anniversary of the Reformation has brought Luther again to the forefront of public attention. After the lapse of centuries and as a result of much untired research, it ought to be possible, at this moment, to form a true estimate of the man and his work. Also does it seem expedient, at this juncture, to popularize the fruits of learned investigation and to allow the people to judge for themselves his claims as a reformer. Among other timely brochures, a pamphlet published by the Kolping-Haus in New York performs this work of vulgarization. (*Luther's Leben und Lehre*. Von einem Freunde der Wahrheit 1517-1917. 165 East 88th Street, New York City.) The booklet is critical, abreast of the latest research and well worth reading.

Beyond question, the passion and death of Christ exhibit features of intense tragical and dramatic interest. Yet the dramatic treatment of these events has never been more than moderately successful. The material is too unwieldy for the hands of the artist, and the stage too narrow for happenings and doings of such gigantic proportions. Moreover, the sacred character of the chief actors requires a reverence of touch and a degree of tact, screwed up to the highest pitch and not easily maintained for any length of time. Allowing for these inherent difficulties, we would pronounce Father Aurelio Palmieri's ver-

sion of the drama of Redemption a rare achievement. (*On the Slopes of Calvary*. A Religious Drama. Our Lady of Good Counsel Printing School, 816 Christian Street, Philadelphia, Pa.) Christ, as is meet, does not appear on the scene, but his personality looms large in the minds of all the actors and dominates the dramatic development. The dialogue suffers from a cumbersome lengthiness and is pitched in too elevated and strained a key. There are just a few expressions, bearing on actions of our Saviour, which grate on our ears (13, 19). We cannot conceive the Blessed Virgin speaking as she is made to hold forth in the third act. These are minor blemishes, and when eradicated will leave the drama a fine piece of work, purifying, edifying, and inspiring.

From the Archabbey Press, Beatty, Pa., we have received a *Manuale Ordinandorum* by the Rev. Aurelius Stehle, O.S.B., the Master of Ceremonies at St. Vincent's Archabbey. Within the range of some ninety octavo pages it gives in big clear type the entire Ordination Rite, together with a large amount of condensed instruction regarding preparation of the candidates and for the administration of the Rites. The oath to be taken, the profession of faith, a list of the pertinent decrees, the priest's faculties, likewise find a place. The manual should be used by the preparants for the priesthood in our seminaries, and, as Fr. Stehle observes, "the admonitions of the bishop on the occasion of Ordination find application in the everyday life of the priest, and the prayers of the Pontifical are so replete with meaning that the Ordination Rite may be read with profit even after the reception of Holy Orders, particularly at the time of Retreat".

A slender volume, draped in the violet of Passiontide, came too late for notice prior to the Paschal season. But *The Devotion to the Holy Face*, which the booklet of that title by E. Seton has been written to explain and extend, is one that is not confined to any particular division of the liturgical year. Lovers of this devotion, a devotion no less intelligent than tender, will welcome the little opusculum as an effective aid to their own spiritual fervor and as a help to spread more widely the spirit of reverence and veneration for the sacred countenance of the Son of Man. (Benziger Bros., New York.)

The custom of keeping the anniversaries of the leading events of one's life is not as widespread amongst the clergy as it might well be. The anniversary of one's ordination, perhaps also of one's patronal feast, to say nothing of one's birthday—the list of annual events of a personal note seldom is larger than this. A little volume comprising just three score and ten pages has been recently adapted from the French by Fr. Nevins, S.S., of the Baltimore Seminary, with a view to foster the practice of keeping our anniversaries in a priestly manner. The anniversaries selected are those of Baptism, First Holy Communion, Confirmation, Tonsure, Minor Orders, Subdeaconship, Deaconship, Priesthood, and First Mass—nine in all. A meditation appropriate to each of these is given. It goes without saying that a priest who would use this little casket of souvenirs intelligently could hardly fail to preserve the spirit of fervor and all priestliness. It were a good thing to put the booklet in the hands of every young levite on leaving the seminary, could he only be induced to use it in the animus with which it has been written. (B. Herder, St. Louis.)

The life of *St. Bernard of Clairvaux*, of the Notre Dame series of Lives of the Saints, gives a succinct account of the great founder's activity and the part he played in the history of his time. There is less of the element of personal sanctity in the story of St. Bernard than in that of most of the medieval saints. It is his majestic influence over princes and people by his bold leadership and initiative in heroic enterprises that is usually emphasized. And yet, as the writer of this attractive sketch points out, it was precisely the love of the saint, as expressed in his personal affection for Christ and His holy Mother, that constituted the secret of his energy. A particularly interesting chapter is "Leaves from a Diary", and it will be new to many readers. (B. Herder—Sands & Co.)

The Anglican Bishop Bury, who lately visited the German War Office, and claims to have "seen far deeper below the surface than it would have been possible for almost any one else to do", thus refers to his meeting with the military authorities of Germany: "I call it a momentous conference, because all through its course the thought was never absent from my mind: 'How strange it is to be here in our principal enemy's War Office, and in an atmosphere apparently so sincere, so sympathetic, and truly courteous!' And that sense of strangeness is with me still." The comment of the editor of the *London Times* on this passage is proof of how useless it is at the present time to try to make people "hear the other side". After indulging in some sarcastic remarks at the expense of the bishop and the German officials, the *Times* continues: "Now, we are far from suggesting that the bishop meant any harm. It is a reasonable working hypothesis that bishops never mean any harm, and that any harm which they do is attributed either to accident or to lack of acumen. But writing of that sort, however sincerely inspired by the spirit of Christian charity, is, in effect, a very mischievous and misleading kind of propagandism." There you have it! (*The Ave Maria*.)

The Guild of Sts. Luke, Cosmas and Damian (University of Pennsylvania Branch) has sent out a vigorous protest against the statements of a Dr. Hammill in the *Medical Clinics of Chicago*, published by the W. B. Saunders Company, of Philadelphia. The physician goes out of his way to cast a vile slur upon the religious and very sacred belief of Catholics about the Blessed Virgin, Mother of Christ. The protest is a good sign of the life of the Guild. One would think that an editor, especially of a professional journal, would deem it a part of ordinary prudence, if not of good taste, to withhold from his readers expressions such as those referred to. Dr. Hammill seems to lack both the knowledge that lies outside clinics, and the discretion to avoid the ventilation of his ignorance.

Father Walter Drum, S.J., Professor of Scripture at Woodstock College, has written a treatise on the *Divinity of Christ*, one of a series of lectures on the Fundamentals of Faith delivered before the Brooklyn Institute of Arts and Sciences. It is a pithy and convincing statement of the Catholic belief, leading ultimately to the doctrine of the infallibility of the Church on whose authority the dogma rests. The motives of credibility are well drawn, and the appeal to our acceptance of profane documents on a tradition far less well authenticated than the evidence of Catholic tradition is clear and full. The publication is of positive apologetic value.

J. Fischer and Brother publish a mass by Rene L. Becker in honor of St. Catherine, for soprano and alto voices. It particularly commends itself to convents and sodality choirs. Another mass, equally easy and melodious, but for one voice, is that of S. Ciro, by Bottiglierio.

The author of *The Holy Child seen by His Saints* has prepared a second volume entitled *Thirty-one Days with Our Blessed Lady*. The book, compiled for a little girl, leads the child through the various phases of Our Lady's life, from her Nativity to her Assumption. The volume is illustrated with line engravings and is a very attractive gift to children. (Benziger Brothers, New York.)

Father Lynck, of the Society of the Divine Word, has composed a play suitable for Catholic Colleges. The title is *Garcia Moreno's Death*—a modern tragedy. The play is in five acts and introduces between twenty and thirty characters. The story of Garcia Moreno gives an excellent historical review of the agitations of secret societies. The Techny House has inaugurated a series of plays of this kind, and they ought to become popular as means of teaching true history and religion in our boys' schools and colleges. (Mission Press, Techny, Illinois.)

The Angelus Series, published by the Benziger Brothers, is likely to become popular by reason both of its form and the quality of the selections that make up these handy little volumes. The *Year of Cheer* by Scannel O'Neill; the translation of Schrijvers' *Good Will*; the medieval reflections on the *Love and Dread of God*, and selected gems from Katharine Tynan's books, are representative. They make spiritual reading that can be put in the pocket for continual use.

The approach of the feast on which the Church commemorates with special solemnity the Mystery of the Blessed Trinity suggests again a book to which the REVIEW on a previous occasion directed attention. We refer to Doctor McGloin's study of the doctrine of the Trinity as held by oldest Judaism. The author's arguments, as we showed, are learnedly developed and widely illustrated; and, if not in one or another of the minutiae perfectly accordant with the Hebrew, they are on the whole convincing and instructive.

The work is a highly welcome addition to the history of dogma, but for the very reason that it belongs to that department of research, it is hardly likely to become in any sense of the term "popular". At the same time Mr. McGloin is desirous that the book should come into the possession of students who can appreciate its significance. For this reason he has determined to distribute it gratis to all who may apply for it to the publisher (John Joseph McVey, 1229 Arch Street, Philadelphia). Priests, religious communities, Catholic librarians, and especially students of theology, should avail themselves of this generous offer. Seminarians could club together and order copies in bulk. But here as always, first come first served.

Books Received.

SCRIPTURAL.

THE MASTER'S WORD IN THE EPISTLES AND GOSPELS. Sermons for all the Sundays and the Principal Feasts of the Year. By the Rev. Thomas Flynn, C.C. Two volumes. Benziger Bros., New York. 1917. Pp. 302 and 308. Price, \$3.00 net.

THEOLOGICAL AND DEVOTIONAL.

OUR ANNIVERSARIES. Adapted from the French of the Abbé Gaduel by the Rev. Joseph V. Nevins, S.S. B. Herder, St. Louis. 1917. Pp. 79. Price, \$0.35.

AN EIGHT DAYS' RETREAT FOR RELIGIOUS. By Henry A. Gabriel, S.J. Second revised and enlarged edition. B. Herder, St. Louis. Pp. 427. Price, \$1.50.

THE CROSS MADE LIGHT, or Comfort in Tribulation. By Father John Peter Pinamonti, S.J. Translated from the Italian. With Preface by the Rev. H. Walmsley, S.J. Art & Book Co., Ltd., Westminster. Pp. 122.

ON THE SLOPES OF CALVARY. A Religious Drama in Three Acts and in Prose, dealing with the Passion of Our Lord Jesus Christ. By the Rev. Fr. Aurelio Palmieri, D.D., O.S.A. Translated from the Italian by Henry Grattan Doyle, A.M., formerly Instructor in Romance Languages in Harvard University. Our Lady of Good Counsel Printing School, 816 Christian St., Philadelphia. 1917. Pp. 73.

THE CHIEF EVILS OF THE TIMES. A Lenten Course of Seven Sermons. By the Rev. H. Nagelschmitt. Joseph F. Wagner, Inc., New York. 1917. Pp. 68. Price, \$0.40 net.

THE LOVE OF GOD AND THE LOVE OF THE NEIGHBOR. The Fundamental Principle of the Divine Law Demonstrated to Children by Means of a Thorough Explanation of the Commandments. By the Rev. J. V. Schubert. Joseph F. Wagner, Inc., New York. 1916. Pp. 261. Price, \$1.25 net.

PHILOSOPHICAL.

THE REALM OF NATURE. An Outline of Physiography. By Hugh Robert Mill, D.Sc., LL.D., Director of the British Rainfall Organization. (*The University Series.*) Chas. Scribner's Sons, New York. 1916. Pp. xii—404.

LE TÉMOIGNAGE DES APOSTATS. Par Th. Mainage, des Frères Prêcheurs. Leçons données à l'institut catholique de Paris (1915-1916). Gabriel Beauchesne ou J. Gabalda, Paris. 1916. Pp. xii—440. Prix, 4 fr. 25 franco.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum adolescentium a J. S. Hickey, O.Cist. concinnata. Volumen II: Cosmologia et Psychologia. Editio quarta, recognita et adaucta. Dublinii, apud M. H. Gill et Filium; Benziger Fratres (New York); Herder (St. Louis, Mo.). 1917. Pp. 480. Pr. 4/6 net.

POLITICAL OPINION IN MASSACHUSETTS DURING CIVIL WAR AND RECONSTRUCTION. By Edith Ellen Ware, Ph.D., Instructor in History, Smith College. (Vol. 74, No. 2 of *Studies in History, Economics and Public Law.*) Columbia University or Longmans, Green & Co., New York. Pp. 219. Price, \$1.75.

AUTHORITY AND RELIGIOUS BELIEF. By the Rev. Joseph Rickaby, M.A., S.J. Catholic Truth Society, London. 1917. Pp. 56. Price, 3d. net.

ON GOOD WILL. From the French of Joseph Schrijvers, C.S.S.R., by Francesca Glazier, compiler of *Jesus Amabilis*, a book of Daily Prayer, etc. (*The Angelus Series.*) Benziger Bros., New York. 1916. Pp. 158.

ÉLÉMENTS DE PSYCHOLOGIE EXPÉRIMENTALE. Notions—Méthodes—Résultats. Par J. de la Vassière, S.J. Troisième édition. Gabriel Beauchesne, Paris. Pp. xiv—381.

THE WILL TO WIN. A Call to American Boys and Girls. By E. Boyd Barrett, S.J., M.A. (N.U.I.), D.Ph. (Louvain). P. J. Kenedy & Sons, New York. 1917. Price, \$0.56 postpaid.

LITURGICAL.

MANUALE ORDINANDORUM, or The Ordination Rite. According to the Roman Pontifical. With Preparations, Instructions, Decrees, etc. By the Rev. Aurelius Stehle, O.S.B., Master of Ceremonies at St. Vincent Archabbey. The Archabbey Press, Beatty, Pa. 1917. Pp. 89. Prices: paper, \$0.25; cloth, \$0.50.

HISTORICAL.

HISTORY OF THE SINN FEIN MOVEMENT AND THE IRISH REBELLION OF 1916. By Francis P. Jones. With an Introduction by the Hon. John W. Goff. P. J. Kenedy & Sons, New York. 1917. Pp. xxvi—447. Price, \$2.00 net.

LIFE AND LETTERS OF THE REV. MOTHER TERESA DEASE, FOUNDRESS AND SUPERIOR GENERAL OF THE INSTITUTE OF THE BLESSED VIRGIN MARY IN AMERICA. Edited by a Member of the Community. B. Herder, St. Louis. Pp. 282. Price, \$1.50.

ST. BERNARD, ABBOT OF CLAIRVAUX, A. D. 1090-1153. (*The Notre Dame Series of Lives of the Saints.*) B. Herder, St. Louis; Sands & Co., London and Edinburgh. 1917. Pp. 237. Price, \$1.25.

LUTHIERS LEBEN UND LEHRE. Nach älteren und neueren Luherstudien zusammengestellt und allen Christusgläubigen dargeboten von einem Freunde der Wahrheit 1517-1917. Verlag des Verbandes deutscher Katholiken von New York, Kolping-Haus, 165 E. 88th St., New York. 1917. S. 72.

A HISTORY OF THE IRISH DOMINICANS. From Original Sources and Unpublished Records. By M. H. MacInerny, O.P. Vol. I: Irish Dominican Bishops, 1224-1307. Browne & Nolan, Dublin. 1917. Pp. 635. Price. \$2.55.

ANGLETERRE ET FRANCE. Fraternité en Guerre. Alliance dans la Paix. Par Sir Thomas Barclay. Avant-propos de Gabriel Hanotaux de l'Académie Française. (No. 91, "Pages actuelles", 1914-1916.) Bloud & Gay, Paris et Barcelone. 1916. Pp. 40. Prix, o fr. 60.

PUBLICATIONS DU COMITÉ "L'EFFORT DE LA FRANCE ET DE SES ALLIÉS", "L'Hommage Français": *L'Effort Italien*. Par Louis Barthou, Ancien Président du Conseil. Pp. 30. *L'Effort Portugais*. Par Paul Adam. Pp. 32. *L'Effort Japonais*. Par A. Gérard, Ambassadeur de France. Pp. 31. *L'Effort Belge*. Par Louis Marin, Député de Nancy. Pp. 62. *L'Effort Russe*. Par Edouard Herriot, Sénateur, Maire de Lyon. Pp. 29. *L'Effort Serbe*. La Serbie Fidèle. Par Paul Labbé, Secrétaire général du Comité "L'Effort de la France et de ses Alliés", Secrétaire général de la Société de Géographie commerciale. Pp. 32. *L'Effort de Paris*. Par Me. Henri-Robert, Bâtonnier de l'Ordre des Avocats. Pp. 32. Bloud & Gay, Paris et Barcelone. 1916-1917. Prix, o fr. 50.

LETRES À TOUS LES FRANÇAIS. Patience, Effort et Confiance. Comité de Publication, 103, Boulevard Saint-Michel, Paris. 1916. Pp. 144.

"PAGES ACTUELLES" (1914-1916). Nos. 63-64, *Le Service de Santé pendant la Guerre*. Par Joseph Reinach. Édition vendue au profit des Sociétés de la Croix Rouge Française. Pp. 126. No. 66, *La Chimie meurtrière des Allemands*. Par Francis Marre, Chimiste-Expert près la Cour d'Appel de Paris et les Tribunaux de la Seine, Chroniqueur scientifique du *Correspondant*. Pp. 64. No. 85, *Les Mitrailleuses*. Par Francis Marre. Pp. 62. No. 94, *Les Armées déloyales des Allemands*. Par Francis Marre. Pp. 39. Bloud & Gay, Paris et Barcelone. 1916. Prix, o fr. 60, par volume.

LIFE OF THE VENERABLE LOUISE DE MARRILAC (Mademoiselle Le Gras), Foundress of the Company of Sisters of Charity of St. Vincent de Paul. By Alice Lady Lovat. Preface by Father Bernard Vaughan, S.J. Longmans, Green & Co., New York. 1917. Pp. xxxii-467. Price, \$3.50 net.

MISCELLANEOUS.

THE LAST WEAPON. A Vision. By Theodora Wilson, author of *The Search of the Child for the Sorrows of God, Bess of Hardendale*, etc., etc. The John C. Winston Co., Philadelphia. Pp. 188. Price, \$0.25; cloth, \$0.60.

GRAPES OF THORNS. By Mary T. Waggaman. With three illustrations. Benziger Bros., New York, Cincinnati, Chicago. 1917. Price, \$1.35 *postpaid*.

THE DREAM OF GERONTIUS. By Cardinal Newman. Edited for School Use. With Introduction, Questions and Glossary. By John J. Clifford, S.J. Loyola University Press, Chicago. 1917. Pp. ix-53. Price, \$0.10.

GOLD MUST BE TRIED BY FIRE. By Richard Aumerle Maher, author of *The Shepherd of the North*. The Macmillan Co., New York. 1917. Pp. 303. Price, \$1.50.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—JUNE, 1917.—No. 6.

HOLDING OUT THE OLIVE BRANCH.

WHEN the Divine Redeemer came on earth to inaugurate the era of grace, the world, harassed since the beginning of history by wars and bloodshed, had a brief respite and a breathing spell. It was most appropriate that the Prince of Peace should appear when the sign of peace was given by the closing of the doors of the temple of Janus, the first time in ages, so continuous had wars been. *Pax vobis!* "Peace be to you," the Lord said, as He had previously announced that the peacemakers should be called the children of God. Alas! the world has not yet learned the great lesson.

The Church of Christ, however, has not ceased to strive for peace. Although she acknowledges and she has acknowledged practically from the Crusades to Mentana and Monte Libretti that war is sometimes justified and necessary, as in the case of an unjust invasion of territory, and as the Sovereign Pontiff defended the States of the Church against Garibaldi and others, so it is agreed that a nation is justified in defending its rights. However it remains true that war is the "*ultima ratio regum*", the last resort, and that peace is more desirable.

Entering into the spirit of love of her Divine Founder, the Church has, whenever feasible, striven to promote peace among Christian nations, and to be the protector of the weak against the strong.

This action became especially noticeable when, the persecutions having ceased, the Roman Pontiff began to take his place on the stage of international politics. A hundred years had not passed since the Labarum had led the great Constantine

to victory, before the barbarous hordes from the north and the east began to close in on Rome. The Visigoths came under Alaric to lay siege to it, and Attila followed with his Huns to bring devastation into Italy, as he had brought it to Gaul. It was then that the Papacy stepped forward. When the Emperor Valentinian was trembling in Rome, the immortal Pope Leo I went boldly forth to meet the invader. The might of God was on his side; Attila retreated and Italy was saved. A similar victory Pope Leo won, when Genseric, the Vandal, besieged Rome. It was not so complete as the one gained over Attila, but it saved much bloodshed and slaughter.

If Leo had to contend with Huns and Vandals, Gregory the Great met successfully the Arian Lombards. He had it in his power to crush them by war; he preferred to lead them by gentleness. Not only did he save Rome, but he converted the Lombard king, Agilulf. How much greater was this victory than one obtained by force of arms! Why let men be killed in war, Romans or Lombards, when they might be more usefully employed in tilling the ground? Such were the sentiments of Gregory I, one of the greatest Popes and Saints that ever sat upon the Chair of Peter. In spite of the enemies he made, Gregory continued calmly on the way of pacification. Pope Zachary, whom nearly two centuries separate from Gregory, appears in history as another saviour of Rome when the Lombards still held northern Italy. In like manner credit must be given to Pope Stephen II.

Passing over in silence the establishment of the empire of the West, with the rise of the temporal power of the Popes, and the subsequent so-called dark ages, we find during the medieval period the Popes of Rome constantly exerting their influence in favor of peace among the nations that had been formed from the amalgamation of the remnants of the old Roman empire with the barbarian conquerors.

Accustomed to plunder and bloodshed before their conversion to Christianity, it was not easy for the descendants of Huns, Goths, and Vandals to lay aside their predatory instincts, even though they had accepted Christianity. The Church did her best to stem the tide of war, but, as in everything else, the triumph of grace over nature was slow and incomplete, as it will be as long as human tragedy is enacted by the actions of

fallen man. She opened her asylums and places of refuge to the unfortunate fugitive who might be a criminal, but, in many instances, was a victim of human injustice. She raised her monastic walls in the midst of turbulent passions, to sing the songs and teach the arts of peace, and she forbade her clergy and those especially dedicated to the service of God to shed blood. In those lawless days, when passion held nothing sacred, she took under her special protection, a protection sanctioned by severe ecclesiastical penalties, persons, places and times that were set aside for God and sanctity. Finally by the Truce of God, the "*Treuga Dei*", she succeeded in eliminating private feuds and limited war to conflicts among nations. By the voice of her councils in France she created a public sentiment in favor of peace, and the word "Peace" echoed over the land, so that men began to believe that war was passing forever. From this pious ebullition of sentiment the Truce of God was born, some nine hundred years ago, about the time when men were looking forward to the end of the world. It limited feuds to a very few days in the week and commanded a cessation of hostilities from Wednesday evening until Monday morning, and later on during Advent and Lent, while its observance was safeguarded by severe ecclesiastical penalties. The Truce spread to Germany and Italy and finally throughout the length and breadth of the Church.

It communicated its spirit to the secular powers and, no doubt, exercised great influence over such institutions as the League of Lombardy and the Hanseatic, that labored in behalf of peace and harmony. No less distinguished a man than the great Pope Innocent III headed the League in Lombardy.

While the Church in general was instilling her spirit of peace into the heart of the people, the Popes were not inactive on special occasions among the rulers of the world. From another Leo, ninth of his name, to our own Benedict XV, we find this constant striving for peace on their part. Leo IX, in the eleventh century, a great and courageous reformer, labored in person to bring about peace between Andrew, King of Hungary and Henry III, the German emperor. He even undertook a journey to Germany for the purpose, and finally succeeded by the help of Hugh, Abbot of the famous Benedictine Abbey of Cluny.

A few years later, the Emperor Henry IV, then a child in the care of his mother Agnes, finding himself at war with Godfrey, Duke of Lorraine, and Baldwin, Count of Flanders, owed the peace of his empire to his guardian, Pope Victor II. The unfortunate youth, forgetful of what he owed the papacy, was, later on, to cause such bitter suffering to the Church and to Gregory VII, her head.

A successor of Pope Victor, Innocent III, one of the ablest statesmen of his age, we find calming the effervescence of civil war in Hungary between two brothers, Emeric and Andrew, the father of that gentle creature, the youthful Duchess of Turingia, whom the Church honors to-day as St. Elizabeth.

As Hugh of Cluny had helped Leo IX in Hungary, thus was Cardinal Peter of Capua an efficient aid to Innocent III in concluding a truce between Philip Augustus of France and the great Crusader, Duke of Normandy and King of England, the Lion-hearted Richard.

After Richard's death, England found itself in great trouble owing to the conduct of John. France had been invited across the Channel, and Louis, son of Philip Augustus, accepted the invitation. Pope Honorius III, however, after John's death, took the young Henry III under his protection, and saved England from a French invasion, and to the young monarch his crown.

We find, in the same century, Pope Innocent IV mediating in Hungary and in Portugal, for the former in an international dispute with the Duke of Austria, and, for the latter, in internal difficulties between King Sancho II and his subjects. In those days the power of deposing kings on the part of the pope was an admitted principle in international jurisprudence among Christian nations. This power was a menace to undue autocracy and tyranny on the part of rulers, and a safeguard of the rights of the people. Pope Innocent did not depose Sancho, but pacified his kingdom by appointing a regent.

John XXII, in whose reign war was general throughout Europe, worked hard in the interests of peace and, notably, reconciled Edward II of England and Robert Bruce of Scotland. Like Innocent IV he also cast oil upon the troubled waters in Portugal. Benedict XII, who succeeded him, also labored for peace between Edward III of England and Philip of Valois of France.

To Gregory XI was due the peace made between Ferdinand, King of Portugal, and the kings of Castile and Aragon. The Italian States regarded him as the protector of treaties, and he rendered great service to Geneva by inducing Amadeus of Savoy to desist from his incursions on that territory.

In the fifteenth century, essentially one of transition from the medieval to the modern, Nicholas V did not only distinguish himself as the patron of learning, at a time when the Renaissance was bringing about a new effervescence of mind, but he promoted peace in Italy, as well as learning, and he exercised a similar beneficent influence in Germany and Hungary.

Innocent VIII and other Renaissance Popes did their best to unite Christendom against the Turk who had been constantly threatening the Christian West, since the downfall of Constantinople. As Cardinal Cibo, Innocent had effected a treaty of peace between the Holy See, the King of Naples, the Duke of Milan and the Florentines, and as Pope he strove to pacify England, then desolated by the Wars of the Roses, while he labored in the interests of peace throughout the whole of Europe.

The same century witnessed the discovery of America. Spain and Portugal were practically alone in the field, as the Cabots had merely sailed along the coast, and England had made no attempt at colonization. Owing to their various discoveries there arose a conflict of jurisdiction between Spain and Portugal, and war was averted by the famous line of demarcation of Alexander VI which both contestants accepted, and which exercised such great influence over the future of the New World.

Nearly a hundred years later, we witness the arbitration of the Holy See between a Catholic and a schismatic. On the appeal of John Basil, Duke of Moscovia, to Gregory XIII, the Jesuit Father, Anthony Possevin, was delegated by the Holy Father to mediate between the Duke and Poland, and both accepted the decision. This was perhaps the most striking act of arbitration performed by the Holy See after the Protestant Reformation.

The Pope had ceased to exercise the political influence that belonged to him in medieval times, as a considerable portion of Europe had cast off its allegiance to Rome. Still he remained

a power to be reckoned with; for the most powerful nations, like France and Spain, were still Catholic, not to speak of the Italian States, where the Popes, and, among them Urban VIII in particular, wielded a considerable influence. The Sovereign Pontiff still remained deeply interested in the international affairs of the world, and never failed to grasp his opportunity whenever it presented itself, to exercise an influence in favor of peace.

We have an instance of this in a recent Pontifical reign, that of Leo XIII, in the arbitration concerning the Caroline Islands, that most of us remember. Spain claimed ownership of this group of islands in the Pacific by right of discovery, though for a century and a half they had lain abandoned and neglected. She paid no attention in 1875 to the assertions of Germany and England that they would not recognize her sovereignty, but when, later on, Germany planted her flag on one of the islands, the Spanish people became greatly excited and their government protested. The two countries seemed on the brink of war, when Germany declared herself willing to arbitrate the matter, and to everyone's surprise suggested the Pope, Leo XIII, as arbitrator. Those who had seen the *Kulturkampf* could hardly believe such a thing possible; but the unexpected had happened. Leo XIII, hoping to benefit the cause of peace and of humanity, as he declared in his allocation of 15 January, 1886, accepted the office of mediator. The decision was not long coming, for in one month Cardinal Jacobini, secretary of State, announced it to the world. It gave satisfaction to both parties, for, while upholding the Sovereign rights of Spain, it left perfect freedom of colonization and navigation to Germany. It was thus that a disastrous war was averted.

Had the voice of Rome been heard in the year 1914, the most terrible war the world has ever known might also have been prevented. Although the Sovereign Pontiff has been stripped of his temporal power, and his sovereignty is merely a shadow, yet it is acknowledged by many nations of the world.

The following summary will show with what countries the Holy See maintains formal relations, official or unofficial. Apostolic nuntii that may be likened to ordinary ambassadors, represent the Holy See in Europe at the courts of Austria-

Hungary, Spain, Bavaria, and Belgium. The nunciatures of France and Luxemburg are suspended for the present, while that of Lisbon is represented by an auditor.

In America the Holy See has Apostolic nuntii in Argentina, Brazil, and Chile. There are internunzii, equivalent to ministers or ordinary diplomatic representatives, in Europe only in Holland, the internuntiate of Switzerland being vacant; but we find them in America in Colombia, Haiti, Peru, Venezuela, Costa Rica, Nicaragua, and Honduras. One internuntius serves for the three countries last named. In Venezuela, the internuntius has also the title of Envoy Extraordinary. The internuntiatures of Bolivia, Ecuador, Santo Domingo, Salvador, Uruguay and Paraguay are vacant. The last two countries form one internuntiate.

In return, the following countries are officially represented at the Holy See. Austria-Hungary has an Extraordinary and Plenipotentiary Ambassador, and Spain is represented by an ambassador with the same titles. These are the only two countries that have ambassadors accredited to the Holy See. The other representatives are ministers. Thus the following countries are represented by ministers plenipotentiary and envoys extraordinary — Bavaria, Belgium, Great Britain, the Principality of Monaco, Holland, Prussia, and Russia, in Europe; and Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, and Peru in America. France, Portugal, Ecuador, Santo Domingo, Haiti, Honduras, Nicaragua, and Uruguay have at present no representative at the Holy See.

It will thus be seen that the diplomatic corps actually at the Vatican consists of two ambassadors, and fourteen ministers, representing as many independent nations.

Of the countries represented twelve are Catholic, three Protestant, and one Orthodox Greek. Official union of State and Church, though other religions are tolerated, exists in several of the countries mentioned, such as Argentina, Chile, Colombia, and Peru.

Besides these official representatives, accredited to various governments, the Holy See extends its spiritual influence over the world by means of its Apostolic Delegates who serve as links in the chain of a closer union between Rome and the faithful of the respective countries, though they possess no official character with the governments of those countries.

The official representatives of the Holy See naturally depend on the Secretary of State, while the Apostolic Delegations are administered in Rome, either by the Consistorial Congregation, or by that of Propaganda. The former exist in countries where Catholicity has been longer established or where it has taken deeper root, the latter in those where the Catholic religion had been more or less oppressed by Mahometanism and other antagonists, or where it is of comparatively recent growth.

To the former belong the Apostolic Delegations of the United States, Canada and Newfoundland, Cuba and Porto Rico, and the Philippine Islands. The Apostolic Delegate of the United States, His Excellency Archbishop Giovanni Bonzano, is also at present acting Delegate for Mexico.

Delegations that depend on the Congregation of Propaganda are Constantinople, Egypt and Arabia, Greece, Syria, Mesopotamia, Kurdistan and Lesser Armenia, Persia, the East-Indies, and Australia.

We thus see how the Holy Father in Rome is brought in touch with every part of the globe. The present government of the Holy See is the oldest existing government in the world, as far as its constitution is concerned, for although certain nations possessed a government before that of Rome was organized as such, like England and China, these have undergone such transformations in the course of ages that they can hardly be regarded as identical with those that existed before the Sovereignty of the Roman Pontiff was established. The latter alone possesses an uninterrupted historical continuity, such as no other government can exhibit.

To this power, mighty, in spite of its weakness; rich, notwithstanding its poverty, a power in whose hand the sword has been broken—without army or navy—the bleeding, gasping world, will sooner or later look for help. It has not yet reached the limit of its exhaustion, the vials of wrath have not all been poured out upon its devoted head; but, when that moment comes, then shall humanity, buffeted by the waves of ambition and in danger of perishing in an ocean of passion, turn to the bark of Peter for rescue.

In this world, the Church will never enjoy a complete triumph; she must always remain the Church militant. Rain and sunshine will follow each other, until the day when the

clouds will vanish forever, and the undimmed sun of triumph will burst forth in all its splendor. But in the meantime there are periods of greater light. The "Depopulated Religion" must be followed by the "Glory of the Olive" in God's own good time.

Until that time arrive, let us trust that the nations of the world will recognize the one impartial power, which, better than any other, is equipped for arbitration. Shorn of temporalities, the Holy See is the one neutral power that has an interest in all the warring nations. True to itself, it will labor for peace, if the world will permit it to do so. Like her Founder of old, the Church stretches out her arms to suffering humanity, exclaiming: "Come to me, all ye that labor and are heavily burdened, and I will refresh you". Will the world heed the call? I know not.

The fact is, that thinking minds of Catholics, and non-Catholics as well, have more than once been turned to the Vatican, as to a source of international arbitration. The Protestant historian, Guizot, was one of these, and another, the Protestant philosopher, Leibnitz, suggests an international tribunal at Rome with the Pope as president.

Voltaire, who at an early period of his career had had some amicable correspondence with the learned Pope Benedict XIV, but who, later on, became a scoffer and one of the worst enemies of revealed religion, admits nevertheless the great possibilities in the Roman See as a check upon autocracy and a protection for the lives of the people. This check, he writes, that religion imposes might well have been in the hands of the Popes.

If ideas such as these could take root in the world, and if Peace Congresses of the future would at least give some recognition to the papacy, I deem that much would be won in the interests of Peace.

The Pope has around him a prestige of dignity and antiquity of which no other potentate can boast. No ruler has ever been called upon to solve such delicate questions in the course of a long history, nor has any country accumulated such rich and venerable archives replete with information like the Vatican. The Holy Father is assisted by an efficient body of men expert in civil and canon law, and in international jurisprudence, not only in Rome, but everywhere; for he can do what no earthly

ruler can—derive assistance from every part of the world. His spiritual kingdom has no limits save those of the earth, and hundreds of millions obey his voice.

CHARLES WARREN CURRIER,
Bishop of Hetalonia.

THE NATIVE CAPACITY OF REASON TO KNOW GOD.

IN an article entitled, "What are the Churches to do?" from the pen of the Rev. Dr. McConnell, appearing in the March number of the *North American Review*, the author asks the question, can the churches insist upon their central dogmas, even those that constitute the very essence of Christianity, and at the same time retain the allegiance of intelligent men. His answer is an unqualified negative. Such a statement coming from such a source, while the churches referred to are preparing to celebrate the fourth centenary of their foundation, is certainly calculated to arrest the attention of all who have at heart the cause of religion and morality. Is the four-hundredth anniversary of the initiation of Luther's religious revolt to be celebrated only by the singing of a requiem over the obsequies of dogmatic religion, among intelligent Protestants? But when the learned divine goes on to ask the further question, can it be that the religious need of the soul requires for its satisfaction something which the intelligence and moral sense both cry out against, and insinuates that Catholic dogma demands the acceptance by faith of wonders which the intelligence rejects, he gives us the key to his whole theological outlook, and we know that it is his philosophical system that has worked the final dissolution of his religious beliefs.

To offset this bankruptcy of Protestant theology and Reformation philosophy, it would seem timely to state anew the basic grounds of religion and morality, from a purely rational point of view along the traditional lines of the philosophy of the Schools. If after a trial of four hundred years, Protestant theology has, at least by its failure, demonstrated one great truth, it is that the foundations of faith and of religion must be intellectual rather than emotional, unless both the one and the other are to degenerate into silly superstitions. In an article written in December of 1913 I had said: "The true office

of a sound Catholic philosophy is to be the handmaid of religion. The great big world is sick. It is casting about for a cure for its ills. To its maladies the words of the Bard of Anathoth are appropriate: 'Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river? Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of Hosts.' Modern society wants religion, it wants God. The Reformation has taken away religion. The philosophy of the Reformation has taken away God. Where then is the basis of moral conduct, the ultimate criterion of morality? False doctors and false doctrines have done their work. The havoc they have wrought must be repaired. They have stolen religion and God from the hearts of the peoples. Both must be restored. The time is ripe for a grand attack on the demoralized forces of unbelief." The words have come true, assuredly.

One would not be inclined to attach much importance to such onslaughts upon Faith as that of the Rev. Dr. McConnell in the *North American Review*, were it not for the fact that his attitude toward reasoned religion is typical of the modern intellectual standpoint outside the Catholic Church, even among ministers of religion high up in the counsels of the Protestant churches. I need not apologize therefore for presenting some articles to the readers of THE ECCLESIASTICAL REVIEW, having for their object the stating again of the great fundamental truths of religion and morality on foundations proved by the powers of natural reason alone. Says the authoritative instruction given us by the great Leo XIII in his Encyclical on the study of Scholastic Philosophy: "There are many who, with minds alienated from the Faith hate all Catholic teaching, and say that reason alone is their teacher and guide. To heal these men of their unbelief and to bring them to grace and the Catholic faith, we think that nothing, after the supernatural help of God, can be more useful in these days than

the solid doctrine of the Fathers and the Scholastics. They teach firm foundations of Faith, its Divine origin, its certain truth, the arguments by which it is commended to men, the benefits that it has conferred on the human race, and its perfect harmony with reason."

I.

In the following article I make no reference to the proofs for the existence of God, unless it be indirectly and in passing. The question is more fundamental and abstruse. It concerns the root of all philosophical speculation, namely, in the first place, the capacity of the human mind to know anything; and finally the existence of an intelligent first cause, a personal God; that is, not so much to prove that God exists, as to offer a critical examination of the value of these proofs.

The native capacity of reason to know God is an article of faith since it was defined by the Vatican Council in 1870. "If anyone shall say that the one true God, our creator and Lord, cannot be certainly known through created things by the natural light of human reason, let him be anathema." That the human mind by the aid of the natural light of reason alone could come to the knowledge of God seems to be a tradition as old as the human race itself. This truth is revealed in almost the identical language of the Vatican Council's definition in the Book of Wisdom and in the Epistle to the Romans. The wise man tells us that, "all men are vain in whom there is not the knowledge of God, and who by these good things that are seen could not understand him that is. Neither by attending to the works have acknowledged who was the workman." And St. Paul says: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made; his eternal power also and divinity, so that they are inexcusable." This is the argument from sufficient cause.

The pagan Aristotle taught that man should, as far as in him lies, know the things which are immortal and divine. The early apologists, the Fathers, and the long and illustrious line of the Schoolmen all teach the same great truth—the capacity of reason alone to know God. How much the tradition of a primitive revelation influenced the idea of God held

by philosophers we will never be able to decide exactly; but about 500 B. C. Anaxagoras defined the cause of all things as an intelligent prime mover which he called *Nous*, which he distinguished from all other beings as simple, self-ruled, omniscient, and omnipotent. Socrates was the first to prove in a strictly scientific manner the existence of God from the teleological argument, which was further developed by his disciple Plato. Plato's pupil Aristotle developed and perfected the argument from sufficient cause, but Aristotle, whose dazzling genius was the ripest fruit of the golden age of Greek philosophy, remained content with deducing from his philosophical principles the idea of a supreme, self-conscious intelligence. It remained for Christian philosophy to develop and determine the notion of divine personality, and Christian philosophy reached the zenith of its glory during the lifetime of St. Thomas of Aquin, who flourished from 1225 to 1274.

All proofs for the existence of God can be reduced ultimately to the argument from causality, which, stated simply, is this: given a contingent being, a necessary, a self-existent being must exist. Therefore the native capacity of reason to know God presupposes the native capacity of the human intellect to know contingent being—to know, first, things outside the mind. That is the question that has tormented philosophical speculations since the time of René Descartes, and on its solution depends the capacity or incapacity of reason to know God. Its importance cannot be overestimated, since it has to do with the very groundwork of religion itself. As Pius X wrote in that most scholastic and scholarly document ever issued from the Vatican, the Encyclical *Pascendi*: "If contrary to the definition of the Council of the Vatican the existence of God, and some at least of his attributes, cannot be demonstrated, it is evident that there is no possibility of revelation and supernatural faith."

As far as I know there is only one theory of knowledge that accounts for the origin of ideas in such a way as to preserve the objective validity of intellectual concepts. That is the Aristotelico-Scholastic theory of Abstraction. How do I know that anything exists outside my own mind? How does the mind, the immaterial soul, get into communication with the objects of sense knowledge, concrete realities—like this desk

before me? What correspondence, if any, is there between my idea and the thing as it is in itself? Before we go on to a critical examination of the value of the arguments for God's existence, therefore, we must first examine whether human knowledge has any objective validity at all, and if it has, what is the relation between the intellectual concept and the thing as it is in itself. How far is the idea a true expression of the object? Scholastic Philosophy settles the question in a very strange and naive way by assuming as necessary postulates of human knowledge what modern philosophy would subject to a critical analysis. In other words Scholasticism answers the question, Can we know objective truth with certitude? by saying, We must assume that we can; while modern philosophy answers the same question by saying, Let us examine our minds and intellectual processes and see if we can even begin to trust them as mediums of acquiring knowledge at all. The first method is known as the commonsense method, not that of Reid and the Scottish school who make blind instinct the ultimate criterion of truth, but a constitutional aptitude of the intellect to assent to principles that are evidently true. It gives us natural and scientific certitude. The second method, however, plunges us into universal doubt about everything inside and outside the human mind; and gives us scepticism with regard to our knowledge of creatures, and agnosticism with regard to our knowledge of God.

First then we have a mind, an intellect that is capable of acquiring truth with certitude. And the only proof that I can give you of this fact is that I know that it is so. I postulate it as an axiom of knowledge, a first principle objectively evident. The intellect is an immaterial substance, because its acts, concepts, judgments, and reasoning are immaterial acts. How does this immaterial spiritual intellect know material concrete objects? How bridge the chasm between mind and matter? This question, raised by Descartes, is the source of all the philosophic nonsense that has been written since Descartes published his discourses on philosophic method in the first half of the seventeenth century, and became the father of modern philosophy, and to him can be traced, as to a fountain head, all the streams of thought that have poisoned the whole field of speculative endeavor from 1637 to 1917.

II.

The spiritual soul is the principle of all human knowledge. Knowledge is twofold, sense knowledge, and intellectual knowledge. The proper formal object of sense knowledge, that which it is intended to apprehend is some particular phenomenon, some concrete quality or material thing. The proper object of intellect is being in general—the essences of created things, their quiddity. God therefore, in Himself, is not the object that is the proper and connatural object of either sense or intellectual knowledge.

Now it is an axiom of the Scholastic theory of knowledge that all knowledge starts from experience. "*Nihil est in intellectu quod prius non erat in sensu.*" But this is not a complete or exact expression of the Scholastic axiom. "There is nothing in the intellect that was not obtained from sense knowledge, except the intellect itself," is a more rigorously exact statement of the Scholastic postulate: "*Nihil est in intellectu quod prius non erat in sensu nisi intellectus ipse.*" In other words, the intellect is extrinsically dependent on the physical organism of the brain for its operations, but intrinsically it is independent of the physical organism, inasmuch as the intellectual concept transcends the sensible phantasm, by how much mind is above matter, the spiritual above the material. How then is an idea born in the human mind? How do mind and matter act and interact upon each other so that the material thing becomes known to the thinking person, because that is what an idea is. It is the "*adaequatio intellectus et rei,*" the exact imaging and expressing of the external objective reality on the tablets of the soul.

Matter cannot act upon mind so as to form an idea. The effect would in that case transcend the cause. What happens then when I get an idea of a material thing is this. First the material object expresses itself on the senses and gives an image of itself, the phantasm. Then the active intellect is aroused in some mysterious way by reason of the connexion of soul with body and abstracts the immaterial essence from that phantasm or sense image, and holds it up before the passive intellect, on which the active intellect throws the essence as it were, and we have a spiritual concept, an idea of the external

concrete thing. We have reached the first step in human knowledge, the origin and genesis of the idea. The second great act of intellect is judgment by which one idea is affirmed or denied of another, and the third reasoning by which I can compare two notions to a third, and affirm or deny their identity or similarity, because of their identity or similarity with the same third notion, and last and greatest of all self-consciousness, by which I can make the Ego itself the object of its own thought, and perceive the identity of the subject thinking and the object reflected upon. The only proof I give of the existence of these powers in the intellect is the fact that I know these things are such as I have described them, by the objective self-evidence of experimental reflection and I assume, that to test or doubt the instrument of thought is intellectually suicidal. Given an intellect with these powers, we can know with certainty that God exists and must have certain attributes, which being interpreted in terms of our thesis, is the native capacity of reason to know God.

Proof that God exists. God I define as a necessary, self-existing, intelligent, personal being. Philosophers have worked out ten different arguments for the existence of God. Five metaphysical, two physical, and three moral arguments. Nine of these I hold to be valid arguments, but all of these nine rest ultimately for their demonstrative value or force on the principle of sufficient cause; so that all the proofs for God's existence can be reduced to one—the argument from efficiency of cause. We will call it the argument from first cause. In its shortest form the argument is this. If there exists a being that depends for its existence on some other being, or principle outside itself, a being must exist which has the reason of its existence in itself, a self-existent being, a being whose essence is existence, namely God. But there are beings that depend for their existence on beings, or causes, or principles other than themselves, therefore, a self-existent being must exist. That there are contingent finite beings, beings that exist, but might not have existed, we know from experience; and the human intellect of its nature is forced to the idea of a self-existing being by intellectual necessity. In other words, the non-existence of God is unthinkable. His existence, given the idea of contingency, is a necessary inference forced upon us by the

constitution of the human mind. If this argument is valid, the human reason has a native capacity to know God. If it is invalid for any reason, then agnosticism is the only logical stand, and for us the ultimate cause of all things must forever remain unknown and unknowable.

In this argument for the existence of God we find there are several assumptions made, when we subject it to a critical analysis. It assumes that every effect must have a proportionate cause. It assumes the principle of causality to be a necessary, universal truth, self-evident, and verifiable by experience. Kant, on the contrary, rejects the conclusiveness of this argument and therefore all arguments for a self-existing first cause of all things. He says the mind cannot well divest itself of the belief that everything that has a beginning has a cause. However, he demurs to the objective certainty of the principle when applied to particular cases without limitation. He places it in the category of synthetic *a priori* judgments, judgments, that is to say, which we are constrained by a natural necessity to accept as universally true although they are neither self-evident nor verifiable by experience. It is the same difficulty we have pointed out above. Kant will not assume the principle of causality as a postulate of reason objectively self-evident. Scholasticism assumes it as such. How does the intellect acquire this universal and necessary truth. It cannot be acquired by experience if it is universal and necessary, because all experimentally acquired truths must be particular and contingent. But you will notice that I made provision for just this objection in the beginning of my paper in giving our theory of abstraction, by saying that there was something in the intellect that was not first in the senses, namely the *intellect itself*. That is what saves us from Kantian agnosticism, from making an act of despair in the native capacity of the human mind to know God. The principle of causality is obtained from experience, but not its necessity or universality. Its necessity and universality are begotten in the mind itself, not as an *a priori* form, as Kant would have it; but because of its objective self-evidence we know that it is true, and we know that the human mind is not deceiving itself when it accepts what is necessarily forced upon it by objective self-evidence. We see particular things coming into being and going out of

existence, and we see that each one is the effect of a particular sufficient cause. That is the *fundamentum in re* of the principle that the intellect itself evolves and universalizes and sees must be a necessary truth. The mind itself it is that grasps the universality and necessity of the law and makes it a postulate, an axiom of reasoning, not blindly but under the full light of its own self-evidence—the ultimate criterion of truth. If it were not so, something that came into existence without a cause would be a being that was contingent and necessary at the same time, because there would be an instant in which a more possible thing—a thing, that is to say, which depends for existence on a condition external to itself—really depended upon itself as the condition of its existence; and this would be a manifest violation of the principle of contradiction. For it is evident that the same thing cannot be, and not be, at the same time. Assuming then the constitutional aptitude of the human mind to grasp the validity of the principle of causality and to see that it is necessary and universal because of its objective self-evidence, together with the further assumption that the human mind knows *contingent finite realities* outside itself directly, because the nature of the mind is to know with certitude their existence, we have proved that God must exist, because his non-existence is unthinkable, because it would involve, as I have shown, a negation of the principle of contradiction—the basis of all knowledge and reasoning. It would be to do what Kant did in his Critique of Pure Reason, to deny the objective validity of all knowledge, to erect an arbitrary frontier about the human intellect beyond which there was no passport to knowledge, to say that minds were given us that we might not know.

There is one moral argument given for the existence of God that I reject as invalid, that from conscience, thought by Cardinal Newman to be the strongest of all the arguments, treated by him at length in his *Grammar of Assent*. He argues from the voice of conscience to the necessary existence of a divine lawgiver. I think this argument completely worthless and even dangerous, as it has a fine tinge of Modernism about it, although Newman himself would be the last to support such a movement in Catholic philosophy. Newman argues to the existence of God because we hear His voice in our conscience

telling us certain actions are right or wrong. "Though," he says, "if I lost my sense of the moral deformity of my acts, I should not therefore lose my sense that they were forbidden to me." But we know that conscience speaks to us because we have a knowledge of God or His laws from other sources, for example that certain things are wrong, intrinsically evil, against the natural law, and certain things are wrong, because they are prohibited, whereas if they are not prohibited to us, our reason could see nothing in them but good. Therefore a knowledge of the morality of the act must precede the sting of conscience, not *vice versa*. Conscience is not an inner sense by which we perceive religious truths. This is the doctrine of Schleiermacher. It is Newman's theory pressed to its logical conclusion. It finds expression in the subconscious immanence of the Modernists, and in practice it opens wide the door to every kind of religious extravagance.

We have proved the existence of God then, starting from self-evident facts, namely the facts of knowledge and spontaneous certitude. We have assumed the validity of the principle of sufficient reason and reduced all the arguments ultimately to this one, St. Thomas calling all the arguments roads that open on this common highway to the knowledge of God. Beyond the fact of His mere existence, can the human mind, by the aid of the natural light of reason alone, know anything about the nature of God. To this question also, we answer in the affirmative. In Scholastic Epistemology we hold that what we directly perceive is the object itself, not the mental process. Now modern philosophy is just the opposite. It holds that ideas are the objects of knowledge directly. St. Thomas had anticipated Kant's difficulty when he made the idea a *principium quo* not a *principium quod* of knowledge. In modern phraseology, we see the thing directly through our idea of it; not that we infer there must be something outside the mind, because the idea inside tells us so. We can know real objects then, and there is something of correspondence also between their nature and our knowledge, though we may not have an adequate knowledge of their essences. The reason is that the essences of material things are the connatural formal object of knowledge. But God's nature is of an infinitely higher order. Can the finite mind grasp anything that ex-

presses something of that nature as it is in itself? Yes, but our knowledge is only analogical. By way of causality, we know that God is the exemplar of all things, that He made them, externalized them after an idea in His own mind, that He is their final end as well as their efficient cause. This is the way of causality spoken of by the Schoolmen. By way of negation, we deny all imperfection of God and give Him all perfections. Still God does not possess these attributes as we see them in creatures in a univocal way, because no common genus or species or concept whatsoever can be predicated of the finite and the infinite; but analogically they are in God. As they are in creatures, according to their nature, they are in God according to His infinitely higher nature. And thirdly the perfection of creatures is in God, eminently, in an infinitely higher way. Our concepts of God are more negative than positive, yet they are not mere meaningless symbols corresponding to nothing. They are human and inadequate, but still true as far as they go. We are conscious of their limitations, our idea of the infinite must be finite, but we eliminate from our judgments of the deity, all limits and imperfections and affirm real and positive realities of Him, but in the manner that an infinite being must possess these positive realities.

This is the Scholastic philosophical teaching about our natural knowledge of God and His attributes. It was the teaching of the Schools until the days of Descartes. Ever since then modern philosophy has more and more gotten away from this positive teaching and has become absolutely agnostic in its attitude toward objective truth of the natural order, as well as with regard to the absolute reality, the first cause, God. As a term of modern philosophy, agnosticism is used to describe those theories of the limitations of human knowledge which deny the constitutional ability of the human mind to know reality, and concludes with the recognition of an intrinsically unknowable. The existence of absolute reality may be affirmed; it is only its knowableness that is denied. This agnosticism is altogether due to the wrong start that modern philosophy makes in its Epistemology. It begins by criticizing the knowing powers, in answer to the fundamental question I have explained above, viz., What can we know? With regard to God it assumes a religious form, as in the Fideists, Tra-

ditionalists, etc., or an anti-religious form, as it confines itself to a criticism of our natural knowledge of the ultimate causes of things. It is this philosophical anti-religious agnosticism we will briefly review.

Space will not permit a detailed account of the different agnostic systems. We will confine our remarks to agnosticism in general and look for the one common underlying fallacy that runs through all the different systems. We make bold to say that Kant's philosophy is responsible for all the agnosticism in the intellectual world to-day. Modern thought is poisoned at its source by Kant's theory of knowledge. Modern thought is a little older than Kant. We made Descartes its originator; but Kant it was who first gave us a whole system of Epistemology, or science of knowledge, which boldly denied that the human mind can have a true knowledge of anything but the data of sense experience. What our senses cannot experience our minds cannot know. Our intellectual knowledge then is limited to phenomena or appearances only. Is there reality underneath these appearances which give us sense knowledge? Kant would not deny it. There may be; but the mind cannot know it. Knowledge cannot transcend experience, is Kant's dictum. Kant's system, however, is not as shallow as it looks. Kant was a serious thinker, a deep and original thinker. But he was dealing with a problem that has baffled the acutest intellects the world has ever seen, the problem of what we know and how we know it. Kant's big mistake was not that he made all knowledge begin in the senses. Scholastic Philosophy agrees with him in this. But his error lies in this that he also made it end there. Kant said we know phenomena only, and surmise that they are caused by reality which is unknown and unknowable. Scholastic Philosophy says that we know the phenomena and through the phenomena we know the thing in itself, for phenomena are not creations of our senses, but the thing itself as manifest to us. Of course the higher realities fared no better at the hands of Kant. God and the things of God are not appearances, but the evidence of things that appear not and therefore Kant's more thoroughgoing disciples made them share the fate of all noumena, and God became the great unknown and the great unknowable. Agnosticism then is the logical conclusion of

Kant's premises, and even Modernism is agnostic with regard to God, because it tried to reconcile Catholic faith with Kant's theory of knowledge. Kant's influence was enormous on the minds that followed him in trying to solve the problem of knowledge. Even though their systems differ from his in many points, they all make the same initial mistake the cornerstone of their philosophical systems. This is the original sin of modern philosophy. Modernism affirms that we cannot have any intellectual knowledge of God and the supernatural, but, like Kant, it falls back on religious sentiment and experience, corresponding to Kant's practical reason. Loisy says, "We are unable any longer to accept a demonstration of God which is founded on Aristotelian concepts."

Agnosticism is opposed directly to Catholic philosophy and condemned by Catholic faith, "For God, the beginning and the end of all things, can, by the natural light of human reason be known with certainty, from the works of creation." Pius X was more explicit still in condemnation of unorthodox views on this subject of the native capacity of the human mind to know God. In the oath against Modernism occurs the passage, "God can be certainly known and therefore His existence demonstrated through the things that are made, i. e. through the visible works of creation, as the cause is known through its effects"—affirming solemnly once again the native capacity of reason to know God.

J. C. HARRINGTON.

St. Paul, Minnesota.

FACTORS AND TENDENCIES IN THE MODERN LABOR MOVEMENTS.

THE modern labor movement is a product of the factory system. In the old handicraft system of medieval times the worker merely required a few tools in order to become an independent producer. Each master worked up a certain product in his own home and had under him a few journeymen who were practically on a basis of equality with himself. All belonged to the same craft organization, which regulated the price of the master's product and the journeymen's wages. All looked to the crafts for protection in sickness and distress. The

just price of those days was based on what the modern economist would call a labor theory of value; there was no capital, in the modern sense, and hence the item of interest had not to be considered. In fact, the only interest that existed before the development of trade in the sixteenth century took the form of usury and was under the ban of both Church and State. The all-important element in production, then, was labor, and a just price was based on a fair remuneration for the worker or what we would call a living wage.

The development of trade in the sixteenth and seventeenth centuries undermined the power of the craft organizations. The master craftsmen had no longer direct access to the market or the supply of raw material. Henceforth raw material was purchased, and the finished product sold through the trader. The craft guilds were, therefore, no longer in a position to regulate wages and prices.

When the old craft organizations were thus rendered powerless by the newer industrial developments, the State took over their functions. It attempted to secure for the workers a living wage, and it aided them out of the public treasury in times of need.

The application of machinery to industry toward the end of the eighteenth century marked the beginning of the modern era of large-scale production. Henceforth the control of large units of capital was necessary for the individual desiring to embark on any industrial enterprise. In the beginning, the necessary amount of capital could be acquired through commercial banks or joint stock companies. As industry developed on a large scale, it was discovered that a sufficient amount of capital could not be obtained through the commercial bank or the joint stock company. Some other means had to be devised of placing the savings of the whole community at the service of industry. This led to the development of large corporations owned by thousands of stockholders, but controlled by a few individuals. The management of these corporations is handed over to salaried officials whose tenure of office depends on their efficiency or, in other words, on the profits which they are able to make. The owners have no real interest in the industry except to make sure that they get a return on their capital. Their interest in the welfare of their workers is accordingly very remote.

It is with the relations of the workers to these large industrial units that the modern labor problem is concerned. One does not have to examine the problem very long before one realizes that the old personal relationship between employer and employee no longer exists. The modern workman is not employed by a person; he hires his services to a large impersonal organization.

The workers of our time realize their helplessness in presence of powerful corporate organizations. They feel, and their feelings are corroborated by long and bitter experience, that they cannot look to the corporation for fair dealing. They find that they must have recourse to some form of outside pressure in order to obtain a fair return from their labor. Two alternatives present themselves. They may go before legislatures, for the purpose of securing State action in the matter, or they may organize in order to secure the same end by economic force.

The beginning of modern large-scale production synchronized with a great movement in the field of economic thought. Before the industrial revolution economics was primarily concerned with money and the arithmetic of exchange. The classical economists, however, inaugurated a new era. Almost all their doctrines were based on a philosophical theory of society. They believed that all social activities were governed by more or less unchangeable natural laws. The prices which a man received for his goods as well as his wages were determined by the same unchangeable laws, and any interference with them whether by State or trade-union action was bound to do more harm than good.

Under the influence of these principles nearly all countries gave up hope of improving the condition of the worker by law or organization. The Socialists seized on the classical doctrines to show that a revolution was impending, and the principal answer of the economists was to appeal to the restrictive measures advocated by Malthus in his famous essay "On Population." Malthus believed that so long as population was permitted to increase faster than food supply, there was no remedy for poverty and low wages. If the condition of the worker was to be improved, he believed that the standard of living should be raised. This would lead people to postpone mar-

riage. The population would not be so large; there would be fewer people to feed; and, consequently, there would be more to go around. This was one of the fundamental principles of the old school of economists and its influence is not yet dead.

With such a philosophy in the air it was impossible to have any State pass beneficent labor legislation. Furthermore, all organizations of workers for the purpose of regulating wages or improving working conditions were looked upon as illegal combinations. The workers, however, continued their struggle until the ban of legal disapproval was removed from their organizations, and until they became a powerful factor in the regulation of the labor contract. In the meantime the State had abandoned its policy of non-interference, and had regulated the labor contract, notably, in the case of women and minors, in whose behalf regulation was deemed most necessary.

Every modern country now recognizes that the workmen must be protected either by law or by organization. Of the two, collective action is looked upon as the more desirable, but it has its limitations. There are certain classes of workers whom it is very difficult, if not impossible, to organize. This is especially true of women workers, on account of the shortness of their career in industry. It is also true of certain classes of unskilled workers.

The great majority of skilled workers in this country depend upon organization to secure for them higher wages, shorter hours, and better working conditions. The loyalty which the individual worker owed to his master in the past, they now owe to their organization. They look to their unions and not to the captains of industry to advance their interests. They feel that their employer's interest in the industry is to get as much out of it as possible, and that their principal interest is to obtain the highest wages which the industry can stand. If they cannot attain their ends by peaceful persuasion, they are prepared to resort to compulsion. Their philosophy is, therefore, in last analysis, a philosophy of economic force. If the employer does not grant their demands, or compromise with them, they are always prepared to have recourse to a strike. Even their ability to conclude a successful bargain with their employer depends on the force which they are able to control. When the employer makes a concession to them he generally

does so after weighing the relative advantages and disadvantages of making the concession or standing the losses of a strike.

Since the strike is the principal weapon of labor organizations, they are naturally opposed to any interference from without, whether it be from the State or a private organization, which tends to render this weapon less effective. This explains the militant attitude which they adopt toward laws and court decisions limiting their right to organize or boycott the products of employers who have been unfair to them. American labor organizations have frequently declared their intention of resisting laws and court decisions which interfered with their fundamental rights as men and as citizens. And if resisting such laws and decisions is the only means of securing their fundamental rights, it would not seem so unethical, after all, as some would have us imagine. Society nowadays will not recognize the rights of an individual or a group unless they are prepared to fight for them; and the chances are that the militant policies of labor organizations in the past, while reprehensible in many ways, have been instrumental in changing the attitudes of courts and legislatures toward labor.

When any organization encounters strong opposition, it almost necessarily assumes a militant attitude. The stronger the opposition, the more ruthless the measures which it will employ in self-defence. This has been eminently true in the history of the labor movement. When labor unions were looked upon as illegal combinations, they invariably assumed a revolutionary attitude. Their principles were destructive or Utopian. As they became more powerful they also became more conservative. They abandoned their ideas of industrial and political revolution and satisfied themselves with more immediate and practical reforms. The older and more conservative American trade unions, at the present time, do not advocate wholesale changes in the present wage system. Their leaders feel that the principal business of a labor organization is collective bargaining. Their experience with the practical business of drawing up and interpreting wage schedules has transformed their Utopian ideals and made them practical and conservative. As in all organizations, so in the trade unions, the old and conservative members experience much difficulty in restraining the radical tendencies and ideals of the younger

members, and they find it especially difficult when the organization is meeting with strong opposition from employers.

The struggle between the conservative and radical members of the unions constitutes one of the most interesting chapters in American labor history during the past twenty years. The struggle comes to expression at the annual convention of every national union, as well as at the annual convention of the American Federation of Labor. Attempts have frequently been made to elect Socialists as national officers of the different unions and of the American Federation of Labor. So far, however, the radicals have had very little success, and the policies of nearly all the national unions and the American Federation of Labor are still determined by the old conservative leaders.

Since the trade union is primarily an organization for collective bargaining, it naturally does not busy itself with other things until it is established in this field. When the trade union has succeeded in obtaining shorter hours and higher wages for its members, it begins to devote its attention to their other interests. It becomes a fraternal as well as a trade organization. The typical American trade union of the present time not only bargains in regard to wages and hours; it also protects its members against many of the risks to which they are exposed. Many trade unions have sick benefits. Some have unemployment benefits, and some go so far as to supply an old age pension for superannuated members. Where no systematic benefits are provided, an appeal is frequently made to the local union on behalf of members who are in want, in order to prevent them from becoming public dependents.

Organized labor is afraid of a strong State. With the exception of women, and minors, and government employees, it is opposed to any form of government regulation of the labor contract. It is opposed to having the hours of labor determined by law, and, above all, it is opposed to wage legislation. The organized workers feel that they should be free to determine their own wages and hours of labor in agreement with their employers. State regulation will, they believe, rob them of their freedom and make them slaves of an unwieldy system under which it will be difficult for them to obtain justice. Every time they needed an increase of wages or shorter hours

they would have to appeal to a legislature or a commission, to which it would be difficult to prove the reasonableness of their claims. It is far easier for them to have employers accept their demands, for they are always ready to substantiate them by an appeal to force. The employer, then, has not only to consider the question of increased wages and shorter hours, but also the staying power of the union in the event of a strike.

Experienced labor leaders are convinced that the more a labor organization does for its workers the more power it will exercise over them. If the State takes care of the workers in case of sickness, then they no longer look to their organization for protection, and the labor organization becomes so much the less attractive. If the State regulates the hours of labor, then the trade union loses another of its attractions. If the State determines wages, then the worker has no longer any inducement to belong to the trade union, except it be for political purposes.

The attitude of organized labor in opposing certain forms of labor legislation is not due in any large degree to lack of interest in unorganized workers, but rather to the fear that it may prove the entering wedge for State interference on a larger scale. Labor leaders are well aware that, if legislation should prove successful in the case of unorganized workers, it may be applied to the organized trades, if collective bargaining should break down.

While the attitude of organized labor toward social legislation may seem to progressive social thinkers reactionary, it cannot be said to lack a defence. There is in this country at the present time a strong tendency to magnify the power of the State. When there is question of making provision for sickness or old age, the first thing the ordinary reformer thinks about is compulsory legislation. Compulsory old age and sickness insurance, it is argued, have been a success in Europe, why then not apply them in America? When an industrial dispute is threatened, the remedy which suggests itself to the minds of many is compulsory arbitration or a limitation of the right to strike pending an investigation. It is fortunate that we have in our social organism powerful forces which prevent the immediate enactment of these forms of legislation. The attitude of those who are continually demanding legislation as

a remedy for industrial evils reminds us of a parent whose first impulse is to punish its offending child, or the teacher who first appeals to the sanction of fear in order to influence the tardy student. The considerate parent or teacher will remember that there are other motives besides fear, and that fear is the lowest in the category. When the motive of fear is appealed to, it implies or ought to imply that all the other motives have broken down. The same should be true in regard to social legislation. A compulsory sickness insurance law should imply that a large percentage of the working population is either unable or unwilling to provide against sickness. The limitations of the individual in this regard should not be determined by an appeal to sentiment or an *a priori* philosophy of the State, but should be based on exact statistical studies. What is true in regard to sickness is also true of other forms of social legislation. They are a last resort and should be appealed to only after it is established beyond all doubt that individual initiative has failed to attain an end which is necessary for social well-being. One may therefore sympathize with the policy of trade unions in so far as they oppose hasty and ill-considered legislation or too great an extension of the powers of the State.

It has been frequently said that the trade union lives by strikes; that as their influence has increased, strikes have become more numerous. Even though our recorded experience as expressed in governmental studies may seem to point to this conclusion, there is much to be said on the other side. There are hundreds of strikes among unorganized workers in this country every year of which we have no record. It not infrequently happens that a number of workers go out on strike as a protest against some act of the employer. In such instances the employer generally posts a notice notifying them that, if they fail to report before a certain time, their places will be filled. The workers are defeated, and nothing is heard of the strike outside of the immediate locality.

When labor is fighting an up-hill battle, as has been the case in this country during the past twenty-five years, there must naturally be an increase in the number of organized strikes. In most instances, employers who have no experience with collective bargaining are suspicious of labor organizations and

will suffer the losses of a strike sooner than come to terms with a newly-formed organization.

Ever since the sixties of the last century labor organizations have become increasingly conservative in the use of the strike. They have come more and more to look upon it as a last resort. The constitutions of all the older organizations provide that the local union must make every effort to have disputes adjusted amicably. If the parties fail to come to an agreement, the matter must be referred to the national organization and its sanction obtained before the strike is initiated. This, as may be readily seen, places the control of strikes in the hands of the national officers of the union. These are men who have had a wide experience in collective bargaining, and who appreciate the great losses, financial and otherwise, resulting from strikes. It may be possible for a few radicals to dominate the policy of the local union and to sway the members in times of excitement, but they can have very little influence with the national leaders who generally represent the conservative element in the organization.

JOHN O'GRADY.

*The Catholic University of America,
Washington, D. C.*

FREEMASONRY'S TWO-HUNDREDTH BIRTHDAY.

THERE are three great international organizations to-day, each professing a distinct philosophy of life, and each aiming to lead man to his destiny. These are the Catholic Church, Freemasonry, and Socialism. Of these three, the second in point of seniority will, on the 24th of this month of June, 1917, celebrate its two-hundredth birthday.

Formerly Masonic historians were wont to trace the origin of their fraternity far beyond the second decade of the eighteenth century, some even to prehistoric times. It is true that Freemasonry has elements in common with and to no small extent derived from many earlier societies, movements, and philosophies: in particular, the old stone-masons' guilds, the literary, scientific, and philosophical academies of the Renaissance, the philosophies of Egypt, Greece, and the Orient, and

the ancient mystery cults.¹ But "speculative" Masonry, the modern international society as we know it, was born, as its own better historians of the last half-century recognize, at London, on the feast of St. John the Baptist, 24 June, 1717.

From England it spread rapidly over the British Empire and most of the Continent, so that by the middle of the century its lodges were to be found even in America and in distant Hindustan. Though torn by many schisms, particularly after the middle of the century, and often strenuously antagonized by Church and State, it retained and still retains a certain unity of purpose and has maintained a fairly steady growth down to the present day.

During these two hundred years, since the "revival of 1717," it has increased in size until it now numbers probably more than 2,000,000 Master Masons. By striking a mean between the varying Masonic estimates, we get the following proportions: English-speaking Masons, about ninety per cent, there being more than 1,500,000 in the United States alone; German and Scandinavian, about four per cent, the bulk of them, about 60,000, being Germans; Latin, about six per cent, divided pretty evenly between Central and South America on the one hand, and Europe, particularly France and Italy, on the other.²

This article and the two that are to follow deal only with the Masons. Hence, to avoid misunderstanding, it may be recalled that the Carbonari and Illuminati were not Masonic societies, although they had certain close affinities and relations with Masonry.³ Nor are such strong organizations as the Odd Fellows and the Knights of Pythias integral parts of Masonry or under Masonic jurisdiction. They are outgrowths from Masonry, are to a great extent modeled on Masonic lines, and

¹ Ludwig Keller, *Die Freimaurerei*, Leipzig-Berlin, 1914, 13-34; A. C. Stevens, *The Cyclopaedia of Fraternities*, N. Y.-Paterson, 1899, 20-2; J. F. Newton, *The Builders*, Cedar Rapids, Iowa, 1915, 118-9 ff.

² Keller, l. c., 142-3; G. Gautherot, art., "Franc-Maçonnerie", in *Dict. apol. de la foi cath.*, Paris, fasc. vii, 121-2; Hermann Gruber, art. "Masonry", in *Cath. Encycl.*, ix, 778; *American Tyler-Keystone*, Ann Arbor, Mich., 1910, xxiv, 344-5; and especially, art. "Masons, Free", in *New Internat. Encycl.*, 2d ed., xv, 197.

³ *Cath. Encycl.*, s. vv.; E. Hein, *Geheime Gesellschaften*, Leipzig, 1913, 63; A. Lebey, *Le socialisme et la Franc-Maçonnerie*, in *Revue socialiste*, Paris, 1910, lii, 259; H. Gruber, *Giuseppe Massini Massoneria e Rivoluzione*, 2d ed., tr., Roma, 1901, 73; cf. also *Allgemeines Handbuch der Freimaurerei*, 2d ed., 3 vols., Leipzig, 1863-7, i, 163-6.

are largely imbued with the Masonic spirit; but they are entirely independent organizations. The combined membership of these fraternities in the United States and Canada is nearly 2,500,000.⁴

THE THREE CHIEF MASONIC GROUPS.

The Freemasons of the world may be divided into three main groups, which we shall call for convenience the Anglo-Saxon, the Germanic, and the Latin. The Anglo-Saxon group, by far the largest numerically, embraces the Masons of the United States and the British Empire; the Germanic, those of Germany and the Scandinavian countries; the Latin, those of Belgium, Holland, Switzerland, Turkey, the Slavic countries, and the Latin nations proper of Europe and the Americas. The same spirit of autonomy and self-dependence breathes through all three groups, but with varying intensity and with varying manifestations proportionate in the main to the different degree of favor or opposition met with from the prevailing local political and religious environments. Speaking broadly, the most militant group, the Latin, is frankly political, anti-clerical, and to a large extent anti-religious; the less militant Germanic group is largely anti-clerical, but is neither political nor anti-religious; the least militant group, the Anglo-Saxon, lays stress on belief in God, and is neither political nor distinctly anti-clerical.⁵ I say, "broadly speaking," for these generalizations need, as we shall see, to be qualified considerably.

"When Men of Quality, Eminence, Wealth, and Learning, apply to be made, they are to be respectfully accepted, after due Examination; for such often prove good Lords (or Founders) of Work . . . ; they also make the best Officers of Lodges."⁶ A Grand Master must "be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some

⁴ *Cath. Encycl.*, "Societies, Secret"; *New Internat. Encycl.*, 2d ed., s. vv.

⁵ *Bull. of Internat. Bureau for Masonic Affairs*, cited in *TK* (abbrev. for *Amer. Tyler-Keystone*), 1910, xxiv, 344-5; *ditto*, cited *ibid.*, xxiii, 338-9; Keller, l. c., 139; G. Gautherot, l. c., 119-21; Fera, in *New Age Magazine*, the official organ of the Southern Jurisdiction of the Scottish Rite in the U. S. (abbrev., *NA*), 1912, xvii, 91-2; cf. also *TK*, xxiii, 196, 448-9, and xxiv, 11.

⁶ *New Book of Constitutions of the most ancient and honourable Fraternity of Free and Accepted Masons*, Dublin, 1751, 138.

curious Architect, or other Artist, descended of honest Parents."⁷ Masonry, in its early years, was largely composed of men of rank and education, and a certain exclusiveness still characterizes Masonry. The Germanic group, as well as the English and Dutch bodies, enjoy the patronage of the nobility and reigning families.⁸ The majority of the German Masons are from the well-to-do, aristocratic, or educated classes. The French Masons are recruited from the *bourgeoisie* or the *petite bourgeoisie*, rather than from the proletariat. Anglo-Saxon Masonry is somewhat more representative and democratic, but even here "the rabble are not wanted; quality, not quantity, is supposed to be the aim."⁹ In particular "the Ancient and Accepted Scottish Rite is not and cannot become the Masonry of the multitude."¹⁰

rites and jurisdictions.

The first three Masonic degrees, those of Entered Apprentice, Fellowcraft, and Master Mason, are worked universally. The majority of German lodges have these three degrees only, although a number of them have higher degrees up to ten, based on the Scottish Rite.¹¹

There are ten distinct Masonic rites or systems, all built upon or including the three blue or symbolic degrees, but only two of the ten, the "York" and the Scottish, can be said to be of international usage.

After an American has been made a Master Mason, he may stop there (and about three-quarters of them do), or he may elect to take either the Scottish or the American York degrees, or both. The American York Rite includes the four degrees conferred in chapters of Royal Arch Masons and the two (or three) conferred in councils of Royal and Select Masters. The commanderies of Knights Templars, open only to Royal

⁷ *Constitutions of the Free-Masons*, London, 1723, repr., New York, 1855, 52.

⁸ Stevens, l. c., 94-5.

⁹ J. D. Buck, in *TK*, 1910, xxv, 135.

¹⁰ J. D. Richardson, Allocation of the Sov.'s. Grand Commander of the Supreme Council, 33° of the A.' & A.' Scottish Rite of Free-Masonry, South. Juris., U. S. A., at its biennial session, Oct. 19, 1903, Washington, 1903, 34; cf. also *TK*, xxiii, 172-3. It may be added that the negro Masons in the U. S. are not recognized by the white regular Masons.

¹¹ *NA*, 1916, xxiv, 58.

Arch Masons, exclude non-Christians, and are not therefore, according to some Masons, more than a side order associated with Masonry.¹²

The Ancient and Accepted Scottish Rite includes the fourth to the thirty-third degree. The thirty-third and last is conferred in recognition of distinguished services to the order. The Mystic Shrine, although open only to 32° Masons or Knights Templars, is a purely social organization, the "playground of Masonry," not an integral part of the Masonic body.

The Scottish Rite did not originate in Scotland, but in France, about the middle of the eighteenth century, and, especially in Anglo-Saxon Masonry, it is the section of the craft most deeply imbued with the spirit of the French Revolution and the philosophy of Comte. The Rite is practised throughout Anglo-Saxon and Latin Masonry, but not in Germanic. This last has however been largely influenced by it.

The relations between the Scottish and the American York bodies in the United States are on the whole cordial, but the spirit of the Scottish Rite, particularly in the Southern Jurisdiction, differs notably from that of the American York, being much more sympathetic with Latin Masonry.¹³ Of the total membership of the craft in the United States, more than a fourth are Royal Arch Masons, and less than one-tenth are Scottish Rite Masons; the number of "thirty-thirds" is very small, about 75 active ones and less than 2,000 honorary ones.

There is no central directing body for international Masonry. Not only are the various rites under independent jurisdictions, but also jurisdiction within each rite is subdivided, following for the most part territorial political lines. In Germany, for instance, there are eight independent grand lodges. In the United States each State has an independent grand lodge. The Scottish Rite in the United States is controlled by two Supreme Councils, that of the Northern Jurisdiction embracing the fifteen States north of the Ohio and east of the Mississippi, and that of the Southern Jurisdiction including the rest of the Union.

The various Masonic bodies of the world however keep in more or less close touch with one another through such means.

¹² *TK*, xxiii, 204-5; xxiv, 10, 32-3.

¹³ Charles H. Lobingier, in *NA*, 1910, xiii, 145-9.

as correspondence, personal visiting, congresses, and particularly through the system of official fraternal recognition.¹⁴ Since 1877, when the Grand Orient of France expunged the references to the Deity from its ritual, recognition has not been accorded to it by Anglo-Saxon Masonry, and it is considered by many to have "parted with all claim to be looked upon as a Masonic body."¹⁵

" LODGE MEMBERS " VERSUS MASONS.

Before passing on to the review of Masonry's tenets and program, two preliminary questions call for a brief answer. First, have Masons any serious tenets and program at all? Secondly, even if they have, how can an outsider get at them?

As for the first question. Latin Masonry has passed through periods of comparative quiescence and inactivity,¹⁶ but no one can doubt its dead earnestness at the present day, even though he minimize its power and achievements. Germany has its "Kasinomaurer" who enter the order for its club features, and others who join with an eye for the main chance,¹⁷ but nevertheless the dominantly serious purpose of German Masonry is unmistakable. Witness, for instance, the recent literary and other activities of the Verein deutscher Freimaurer, which is aggressively seeking to awaken, key up, and direct the whole Masonic body in the Fatherland, and which already embraces one-fourth of the total membership.¹⁸

What of the Anglo-Saxon brethren, particularly the American? Recreation and goodfellowship, political and economic self-interest, curiosity, interest in relief work—these and other things are very frequently the reasons for joining the order, as Masonic writers themselves complain. In fact, the complaint

¹⁴ Cf. complete table of mutual recognition in *TK*, 1911, xxv, insert after p. 430.

¹⁵ R. F. Gould, *Concise History of Freemasonry*, New York-London, 1904, 454. The Grand Orient controls about four-fifths of French Masonry.

¹⁶ E. g., about the middle of the last century. Cf. Gruber, *Massini*, 74-75; Emmanuel Rebold, *General History of Free-Masonry in Europe*, tr., Cincinnati, 1868, p. xviii.

¹⁷ Ernst Schultze, *Die Kulturaufgaben d. Freimaurerei*, Stuttgart-Berlin, 1912, 144-5; cf. also Paul Carus, *Brief Exposition of Freemasonry* (based on a pamphlet by Diedrich Bischoff), in *Open Court*, Chicago, May, 1914, xxviii, 297.

¹⁸ Keller, l. c., 130-7; Schultze, l. c., 112; *NA*, 1912, xvii, 179.

that the brethren have little or no interest in or understanding of the history and mission of their fraternity is one of the commonplaces of Masonic literature. A Mason "of prominence and large official experience" is reported as saying: "If the social features of Freemasonry were removed, there would be nothing left."¹⁹

Statistics of the proportion of these "knife-and-fork" Masons or mere "lodge members," in the total American membership, are naturally not available. They are referred to as "many", or the "majority", or "a very large majority" of the craft.²⁰ Even of the Scottish Rite candidates it is stated that "fully 75 per cent . . . have hardly a conception of what the Degrees mean."²¹ In spite however of all this, no one at all familiar with Masonic books and periodicals can doubt that a fairly large minority at least of American Masons take their fraternity very seriously indeed, and strenuously aim at something far more than social or economic advantage.

SECRETS.

Granted Masonry's serious purpose, how can an outsider, a "cowan," find out what the purpose is, the society being a secret one?

Its ritual has been and is still hidden from the profane—but who cares? Besides, with good library facilities, any one who wants to take the trouble can get hold of a good part even of esoteric ceremonial and symbol-interpretation. But, as regards the really important features of Masonry, its essential purposes and principles, "il y a bien moins mystère que réserve."²²

In earlier times, especially on parts of the Continent, these essential purposes, "free thought and political liberty," were carefully guarded. To have come out in the open with them

¹⁹ *New England Craftsman* (abbrev. *NEC*), Boston, May, 1915, x, 257; cf. also *Pacific Mason*, Seattle, 1901, vii, 136.

²⁰ *Ibid.*, Jan., 1915, x, 110; *Freemason's Repository* (abbrev. *FR*), Providence, R. I., 1891-2, xxi, 208, and 1898, xxvii, 199; J. D. Buck, *Mystic Masonry*, 5th ed., Chicago, 1911, pp. xxxviii, 256; *TK*, 1910, xxv, 126; A. Preuss, *Study in American Freemasonry*, St. Louis, 1908, 5; cf. also D. D. Darrah, *The A. B. C. of Freemasonry*, a book for beginners, Bloomington, Ill., 1915, 5.

²¹ *TK*, 1912, xxvi, 324.

²² Lebey, l. c., 261.

would have been dangerous.²³ But such danger has long since passed, probably even in Russia since the recent revolution, and Masonic writers of standing are unanimous in averring that the fraternity's aims are not only not secret but may and should be given wide publicity.²⁴ It is true that many Masons do not understand their order's ulterior purposes; but this is chiefly because they lack the interest to study or the mentality to grasp the meaning of its symbolism and the drift of its philosophy of life.²⁵

The foregoing views are well illustrated and confirmed by instances such as the following. J. G. Findel, a leading German Mason, had criticized the higher French degrees. The editor of *L'Acacia* replied in substance: Since you have not received the high degrees, you can not know or intelligently criticize them. Findel at once answered: It is not necessary to have received them; for (1) "il arrive souvent que certains de nos adversaires cléricaux possèdent en Maçonnerie une instruction très suffisante"; (2) one can obtain "d'amples renseignements dans des ouvrages imprimés"; and (3) the essentials of Freemasonry are imparted in the very first degree.²⁶

Attention might be called to the third of Findel's reasons, in view of the common impression that some profound mysteries and secrets are kept carefully guarded from low-degree Masons and are imparted only in the *high degrees*. As a matter of fact, the standard commentary on Scottish Rite Masonry in which the high degrees are worked is General Albert Pike's *Morals and Dogma*, but the instructions for the first three degrees differ in no essential from those for the higher degrees, and, from the Catholic viewpoint, are no whit less radical. Then, too, to look at the matter sensibly, what secrets of importance, after all, could high-degree Masonry possess in this day of education and culture? Philosophical or scientific secrets? No historian of philosophy or of science could easily be persuaded of this. Secret practical aims? But, as I shall try

²³ Hiram (pseud.), *Le secret maçonnique*, in *L'Acacia*, a leading French Masonic periodical, Paris, 1903, i, 340, 350-1; Keller, l. c., 5.

²⁴ Hiram, l. c. and *ibid.*, p. 1; Geo. Oliver, *Historical Landmarks and other Evidences of Freemasonry Explained*, 2 vols., London, 1846, i, 2; Buck, *Mystic Mas.*, p. xxxv; Carus-Bischoff, l. c., 294.

²⁵ Newton, l. c., 63.

²⁶ *L'Acacia*, 1903, i, 579; cf. also Hiram, l. c., 351-2.

to make clear, these aims are an open book to any one with sufficient library facilities who cares to take the time to investigate.

The present writer is fortunate enough to have access to several thousand volumes of Masonic literature, the majority of them representing Anglo-Saxon Masonry. This and the succeeding articles are based on a study of a selected list of about two hundred of the more important works and articles. Special attention has been given to recent periodical literature and to recent books, as being the best index to contemporary Masonic views.

The present study is expository and historical, not controversial. The first article deals with Masonry's fundamental tenets regarding God, man, and the moral law; the next will treat of Masonry's relations to the State and the Church; the third will be an attempt to interpret in the light of the facts Masonry's relation to the modern world of thought and action.

GOD.

"If he [the Mason] rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine."²⁷ This much quoted passage from the original Masonic Constitutions has been and in the main is still the first article of the Order's creed. The formula is evidence of early Masonry's sympathy with theism, but it falls short of being a categorical rejection of either atheism or militant deism, and historical considerations suggest strongly that it is designedly reserved and elastic.²⁸ Let us follow its varying fortunes through the two centuries of the order's existence.

Anglo-Saxon Masonry. Anglo-Saxon Masonry has always been and is still predominantly theistic, although here and there one glimpses a minor current making vaguely or clearly toward pantheism or idealistic monism.

A belief in God—"a God unto whom it is not folly to pray," as the Scottish Rite often puts it²⁹—is required of the candi-

²⁷ *Constit. of 1723*, 50; cf. ditto of 1751, 137.

²⁸ Schultze, l. c., 154. The term atheism was used at the time in a somewhat looser sense than we use it, and libertine meant deist or free-thinker. Cf. Keller, l. c., 5-6.

²⁹ Richardson, *Alloc. of 1913*, in *NA*, xix, 477; G. F. Moore, in *NA*, xxi, 7.

date. No professed atheist can be admitted to membership,³⁰ and a member who should lose his belief in God ought to "retire from it [Masonry] because the institution in justice to itself cannot tolerate an atheist in its midst."³¹ Regular Masons are prohibited from holding Masonic intercourse with those who deny the existence of God.³² The Grand Orient of France, since 1877, when it erased the customary invocations to the Deity from its ritual and degrees, has not been fraternally recognized by Anglo-Saxon Masons, many and perhaps most of whom consider that it thereby forfeited all claim to be considered a Masonic body at all.³³ Other Masons would not go so far. Newton, for instance, speaking of the Grand Orient's action says: "We may deem this unwise, but we ought at least to understand its spirit and purpose."³⁴

"But while Masonry requires a reverent recognition of God, it does not presume to dogmatize about Him."³⁵ Masonry "does not limit its conception of the Divine, much less insist upon any one name for the 'Nameless One of a hundred names'."³⁶ "Our reason impels us to admit an intelligent design in Nature and creation and evolution, and we call that behind this intelligent design the Great Architect—the Supreme Universal Intelligence." "That which is behind or under or in the Natural Laws and forces of Nature, because of this apparent intelligent purpose and design, I call Universal Intelligence, and Universal Intelligence is the possession of the Great Architect of the Universe."³⁷ "There are probably not two men in this country [U. S.] who have an

³⁰ J. W. Horsley, in *Ars Quattuor Coronatorum*, being the Transactions of the Lodge Quattuor Coronati, no. 2076 (abbrev. *AQC*), London, Margate, 1899, xii, 51; W. W. Westcott, *ibid.*, 1888, i, 56; *FR*, 1895, xxvi, 239; *NA*, 1912, xvii, 603; *TK*, xxiii, 468-9; xxvi, 176, 275; A. G. Mackey, *Symbolism of Freemasonry*, New York, 1869, 89.

³¹ Darrah, l. c., 19. There have been, however, a few, though very few, American Masons who were atheists (*NA*, 1915, xxiii, 225).

³² Darrah, l. c., 11.

³³ J. G. Gibson, in *TK*, xxiii, 423, and xxiv, 11; ditto, in (London) *Freemason*, quoted in *Square and Compass*, Denver, 1909-10, xviii, 148; *FR*, 1898, xxvii, 427.

³⁴ Newton, l. c., 261.

³⁵ E. Alfred Coil, in *TK*, xxiii, 469.

³⁶ Newton, l. c., 262.

³⁷ J. W. Norwood, in *NA*, 1912, xvii, 609, 611.

identical idea of God. To some he is a personality, more or less distinct; to others he is a spirit without form; to others he is the embodiment of natural law and order.”³⁸ “With the broader concept of religion and of God which has come within recent years it is doubtful if we shall ever hear a candidate deny the existence of a Supreme Being,”³⁹ and the same writer recalls that Bradlaugh was both a professed atheist and a Mason. One however encounters such latitudinarian views chiefly, albeit not exclusively, in the Scottish Rite literature.

The great bulk of Anglo-Saxon Masons, and in all probability the great majority even of Scottish Rite brethren, have a conception of God identical, in the main at least, with the traditional Christian belief. He is the transcendent Creator of the universe, the Father of mankind, and the author of the moral law. He may and should be prayed to for guidance, mercy, and help. But Masonry, *qua* Masonry, while stressing God’s mercy and love, as a rule ignores and rather denies divine punishment for sin—this would be a “dogmatic”, an “anthropomorphic” conception of Deity.⁴⁰

A side-current tending toward pantheism made its appearance in Anglo-Saxon Masonry at an early date. “All things are one in the All, and this one is wholly in all things. That which is all in the All, is God, an eternal, immeasurable, and supremely wise Being. In this All we live and move and are. Through this All is every thing begotten and back into this All must all things return. It is the last end and foundation of all things.” This passage, from the semi-official and very important Masonic *Apology* published at Dublin in 1738,⁴¹ is almost identical, word for word, with the frankly pantheistic description of the Deity in the *Pantheisticon* of John Toland, the deist.⁴² This and other references⁴³ in the *Apology* leave

³⁸ *TK*, 1911, xxv, 297.

³⁹ Richard Pride, ed., in *TK*, 1911, xxvi, 147.

⁴⁰ *Ibid.* This point will be treated more fully in the section on the Soul and Immortality.

⁴¹ Keller, l. c., 5-7, 10-1. I have not had access to the original; the above passage is translated (capitals mine) from the extensive verbatim quotation in Keller, l. c., 7 ff.

⁴² *Pantheisticon sive formula celebrandae sodalitatis Socraticae*, Cosmopoli, 1720, 54-5: “In Mundo omnia sunt Unum; unumque est Omne in omnibus. Quod omne in omnibus, Deus est; aeternus ac immensus, neque genitus neque interitus. In eo vivimus, movemur & existimus: ab eo natum est unumquidque,

little doubt that the author was largely inspired by Toland's work.

With the decline of English deism in the middle of the eighteenth century, the pantheistic tendencies seem to have disappeared from Anglo-Saxon Masonry. They reappeared a century or more later. They are seemingly becoming more definite and pronounced, and perhaps Professor Pound, one of the most scholarly American Masonic writers, is quite justified in forecasting that twentieth-century Masonry will turn more and more to an idealistic-monistic philosophy, although he himself prefers the pragmatist-pluralistic.⁴⁴

Buck fights shy, as Pike had done before him,⁴⁵ of the term pantheism, but this is probably on account of a certain odium that has become attached to the designation. Pike's theism is fairly close to if not identical with the traditional Christian, but Buck's philosophy, as propounded in his *Mystic Masonry*, a work frequently recommended to the Masonic searcher after truth,⁴⁶ and one which has "met the unqualified approval of certain high Masons,"⁴⁷ is unmistakably pantheistic. "Humanity *in toto*, then, is the only Personal God," and one meets continually with such expressions as: "the ordinary crude and ignorant conception of a personal God", "the Eternity of the Universe *in toto*", "the fundamental identity of all Souls with the Universal Over-Soul", worlds "emanating from the bosom of the All", "an exoteric religion and belief in a personal God blotted it [the Secret Doctrine, the true one] out for self-protection", "Spinoza came, per-

in eumque denuo revoluturum, omnium ipse principium & finis". Cf. also *ibid.*, 6, 8, 40, and Hermann Hettner, *Literaturgeschichte des achtzehnten Jahrhunderts*, 5th ed., Braunschweig, 1894, vol. i, 215.

⁴³ E. g., the quotations from Cicero, Keller, l. c., 7-8, and *Pantheist.*, 49-50, 52.

⁴⁴ Roscoe Pound, *Lectures on the Philosophy of Freemasonry*, Anamosa, Iowa, 1915, 74. Republished in *The Builder*, Anamosa, Iowa, Jan.-May, 1915, vol. i, nos. 1-5.

⁴⁵ Buck, *Mystic Mas.*, 150; (Albert Pike), *Morals and dogma of the Ancient and Accepted Scottish Rite of Freemasonry* prepared for the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the U. S. and published by its authority, ed. of 1872, Charleston, 672; cf. also Sutor in *TK*, xxiii, 485-6. In the present articles we use the term pantheism as being less ponderous than that of idealistic monism.

⁴⁶ *NEC*, 1915, x, 378; *Builder*, 1915, i, 144.

⁴⁷ Buck, *Mystic Mas.*, p. xv.

haps, as near the truth as any one since the days of the old Initiates." ⁴⁸

T. W. Harrison, member of the thirty-third degree, argues that "the Spirit of man that could discover the existence of God must surely be a part of God Himself. . . . No soul of man could discover the existence of God unless that soul is a part of God Himself. And the soul of man must be a spirit immortal, a part of the infinity of God." ⁴⁹ A small Masonic pamphlet by a writer, of whose standing however in the order I am not sure, states very frankly: "He [God] is everywhere, not a person, but a principle. God is the principle, not a person; there was never a personal God." ⁵⁰

That England too is not quite free from the pantheistic influence may be inferred from the public exception taken to Canon Horsley's exposition of theism by Edward Armitage who expressed his sympathy rather with the belief in a "re-absorption into the Deity whence we came . . . and of whom we form a part." ⁵¹

Apart however from what appears to be more or less definite pantheism in a small section of Anglo-Saxon Masonic literature, a considerably larger section shows a tendency to muffle or mute the note of personality in God, and a more recent tendency to emphasize divine immanence at the expense of divine transcendence.

God is the "Universal Soul," the "Absolute and Infinite Intelligence", "the Principle of Principles", and this somewhat impersonal manner of speaking of the Deity constantly recurs. "Masonry does not teach the existence of an Anthropomorphic God . . . we believe God cannot love any one. Because God according to our concept of Him is Love, and not Loving." ⁵² The same writer, then a member of the editorial staff of the aggressive *American Tyler-Keystone*, speaks of God as "the Absolute, Unknowable God", "the

⁴⁸ Ibid., 124, 129, 133, 134, 136, 150.

⁴⁹ *TK*, xxiii, 545.

⁵⁰ C. F. Ordway, *Freemasonry and the Holy Bible—the Two Reasons*, Maquoketa, Iowa, 1898, 42.

⁵¹ *AQC*, 1899, xii, 59. Cf. also the idea of "emanation" to be treated in the section on the Soul and Immortality.

⁵² N. F. de Clifford, in *TK*, 1909, xxiv, 270.

underlying Divine Principle, manifesting itself in, through, and by Nature". Man is "fully conscious of the fact that" he is "but an infinitesimal part of the Supreme All. He and his Father are one."⁵³

The emphasizing of divine immanence is met with not infrequently in recent Masonic literature. For example: "It is the immanent, not the transcendent Deity, for which the present yearns, which alone the future will revere. It is the God in Man, in all existence, manifesting Divinity in every soul, binding life to life with indissoluble chains. This is the essence of the eternal, universal Fatherhood, by the which all men are joined in oneness of being."⁵⁴

This shifting of emphasis from the divine transcendence to the divine immanence is no doubt a Masonic reflection from much of our contemporary non-Masonic literature, while the comparative reticence regarding divine personality suggests Platonic and Neo-Platonic influence.

In concluding this section, I may be permitted to emphasize again the fact that Anglo-Saxon Masonry is predominantly theistic. The pantheistic or quasi-pantheistic elements in it are confined to a small minority, chiefly of the Scottish Rite. The average American Mason just believes in God, and is not interested in abstruse speculation about the ultimate nature of Deity.

Germanic Masonry. German Masonry—and apparently Scandinavian too—does not admit professed atheists.⁵⁵ But if a Mason loses his belief in God, he should be "tolerated" in the lodge.⁵⁶ Findel moreover quotes the "Loi fondamentale de l'Alliance Maçonnique" of Germany as follows: "Elle n'oblige ses membres à se conformer qu'à la religion sur laquelle tous les hommes de bien sont d'accord, c'est-à-dire à se soumettre à la loi morale."⁵⁷ When in 1909 negotiations were afoot to bring about a resumption of fraternal relations between German Masonry and the non-theistic French Grand

⁵³ Ibid., 194-5; cf. J. Hope Sutor, *ibid.*, xxv, 148-9.

⁵⁴ *TK*, xxiii, 320; cf. *Square and Compass*, 1907-8, xvi, 42.

⁵⁵ Carus-Bischoff, l. c., 299; Gotthelf Greiner, in *AQC*, 1896, ix, 63, 73; Gould, *Conc. hist.*, 461; Schultze, l. c., 154.

⁵⁶ Hein, 112, quoting Lenning's *Handbuch*; Keller, 127.

⁵⁷ In *L'Acacia*, 1903, i, 231; cf. Schultze, 154-5.

Orient, the conservative Prussian Grand Lodges held out longest; but "a vague formula about the Architect of the Universe would have sufficed them. They were willing to have the phrase viewed as a pantheistic symbol."⁵⁸

While, however, German Masonry clings to the conception of God in its ritual and literature, this conception is to be understood as a symbol, not as a dogma.⁵⁹ "The word God stands for the authority of righteousness, and by believing in God Masons mean that they recognize the principle that there is a moral ideal to be observed, and that this moral ideal is a binding principle of conduct for every human being." "The God-conception is the symbol of the human ideal of truth justice and right." "Men who ascribe no reality to the ideas of good and moral . . . do not belong in a community built upon the religion of righteousness and the observance of ethics."⁶⁰ Consequently German Masonry has been and is still at odds with the materialistic monists of the schools of Marx and Haeckel.⁶¹

This growing tendency of German Masonry to reduce the conception of the Great Architect of the Universe to a symbol of simple ethical idealism is surely significant. One can hardly be far out of the way in concluding that for an appreciable number of the brethren this minimum requirement is their maximum actual faith.⁶² Apropos of this, an interesting article by Diedrich Bischoff, one of the leading minds if not the leading mind in German Masonry, appeared in *L'Acacia*. He reasons in substance as follows: There is no intellectual proof of the existence of God; yet belief in His existence does no harm and may help some men and make them happy. Hence, do not attack it. If however the belief is exploited to reduce men to blind obedience on the plea of dogma and supernaturalism, then it is bad—attack it. The German

⁵⁸ Ch. M. Limousin, in *TK*, 1909, xxiv, 75.

⁵⁹ Carus-Bischoff, 298; Schultze, 156; Keller, 127.

⁶⁰ Carus-Bischoff, 298-9.

⁶¹ Keller, 124-7; same, *Die geistigen Strömungen d. Gegenwart u. d. öffentliche Leben*, 3. Aufl., *Vorträge u. Aufsätze aus d. Comenius-Gesellschaft*, xviii. Jahrg., 5. Stück, Jena, 1910, 3-6.

⁶² Cf. *L'Acacia*, quoted in *NA*, 1914, xxi, 42: "Our brethren know that there exists in Germany an important Masonic Group which is inspired by the Monistic Philosophy".

lodges find that it is helpful to the Masonic cause to invoke the Deity. The French have a different view. Which have chosen the better way? Only experience can tell.⁶³

Such lax views are seemingly however not general throughout the German craft. Probably the majority of German Masons give the God-symbol an interpretation approximating at least traditional Christian theism.

The leaning to idealistic monism is much more pronounced than among Anglo-Saxon Masons. In a very able article, from the pen of an anonymous Mason, which appeared in the *Preussische Jahrbücher*, it is stated that Plato and the followers of Paulsen's idealistic monism are "extraordinarily near" to the Masonic "Weltanschauung."⁶⁴

The Verein deutscher Freimaurer, founded in 1861, now comprises about one-fourth of the whole German Masonic fraternity. The Verein combines scholarship and vigorous thinking with aggressiveness, and is largely moulding German Masonic ideals. In what may be looked upon as the most important recent work on German Masonry, a work awarded first honors by the Verein and issued under its special sanction, a work too that was warmly recommended in 1912 by Lord Ampthill, the Pro-Grand Master of the Grand Lodge of England, to Anglo-Saxon Masons,⁶⁵ the author, Judge Keller, after referring to the Platonic idea of Deity as the Father of all men, the Eternal Light, the All, or Kosmos, goes on to say that the expression World Soul is perhaps the best characterization of the ideas held by Freemasons regarding the Deity. This World-Soul is held to be self-conscious.⁶⁶

In his other publications,⁶⁷ Keller emphasizes the contrast between the Asiatic, scholastic, or traditional Christian conception of God, and the Greek, humanitarian, or Masonic. In the former, God is the mighty master and ruler, who from His throne in heaven governs the world, sternly commands obedi-

⁶³ In *L'Acacia*, 1903, i, 360-4.

⁶⁴ *Christentum, Humanität u. Freimaurerei*, in *Preussische Jahrbücher*, Berlin, Jan.-Mar., 1900, vol. 99, p. 22.

⁶⁵ Keller, *Freimaurerei*, 145; (London) *Freemason*, June 29, 1912, quoted in *NA*, 1912, xvii, 202.

⁶⁶ *Die geistigen Grundlagen d. Freimaurerei u. d. öffentliche Leben*, Jena, 1911, cited in *NA*, 1912, xvii, 177.

⁶⁷ *Freimaurerei*, 13-6; *Geist. Ström.*, 8-18.

ence, and metes out punishment to the wicked and rewards to the good. In the Greek conception on the contrary, God is the builder constructing the temple of humanity, "making Himself known in the All or Kosmos with which He is one." His power flows out in unending powers which work consciously and freely. They are not part of the Godhead owing to their imperfections, but the divine Builder is leading all His imperfect beings toward perfection. In a word He is the "Weltschöpfer und Weltbildner" rather than the "Weltregent". Keller emphasizes the similarity between the Masonic and the Greek ideas of Deity. In this as in many other of its conceptions German Masonry has been strongly influenced by German idealistic philosophy.

To sum up. There seems to be a tinge of agnosticism, if not outright materialism, in German Masonry, while the most aggressive section of the craft holds to a conception of Deity that blurs or mutes the note of divine personality and in so far leans toward pantheism. The remainder appear to hold to an approximately Christian theism.

Latin Masonry. The Grand Orient of Belgium in 1876 and the Grand Orient of France in the following year ceased requiring from their candidates any profession whatever of a belief in God. The French Grand Orient, in abolishing the name of God from its degrees and forbidding all ritual appeal to the Supreme Being, expressly stated that it did not intend to make thereby a profession of atheism, but merely to eliminate a dogmatic test. Frederic Desmons, who engineered the measure, was a Protestant minister. Neither the Grand Lodge of France, which includes about one-fifth of the French Masons, nor the French Supreme Council of the Scottish Rite, shared in the action of the Grand Orient. The two former are a little less radical than the last, but members of the Grand Lodge visit the Grand Orient lodges and *vice versa*, and many Masons are members of both bodies.⁶⁸

Not all French Masons are atheists, not even all members of the Grand Orient;⁶⁹ but a very large proportion are—perhaps the majority. Atheism penetrated the ranks of

⁶⁸ Ch. M. Limousin, in *TK*, 1909, xxiv, 75; Ch. S. Lobingier, *ibid.*, xxxvi, 6, 103; *TK*, xxiv, 549-50; Gould, l. c., 454; *NEC*, 1914, x, 2-4.

⁶⁹ *L'Acacia*, 1902, i, 21; *NA*, 1915, xxiii, 225.

French Masonry in the second half of the eighteenth century under the influence of the Encyclopaedists, and in the nineteenth century materialism and the positivist philosophy of Comte largely dominated the craft not only in France but throughout the greater part of the rest of Latin Masonry. Proudhon felt free in 1847 to address the lodge of Besançon as follows: "Justice à tous les hommes et guerre à Dieu, c'est-à-dire à l'absolu"; "dans l'ordre moral, il [Dieu] est la Justice". "Le Dieu des Maçons n'est ni Substance, ni Cause, ni Ame, ni Monade, ni Créateur, ni Père, ni Verbe, ni Amour, ni Paraclet, ni Rédempteur, ni Satan, ni rien de ce que correspond à un concept transcendantal".⁷⁰

In the task of getting at the exact conditions of contemporary French Masonry, little incidents like the following are more helpful than long dissertations. A Masonic writer had published in *L'Acacia* an article in which he maintained the existence of God, although giving a more or less pantheistic interpretation.⁷¹ Upon this Findel, the German Masonic historian, made the brief but significant comment: "Prendre la défense du G.. A.. de l'U.. dans une publication française, voilà certes une entreprise téméraire."⁷² In the same volume of *L'Acacia*, we find an elaborate thesis attacking the existence of God from the pen of the late Ch. M. Limousin, a leader of the French craft, and another article, by A. Bellanger, in which we are told that God does not exist, and "if He existed, far from adoring Him, we ought much rather to curse and abhor Him."⁷³

Oswald Wirth, a leader in the Grand Lodge, thinks American Masons narrow. If belief in God is obligatory for Masons, why not belief in the devil too? "The true divinity in which we all believe" is "Reason."⁷⁴ Jean Marie Raymond, Sovereign Grand Commander of the French Supreme Council of the Scottish Rite, in an article distinctly pantheistic in coloring speaks of "the Supreme Intelligence of Cosmos—of which Humanity forms a part", "the Cosmic Unity, the Universal

⁷⁰ Quoted by Lebey, l. c., 265-6.

⁷¹ T. S. Arthissata, in *L'Acacia*, i, 298-320, especially 299, 320.

⁷² *Signale f. d. deutsche Maurerwelt*, June, 1903, quoted in *L'Acacia*, i, 649.

⁷³ *L'Acacia*, i, 50-62; *ibid.*, 226.

⁷⁴ *TK*, xxiii, 26.

Supreme Intelligence, which is no other than *Life Itself*.”⁷⁵ Both the Grand Lodge and the Supreme Council, it may be recalled, retain the symbol of the Grand Architect of the Universe.

Conditions in Italy do not seem to be very different from those in France. The name of the Great Architect of the Universe is still retained—as “an artistic and graphic expression of (the) Being, and one broad and elastic enough”, so the general assembly of 1869 at Florence put it.⁷⁶ The Grand Orient of Italy endeavors to control both the Symbolic Rite and the Scottish Rite, and carries on an atheistic propaganda, according to Saverio Fera, the presiding officer of the Scottish Rite.⁷⁷

Italian Masonry seems to incline considerably toward agnosticism: “whether God exists or not, our duty as men is the same. Let every one believe what he can and do good to his neighbor. This is salvation.”⁷⁸

Some remarks of General Shryock, Grand Master of Maryland, made extempore in the presence of twenty-six Grand Masters of American Grand Lodges—“one of the largest gatherings of Grand Masters ever known in America or perhaps in the world”—are interesting enough to be quoted *in extenso*, as they throw much light not only on Italian Masonry but on American as well.

G. M. Shryock: I will state one case to you. I was in the East some time ago, and on my way back I stopped off in Rome. I had a letter from Brother Carter asking me to investigate the Grand Lodge of that city. In complying with his request I went to considerable trouble, and in my investigations I came in contact with the Grand Master, who was undoubtedly the suavest and slickest article I ever met. I talked to him for more than an hour, and in our conversation I said to him: “I have been told that you are going to strike the name of the Deity from your Constitution.” “Why, why should we?” he said. “If we did such a thing, the American Grand Lodges would have nothing to do with us.” “Is that the only reason,” I

⁷⁵ *NA*, 1913, xix, 163-4.

⁷⁶ Gruber, *Mazzini*, 100; cf. also pp. 101-9, various quotations from the *Rivista della Massoneria italiana* (abbrev. *RMI*).

⁷⁷ *NA*, 1912, xvii, 91.

⁷⁸ *RMI*, 1894, 261, quoted in Gruber, *Mazzini*, 101.

asked, "why you do not strike it out?" "Well," he replied, "we are not striking it out." He then turned me over to another man, with instructions to show me through their temple. I was accompanied also by an interpreter, who was a good man and a Mason—an Easterner, but a first-class man and a genuine Mason. Before entering the building my interpreter said to me: "This is not Masonry you are going to see—there is no Masonry in it at all." And yet the other man styled himself Grand Master of Masons!

Going into the lodge room, I looked at the place where the Bible should have been. There was no Bible there, nor did they have an altar. I said to my guide: "Do you ask a man who is about to be initiated into Masonry whether he believes in God?" He replied: "No, not at all, not at all." "But," I said, "would you make a Mason out of a man who did not believe in God?" "Well," he answered, "we don't ask him anything of that kind."

I cabled Brother Carter that there was about as much Freemasonry in the infernal regions as there was in Rome. And yet a large number of the American Grand Lodges recognize the Grand Lodge of Rome! This is an illustration of a foreign Grand Lodge in fraternal correspondence with some of our American jurisdictions.

G. M. Pierce (California): Is not that the rule with those foreign bodies? And can you not do good by not recognizing them?

G. M. Shryock: I went to the Supreme Council of the Southern Jurisdiction, and put the question up to Brother Webber. But all he said was: "Oh, dear, we are in correspondence with him."⁷⁹

Many, if not most, of the other Masonic bodies of the Latin group have been more or less deeply influenced by Positivism.⁸⁰ The Servian and Greek lodges require, it is said, the belief in God.⁸¹ The Young Turk party, in great part Masonic,⁸² does not lack sceptics; but in the main it clings to theism.⁸³ Latin-American Masonry, a generation ago when it was more dependent on Anglo-Saxon Masonry, was theistic;⁸⁴ but the requirement of the belief in God is seemingly no longer pressed too strictly in many quarters.⁸⁵ In

⁷⁹ A. F. Pimbley, *The Baltimore Conference of Grand Masters*, Baltimore, 1910, 36-7.

⁸⁰ Keller, *Freimaurerei*, 114.

⁸¹ *TK*, 1911, xxvi, 16, 194.

⁸² *Freemasons' Chronicle*, quoted in *TK*, xxiii, 226.

⁸³ Carra de Vaux, *La doctrine de l'Islam*, Paris, 1909, 274.

⁸⁴ Andres Cassard, *El espejo masónico*, vol. iv, 2d ed., New York, 1873, 4; M. Vasquez, *Guía de los Masones libres*, ibid., 1877, passim.

⁸⁵ Resol. of Committee on Recognition of Foreign Gr. Lodges, Gr. L. of Missouri, in *TK*, 1910, xxiv, 319.

Mexico the Rito Nacional Mexicano has been influenced by "the pagan Masonry of France."⁸⁶

THE SOUL AND IMMORTALITY.

The Masonic Constitutions make no mention of the immortality of the soul, nor strictly speaking, is an explicit profession of faith in it absolutely required of the candidate. Nevertheless this tenet may fairly be said to be an integral element of Masonic teaching, at least among the great mass of Anglo-Saxon and Germanic brethren.⁸⁷ Even the more or less distinct leanings toward pantheism observed here and there do not appear to have profoundly modified the belief. Where however, as is the case in much of Latin Masonry, agnosticism and materialism are widely prevalent, the belief is scamped or even frankly rejected by representative Masonic writers.

The bearing of earthly conduct on eternal destiny is not stressed. It seems rather to be taken for granted that an infinitely loving God will just naturally take the soul to Himself in "the eternal Lodge." To regard God as "a *punishing or a rewarding* Supreme Being" is to give Him "finite, human attributes and [He] has ceased to be infinite. Of necessity he is measured with Anthropomorphic calipers."⁸⁸ Masonry "inculcates *love and not fear* of Deity."⁸⁹

No doubt many if not most Christian Masons privately believe in some kind of future reward and punishment; and even in public utterances there occur references to the need of Divine mercy and forgiveness of sin; but the Masonic tendency, itself largely a reflection of non-Masonic currents of thought, is to keep silence about or reject future punishment for sin, especially eternal punishment. The tug-of-war between the traditional Christian and the newer views brings about some interesting compromises. For instance, one writer

⁸⁶ Rich. E. Chism, *Una contribución a la historia masónica de México*, México, 1899, 29.

⁸⁷ Mackey, *Symbolism*, 11-2, 19, 29, 251; Sutor, in *TK*, xxiii, 37; Geo. Thornburgh, 33°, Hon., *Freemasonry, when, where, how?* Little Rock, Ark., 1914, 42; Horsley, in *AQC*, 1899, xii, 51, and 1904, xvii, 61; Greiner, *ibid.*, 1896, ix, 73; Keller, *Geist. Grundl.*, cited in *NA*, 1912, xvii, 178; cf. also Cassard, l. c., 4.

⁸⁸ Rich. Pride, editor, in *TK*, xxvi, 147.

⁸⁹ J. Hope Sutor, *ibid.*, 1909, xxiv, 80; cf. also *ibid.*, xxiii, 37, and Keller, *Geist. Ström.*, 12.

maintains that Masonry teaches not only the immortality of the soul but also the truth that character determines destiny. In virtue of this truth the good will be rewarded in the life to come, the writer proceeds to say, but when it comes to drawing the corresponding corollary that the bad will be punished, he becomes noticeably vague.⁹⁰

The general trend of modern Anglo-Saxon and Germanic Masonic teaching regarding the divine sanction to the moral law might be summed up as follows: God does not punish man; He scarcely rewards him; He loves him.

Before leaving the subject of the soul, a word or two regarding two other points may not be out of place.

Occasionally one meets with a recrudescence of the Neo-Platonic doctrine of emanations. "We need not dispute nor debate," wrote Gen. Pike, "whether the Soul or Spirit of man be a ray that has emanated or flowed forth from the Supreme Intelligence, or whether the Infinite Power hath called each into existence from nothing...; for in either case it may be said that in man the Divine is united to the Human."⁹¹ Pike leaves open likewise the question of the pre-existence of the soul.⁹²

More recently a few Anglo-Saxon Masons have shown a marked sympathy with the Hindu philosophy, and reference to reincarnation, karma, and absorption into the infinite are rather frequent among the more advanced section of the craft.⁹³

MORALITY.

"Masonry is a system of morality veiled in allegory. But to define Masonry in the simplest language possible would be to say that it is the science and art of right living."⁹⁴ Definitions identical with or similar to the foregoing are commonly met with, particularly in Anglo-Saxon Masonic sources. And indeed in any "definition" of Masonry, morality should be

⁹⁰ Geo. R. Van De Water, in *Masonic Observer*, Minneapolis, Feb. 20, 1911, xii, 2.

⁹¹ *Morals and Dogma*, 858, 76; cf. also A. G. Mackey, *Encyclopedia of Freemasonry and its Kindred Sciences*, ed. of 1916, McClure, Phila., 280, 628.

⁹² *Morals and Dogma*, 76, 440.

⁹³ Buck, *Mystic Mas.*, 54, 56, 129, and passim; E. Armitage, in *AQC*, 1899, xii, 58-60; cf. also *TK*, passim, and xxv, 124-5.

⁹⁴ Darrah, l. c., 7.

given the place of honor. For, although the three great Masonic groups differ in many important respects, they nevertheless all agree that right living is *a* and even *the* fundamental ideal and aim of their order.⁹⁵

This aim is particularly stressed and urged in Germanic and Anglo-Saxon Masonry, and in the latter's literature one encounters very numerous poems, addresses, editorials, and magazine articles that are practically sermons on the moral virtues. That many Masons do not practise what their order preaches to them is frankly recognized by Masonic moralists, who however add that such delinquency can no more be charged to their fraternity as such than the bad lives of many professing Christians can be chalked up against Christianity.

While however all three Masonic groups are united in professing their essential aim to be the moral improvement of the individual, and in recognizing more or less explicitly the need of personal effort in the attainment of their ideal, they differ appreciably in assigning the basis and sanction of the moral law and its relation to religion.

The large materialistic and agnostic sections of Latin Masonry naturally do not pay much attention to religious sanctions. In sharp contrast on this point with their Latin brethren, the vast majority of Anglo-Saxon Masons, being theists, explicitly affirm the moral law to be a revelation of the Divine Will. And perhaps their chief reason for excluding atheists is their conviction that atheism destroys the strongest motives for moral conduct.⁹⁶ In so far, Anglo-Saxon Masonry and traditional Christianity are at one. They part company in their views of the exact nature of the divine sanction. Masonry does more than put the salutary fear of God in the second place; in the main it distinctly combats this motive. "It is not the fear of God which is the beginning of Wisdom, but the knowledge of self which is Wisdom itself."⁹⁷ Wrong-doing is punished or rather brings its own punishment, not so much in the future life as in the present, not so much by direct divine retribution as by its own natural consequences.

⁹⁵ Bull. of the Internat. bureau of Masonic intercourse, cited in *TK*, xxiii, 449.

⁹⁶ Cf. Thornburgh, l. c., 42.

⁹⁷ N. F. de Clifford, in *TK*, 1910, xxv, 61.

Occasionally too the Hindu law of karma, of automatic retribution, is explicitly professed.

One other point needs to be emphasized. In Scottish Rite circles particularly, the end to be attained through observance of the moral law is, above all, emancipation—emancipation from the tyranny of the passions.⁹⁸

German Masonry has in the main particularly stressed the need of personal moral effort as a means of self-development and self-perfection.⁹⁹ Consequently it strongly condemns materialistic and mechanical philosophies of life; for "a man who maintains that human life is void of purpose will . . . prove unfit to be a representative of that true and efficient fraternity."¹⁰⁰

The majority of Germanic Masons are church members, and so probably hold views approximating the traditional Christian one on the relation between religion and morality, but we find, especially in the increasingly strong current represented by the influential Verein deutscher Freimaurer, a farther and farther drifting from Christian moorings. The tendency already noted of a large proportion of German Masons toward a quasi-pantheistic philosophy, akin to and perhaps directly or indirectly derived from the ancient Greek, has naturally affected their conception of the relations of religion and morality. The traditional Christian idea of a God who not only loves but rules, commands, rewards, and punishes, is rejected, as it makes a slave of man.¹⁰¹ Love alone, not fear, makes man free. God is the builder raising up the human race to the perfection of a self-governing family.¹⁰² Thus God becomes a sort of senior partner; there is an evident shrinking from the idea of divine *authority*, and, as in the ancient Greco-Roman world, an emphasis on the idea of a *self-reliant* humanity.¹⁰³

A further general consideration may be noted. In Anglo-Saxon and Germanic Masonry, and to a lesser extent in Latin,

⁹⁸ Cf. Lobingier, in *NA*, xiii, 149.

⁹⁹ Pound, l. c., 30; Schultze, l. c., 189.

¹⁰⁰ Carus-Bischoff, l. c., 299-300; cf. also Keller, *Geist. Ström.*, 3-6, and *Freimaurerei*, 124-7.

¹⁰¹ Keller, *Geist. Ström.*, 11.

¹⁰² *Ibid.*, 12-4.

¹⁰³ Cf. W. E. H. Lecky, *Hist. of the Rise and Influence of the Spirit of Rationalism in Europe*, ed. of 1910, London, etc., i, 355.

the primary aim is the development and perfection of the *individual*. Perfect the individual, and you will thereby perfect the family and the state.

I might also add that while theoretically all three great Masonic groups maintain that moral culture is their essential aim, this aim is actually and actively emphasized chiefly by the Anglo-Saxon and Germanic groups. The Latin group is more occupied with political affairs, and less with moral improvement, except through social and political means.

What precisely is the Masonic ethical ideal? The cultivation of those virtues which all men agree in recognizing as virtues—such as justice, honesty, truthfulness, charity, kindness, gratitude, forgiveness, temperance, chastity.¹⁰⁴ Not only by symbol and ceremonial, but also, particularly among the Anglo-Saxon brethren, by the spoken and written word, these virtues are insistently inculcated. In fact, some of the American Masonic periodicals remind one very much of church magazines for family reading. One misses the distinctly Christian motives, the theistic and non-religious motives being urged almost exclusively; but these moral exhortations are as far as they go very commendable, and some of them show evidence of no small originality, forcefulness, and psychological insight.¹⁰⁵

Let us take up in particular a few points here and there from the Masonic ethical code. Anglo-Saxon Masonry does not appear to have any distinctive attitude on the subject of divorce. A Mason's duty of support and love to his family are often insisted upon. But I have rarely come across any reference to the divorce question. Latin Masonry, however, in France, Italy, and Portugal at least, has taken an active part in advocating legislation permitting divorce and remarriage.¹⁰⁶

¹⁰⁴ Cf. *Constit. of 1723*, 51-6 passim; "Apology for the Free and Accepted Masons, Occasioned by their Persecutions in the Canton of Berne, with the present State of Masonry in Germany, Italy, France, Flanders and Holland", in Scott's *Pocket Companion and History of Free-Masons*, 2d ed., London, 1759 (also in Geo. Oliver's *Golden Remains of the Early Masonic Writers*, iii, London, 1847), 296-9; Rob. Morris, *Masonic Odes and Poems*, New York, 1864, passim; Rebold, l. c., 426; Pike, l. c., 17-8 and passim; Mackey, *Encycl.*, 834-5; Richardson, *Alloc. of 1903*, 25-31.

¹⁰⁵ E. g., some of ethical sections in Pike's *Morals and Dogma*. Cf. for instance the splendid pages on Rash judgment, 130-5.

¹⁰⁶ Hiram, in *L'Acacia*, 1903, i, 434; *RMI*, in Gruber, *Massini*, 98; Ribera y Rovira, *Las primeras leyes de la República portuguesa*, Barcelona, 1911, 24; Magalhães Lima, *Le Portugal libre penseur*, Lausanne, 1912, 12.

While the early Masons from all accounts enjoyed their bottle of wine, and while the majority of modern Masons, including the Anglo-Saxon, are not total abstainers,¹⁰⁷ admonitions against excess in the use of stimulants are very common throughout Anglo-Saxon Masonic literature.¹⁰⁸ In England some of the lodges receive only total abstainers,¹⁰⁹ and in the United States nearly a half of the state Grand Lodges will not receive application for admission from men engaged in any way in the liquor traffic.¹¹⁰ At the elaborate dinner given in October, 1912, at Washington, D. C., to about 500 guests on the occasion of the Second Quinquennial International Conference of the Supreme Council of the Scottish Rite, the following note appeared on the menu cards: "The Statutes of our Supreme Council forbid the use of wines or liquors at any social function of our Bodies. We are sure our guests will pardon the absence of wine at this dinner."¹¹¹

Benevolence, relief, and charitable activities are a prominent feature of Anglo-Saxon, and in a considerable but lesser degree of Germanic Masonry.¹¹² Relief is for the most part given to members in good standing, or to their families, widows, or orphans. In another field the application of the principle, charity begins at home, is evident. For, "everything else being equal, Masons should prefer one another in business deals or in any other method of advancement which appears."¹¹³

In the name of fraternity, the basal principle of Masonic ethics, very frequent pleas against militarism and war are scattered through the literature of all three groups of Masonry.¹¹⁴

¹⁰⁷ G. W. Speth, in *TK*, 1911, xxv, 415.

¹⁰⁸ Cf., e. g., *Constit. of 1723*, 54-5; Thos. S. Webb, *Freemason's Monitor*, Montpelier, Vt., 1816, 39.

¹⁰⁹ Speth, l. c.

¹¹⁰ *The Builder*, 1915, i, 248; Pimbley, l. c., 18-9; *TK*, xxiv, 42; Speth, l. c.

¹¹¹ *NA*, 1912, xvii, 485; cf. also Richardson, *Alloc. of 1903*, 37.

¹¹² Findel, *History of Freemasonry*, 2d ed., tr. London, 1869, 385; Rebold, l. c., 105; Mackey, *Encycl.*, 64; Schultze, 115-8.

¹¹³ Cf. R. A. Browne, in *TK*, 1911, xxvi, 176; *Pacific Mason*, 1901, vii, 136; cf. also *TK*, xxv, 126.

¹¹⁴ Cf. Rebold, l. c., 62; *TK*, 1912, xxvii, 2; Ernesto Nys, *Origini glorie e fini della Massoneria*, tr., Roma, 1914, 7; Gruber, *Mazzini*, 97, 99, 114-7; Lord Amphill, quoted in *TK*, 1910, xxiv, 499; *ibid.*, xxiii, 109, xxiv, 52-3, xxvi, 221-2, xxvii, 209; Richardson, *Alloc. of 1911*, *ibid.*, xxvi, 258-60; Pike, *Mor. and Dogma*, 124; *NA*, 1915, xxii, 62-4.

As far back as 1845 Prince William of Prussia in a circular letter to the Prussian lodges sounded the call of Masonry to stem the tide of materialistic socialism by actively participating in the movement for social and economic reform,¹¹⁵ and in the 'sixties and 'seventies German Masonry entered seriously into the field.¹¹⁶ Latin Masonry has largely aimed at this goal of reform through its political program.

General Pike pleaded the cause of justice to the working classes in some eloquent passages of his *Morals and Dogma*,¹¹⁷ but the real interest of Anglo-Saxon Masonry in economic and social justice is of comparatively recent date. In England an impulse was given to the movement in 1912 by Lord Ampthill.¹¹⁸ In America, Masonic writers are more and more awakening their brethren to the need of action along these lines,¹¹⁹ and in the two leading American Masonic periodicals, the American *Tyler-Keystone* up to its suspension in 1913 and especially the *New Age* since 1914, articles calling attention to the social and economic injustices around us and urging greater activity in bringing about an amelioration of the lot of the working classes, are frequently met with.¹²⁰

Such in brief outline is the Masonic creed or fundamental philosophy of life. In its varying phases it represents the three chief religious and ethical philosophies of all time, ethical monotheism, idealistic monism, and materialistic monism, with all kinds of intermediate positions bridging the extremes. Ethical monotheism is the characteristic creed of Anglo-Saxon Masonry. Idealistic monism, or something that leans that way, while not unknown in Anglo-Saxon Masonry, attains a more hardy growth in the German craft. Among the Latin brethren agnosticism or materialistic monism has made great inroads.

In the next article I shall take up the relations of Freemasonry to the State and the Church.

JOHN COOPER.

Washington, D. C.

¹¹⁵ Keller, *Freimaurerei*, 117, 146.

¹¹⁶ *Ibid.*, 120-1, 125.

¹¹⁷ *Morals and Dogma*, 12, 340-51.

¹¹⁸ Keller, l. c., 146.

¹¹⁹ Pound, l. c., 19-20.

¹²⁰ Cf. *TK*, xxiii, 319-20; xxiv, 45-6; xxvi, 530, 532-5; xxvii, 60-2; *NA*, 1915, xxiii, 71; xxiv, 20, 79-82, 103-6, 115, 195-9; xxv, 79-83.



Analecta.

AOTA BENEDIOTI PP. XV.

I.

MOTU PROPRIO: DE ATTRIBUENDA SANCTO OFFICIO CENSURA
LIBRORUM ET POENITENTIARIAE APOSTOLICAE CONCESSIONE
INDULGENTIARUM.

BENEDICTUS PP. XV.

Alloquentes proxime in Consistorio Sacrum Cardinalium Collegium, ediximus consilium esse, ut ordinationem Romanae Curiae, praeclarum opus Decessoris Nostri fel. rec. Pii X, perficeremus in ea quoque parte, cui is ob quaedam rerum adiuncta supersedisset, id est Ss. Congregationes coniungendo Indicis et Sancti Officii. Inspecta enim natura utriusque Congregationis, quum censura librorum, quod esset munus unius, contineretur munere *tutandi doctrinam fidei et morum*, quod esset alterius, ex eis Congregationibus unum fieri omnino apparebat oportere, vel ad praecavendas de competentia controversias quae facile inter eas orirentur. Nunc igitur id exsequentem consilium, Motu Proprio haec constituimus et sancimus:

I. S. Congregatio Indicis iam nunc non erit.

II. Quod fuit usque adhuc proprium munus S. Congregationis Indicis, erit posthac Sancti Officii de libris ceterisque scriptis censuram facere.

III. Ad ministeria quae sunt apud S. Officium, accedat peculiaris Sectio de Indice; eique addicantur Officiales qui extinctae Congregationi ministrabant. Rationem autem eius Sectionis ordinandae S. Congregatio Sancti Officii definiet, Nobisque probandam proponet.

IV. Ne autem Sancti Officii negotiorum moles nimis hac accessione crescat, quidquid ad Indulgentias pertinet, omne iam esto Poenitentiariae Apostolicae: quae quidem pro suo instituto iudicabit de omnibus quae spectant ad *usum et concessionem Indulgentiarum, salvo iure S. Officii videndi ea quae doctrinam dogmaticam circa novas orationes et devotiones respiciunt.*

V. Sectio de Indulgentiis, quae est apud S. Officium, cum suis officialibus, ad Poenitentiariam Apostolicam transferatur: quam ipsam Sectionem Cardinalis Poenitentiarius Maior, Nobis consultis, ordinandam curabit.

Haec statuimus et praecipimus, contrariis quibuslibet, etiam speciali mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die xxv martii MCMXVII, in festo Incarnationis Dominicae, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

II.

AD R. D. IOANNEM FRANCISCUM NOLL, SACERDOTEM, CURIONEM ECCLESIAE SANCTAE MARIAE HUNTINGTONII, COMMENDANS CATHOLICAM EPHEMERIDEM "SUNDAY VISITOR".

Dilecte Fili, salutem et apostolicam benedictionem.—Catholicam ephemeridem *Sunday Visitor* in qua moderanda plures iam annos es totus, duo, prae ceteris sunt quae Nobis commendant: susceptum a te propositum vulgandi atque illustrandi catholicam doctrinam adeo, ut arctius eidem devincas catholicos et non catholicos lucreris, et praeclarum iudicium quod de eadem ephemeride fecisse accepimus cum Decessore Nostrum f. r. Pium X, tum etiam alios auctoritate praestantes gravesque viros. Alterum enim te bonum praestat mysteriorum Dei dispensatorem: testatur alterum in persequendo proposito sancto te rectam tenere viam et ubere cum fructu adlaborare. Quidni igitur acceptis laudibus Nostra accedat commendatio? Quin etiam ita facere libet, ut currentem te, si quid est opus,

incitemus, et apostolicam tibi impertientes benedictionem, alacritatem tuam et eorum, quibus uteris adiutoribus, divinae permuniamus gratiae auxiliis.

Datum Romae apud S. Petrum, die XI martii MCMXVII, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

SUPREMA SACRA CONGREGATIO S. OFFICII.

DE SACRAMENTO EXTREMAE UNCTIONIS IN CASU NECESSITATIS CONLATO.

In plenario conventu Supremae Sacrae Congregationis Sancti Officii, habito feria IV, die 31 ianuarii 1917, proposito dubio: "An administrato Sacramento Extremae Unctionis in casu necessitatis unica Unctione in fronte adhibita, per verba: *Per istam sanctam Unctionem indulgeat tibi Dominus quidquid deliquisti. Amen*", cessante periculo, singulae Unctiones, ad tenorem Decreti diei 31 ianuarii 1907¹ supplendae, sub conditione adhibendae sint vel non? Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales, omnibus mature perpensis, praehabitoque RR. DD. Consultorum voto, respondendum decreverunt:

Negative ad 1^{am} partem: *Affirmative* ad 2^{am}.

Et sequenti feria V, die 1 februarii eiusdem anni, SSmus D. N. D. Benedictus divina providentia Pp. XV, in solita audientia R. P. D. Adessori eiusdem Supremae Sacrae Congregationis impertita, Emorum Patrum resolutionem approbavit et confirmavit. Contrariis non obstantibus quibuscumque.

Datum Romae, ex Aedibus S. Officii, die 9 martii 1917.

ALOISIUS CASTELLANO, S. R. et U. I. Notarius.

¹ The decree here referred to is probably that of 25 April, 1906.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

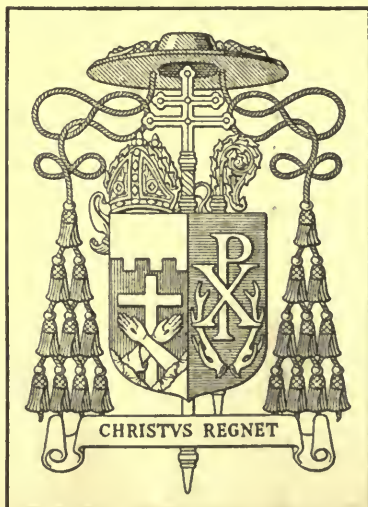
MOTU PROPRIO of Pope Benedict XV abolishing the S. Congregation of the Index and transferring its functions to the Holy Office; also assigning to the Penitentiary Apostolic the granting of Indulgences.

LETTER OF THE HOLY FATHER to the Rev. John Francis Noll, LL.D., Rector of St. Mary's Church, Huntington, Ind., commending *The Sunday Visitor*.

S. CONGREGATION OF THE HOLY OFFICE decides that, when Extreme Unction has been administered, in a case of necessity, by the anointing of the forehead only, and the short form of words, the other senses are not to be anointed later on, even conditionally.

SOME RECENT EPISCOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF SAN FRANCISCO.



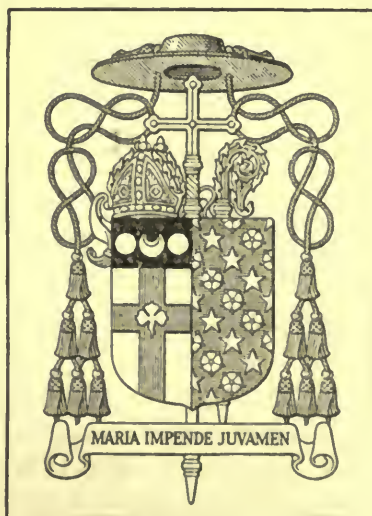
Impaled.¹ Dexter: Gules, a long cross traversed by two

¹ "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat-of-arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's, right and left.

forearms in saltire issuant from clouds in base, one in bend naked, representing the arm of our Saviour, the other in bend sinister habited, representing the arm of Saint Francis, all argent and both bearing the stigmata proper; a chief embattled of the second (See of San Francisco). Sinister, Azure, a Chi-Rho encircled in base with a pair of stag's attires argent (Hanna).

The arms of the see show, abstractly as is the nature of heraldry, by means of the "embattled" line between the "chief" (upper third) and the "field" (the main background), a high city wall; against this, as defence, stands the Cross with the "conformities of Saint Francis" simply tinctured in silver to avoid confusion with the arms of the Franciscan Order. In the Archbishop's personal impalement the single pair of stag horns are a reminiscence of the three full stag heads on the arms of the Hanna family.

II. ARMS OF THE BISHOP OF HARRISBURG.

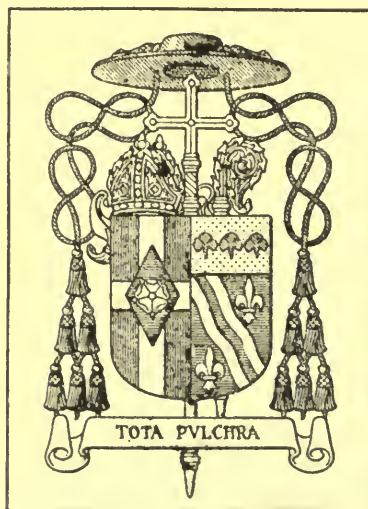


Impaled. Dexter: Argent, on a cross gules a trefoil of the field; on a chief sable a crescent argent between two plates (See of Harrisburg). Sinister: Azure, semé alternately of stars and roses argent (McDevitt).

The arms of the see show the Cross of our Faith charged with the shamrock of Saint Patrick, Patron of the Cathedral

Church; the black chief and the two "plates", or silver discs, are from the Penn arms and have a purely territorial significance; the crescent is from the Harris arms, and is also, ecclesiastically, the symbol of the Immaculate Conception. The Bishop in his personal impalement desired to express nothing beside his devotion to Our Lady. As both reverence and a respect for the ancient conventions of heraldry forbade the use of a sacred effigy in this personal connexion, the Bishop's arms show simply a blue field embroidered with two of Our Lady's heraldic emblems, he contenting himself with a coat of the Blessed Virgin's livery, rather than mistakenly trying to identify himself by means of her portrait.

III. ARMS OF THE BISHOP OF WINONA.



Impaled. Dexter: Gules, on a cross argent a lozenge azure charged with a rose of the second (See of Winona). Sinister: Azure, two bends wavy between as many fleurs-de-lis argent; on a chief or three trefoils vert (Heffron).

The Indian name Winona has been translated "fairest daughter of the tribe". To the Catholic this description is at once fulfilled by Our Lady, and her fairest symbol, the rose, has been used on a "lozenge" (the diamond-shaped panel on which, instead of a shield, are shown the arms of virgins, and

widows) to indicate heraldically the name of the see, the lozenge being displayed on the Cross as a support. The personal impalement of the Ordinary was designed in Rome: in it the fleurs-de-lis and the trefoils, or shamrocks, are expressive of the French and Irish origins of his family.

IV. ARMS OF THE BISHOP OF CHARLESTON.



Impaled. Dexter: Per bend or and gules, on a bend argent three crosses ancrées sable; a "chief of England"—i. e. gules, a lion passant guardant or (See of Charleston). Sinister: Argent, a lion gules charged on the shoulder with an escallop of the first; on a chief sable three trefoils argent (Russell).

The arms of the see are based on those of its founder, Pope Pius VII (Chiaramonti). As it would have resulted in too complicated a coat to retain that Pontiff's impalement of the full arms of the Benedictine Order, the three Moor's heads on the Chiaramonti "bend" have been replaced by three crosses of Saint Benedict. The see city was named in honor of Charles II of England, and it was felt that some heraldic indication of the name "Charleston" was desirable. The choice of the lion from King Charles's arms was readily made in consideration of the fact that, in the manner of *armes parlantes*, its appearance on the diocesan coat would also honor the first

Bishop, the Right Rev. John England. The ancient Russell coat is used in the Ordinary's personal impalement with one change and one addition: in the chief three trefoils are substituted for the original escallop shells, in honor of the Bishop's rectorship of Saint Patrick's Church, Washington; and the lion has been marked with one of the escallop shells from the arms of his mother's family (Patterson) as a symbol of affection.

V. ARMS OF THE BISHOP OF ZAMBOANGA.



Impaled. Dexter: Vert, a tower and in chief a crescent, a bordure wavy (dimidiated) all argent (See of Zamboanga). Sinister: Gules, a salmon in pale between two escallops in fess or and in chief a crescent argent (McCloskey).

The arms of the see indicate a fertile, green island on a silver waving sea. The heraldic "tower" symbolizes both the old Spanish stone fort that still remains there, and that tower of strength, marked with the cross—the Catholic Faith. Above the tower is the symbol of the Immaculate Conception, in honor of the dedication of the Cathedral Church. The Bishop's personal impalement shows one of the salmons from the coat of the O'Cahans, from whom, according to O'Hart, the McCloskeys are derived. Apart from this, it is an appropriate emblem for a bishop, who is to be a "fisher of men". Flank-

ing the fish are the shells, attributes of Saint James, the Bishop's name patron, and above again appears the symbol of the Immaculate Conception representing both the Bishop's special devotion and his American rectorship.

PIERRE DE CHAIGNON LA ROSE.

PRAYER BOOKS A VITAL NECESSITY FOR CHILDREN.

Did you ever have this experience? You went to a parish to assist in hearing children's confessions. As you came into the church, you saw the children sitting here and there in little groups, intensely alert and restless but not prayerful. You entered the confessional. There was a rush, resembling a stampede. The children began crowding one another for the first place. They came so close it seemed they could hear almost every word that was whispered. Soon a hissing sound told of conversation begun. Half-suppressed mirth followed. The little penitents, if this term could be applied to them, entered the confessional. The proper form of making their Confession they had forgotten, if they had ever known it. Their consciences had not been examined. Repentent disposition of soul seemed manifestly wanting. You labored away as best you could with one after another, gradually growing tired, irritated, and discouraged. When your task was done, you felt intense regret that such cases ever existed, and thanked God from the heart that they were so rare.

"A little training by the pastor in orderly discipline and the proper use of the prayer book", you murmured to yourself, "would have remedied this flagrant evil, which will increase in these lives as years pass by."

No doubt you have assisted in hearing the confessions of children in a parish where there was a parochial school. The good Sisters escorted the children from the class-rooms to the church; and under their restraining guidance all was orderly and quiet. In fact, you marveled at the silence of the little ones, at the correctness of the manner in which they confessed their sins; and yet as you gazed into their faces you instinctively perceived there was something wanting. The children did not have that help without which neither pastor nor Sister

can attain complete success. Not a child in the church had a prayer book! Strange fact, but true!

How much more clearly they would have understood the Sacrament of Penance, how much more thoroughly they would have appreciated this, how much better they would have been disposed, how much more grace they would have received from God through this Sacrament, how much more fruitful would have been their confessions of the future, if they had been educated to use a prayer book rightly when going to Confession!

You have heard confessions also in a parish where the children were educated to receive the Sacrament of Penance in a truly worthy manner. Orderly, quietly, devoutly, they came to the church with prayer books. They said the prayers in preparation. They examined their consciences. They aroused their souls to true repentance. They brought clearly to mind every word they intended to say in the sacred tribunal. They made their confession intelligently and sincerely; and, retiring to their place, they returned thanks, said their penance, and departed from the church with a firm resolution never to sin again and with a fervent prayer to God to enable them to keep this holy resolve.

This time when you finished your task, your soul was filled to overflowing with courage, inspiration, and joy; and you marveled that any good, zealous pastor could be induced by any cause to educate the children otherwise. Surely, no person can reasonably doubt that a prayer book is vitally necessary for children who are going to confession. Much less can one reasonably doubt that it is even more vitally necessary for children who are assisting at Mass.

You go into a church during the children's Mass and study the boys and girls there assembled. They occupy nearly every sitting. Some are scarcely more than infants. Others have grown almost to manhood and womanhood. With what conscientious care the good pastor has arranged the boys on one side and the girls on the other, and even placed some faithful Sisters or lay persons to guard or restrain them from irreverent mischief! As you stand in the rear of the church, observing but not observed, you see the sanctuary boys equally distributed in precise order on either side of the celebrant.

At first glance, all seems ideally perfect. The children appear neatly dressed, with hands and faces scrupulously clean and hair well combed. It is a beautiful sight! Inspiring!

"Surely," you think, "here pastor and parents are most diligent in the performance of at least one sacred duty!"

You are held fascinated in contemplation.

Soon a spurt of restlessness begins to be manifest. The little feet begin to swing back and forth like pendulums. Now some tiny shoe strikes the pew in front. Then another larger one knocks against a kneeling-bench, or scrapes it raspingly. Then others follow, breaking the stillness of the solemnity. Little faces begin to turn to the right and left, showing that little minds are beginning to wander to other objects than the Holy Sacrifice. Here a youngster begins to twirl his hat. There a cap glides from the fingers of some mischievous rogue to the other end of the pew. A furtive hand reaches into a pocket, and soon some favorite brand of gum is being chewed with manifest relish. These and other forms of distraction increase as time goes on. Even the boys in the sanctuary are dominated by the same spirit of restlessness. Various objects within the range of vision are being studied. One boy is gaping listlessly, thinking perhaps of some prospective ball-game or excursion of pleasure. Another is sitting on his heels in a position, to say the least, grotesque; and still another is kneeling camel-like, his elbows resting on the low bench in front of him and his chin reposing on the palms of his hands. One or two of the sanctuary boys and a few of the other children are devoutly reading prayer books, and a few more are occupied with the Rosary.

Quietly and without distraction, you wander to the front of the church and scan the multitude of faces. Some are devout. The vast majority are indicative of lassitude and distraction. In the rear, many of the larger boys and girls are making occasional remarks. Some are carrying on extended conversation. The older the children, the less faith and devotion they seem to manifest. What is the matter? To what, in great measure, may the cause of this evil be attributed?

You kneel at the *prie-Dieu* in the sanctuary, and, shading your vision from the sight of all external things, you are lost in thought. What is the answer to this question?

A new vision appears. The great work done for these children is supplemented and made comparatively perfect. In the hand of each child, even of those six or seven years of age, is a beautiful little prayer book. So well had the good parents been instructed and trained by the zealous pastor that before the children left home they had been provided with these books even more solicitously than they had been supplied with suitable clothing.

What prayers are they reading? "The Prayers at Mass", which are the very prayers that the priest at the altar is saying, rightly abbreviated and adapted for their use. The prayers for the younger children are very, very short and the illustrations very, very beautiful, at least in the estimation of the children. All these children with their lovely faces, enhanced in beauty by that comeliness which the glow of true devotion alone can give, are joining as with one mind and heart with the priest at the altar and the High Priest, Jesus Christ, in offering the Holy Sacrifice. The older the children, the more fervent and intense is the devotion.

The time for Communion approaches. Some of the children turn to the prayers before and after Communion; others continue reading the Prayers at Mass. Both of these are adapted for a proper preparation for Holy Communion and a proper thanksgiving after it.

The priest has turned to them, holding in his hand their Lord and Saviour, and saying, "Domine, non sum dignus". The children approach the altar-rail. Could even angels appear more beautiful and holy, or manifest more evidently reverence and love? Some of the children, a comparatively small number, do not approach; but with yearning and regretful souls they whisper with the heart rather than with the lips the words: "Lord, I am not worthy"; or "O Jesus, my Divine Redeemer, my Life and my All, would that I were about to receive Thy living Flesh and Blood! At least, come and abide with me spiritually, and grant that soon I may receive Thee sacramentally!"

The communicants return to their places. Lo, a blaze of glory fills the church. Beauteous spirits, brighter than the noonday sun, hover near each little child of God. Heaven has come to earth. The last blessing is to be given. The priest

says the words of Benediction, and the infinitely kind Saviour who once said so lovingly: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of Heaven," from His tabernacle gives a blessing that makes each soul thrill with joy and heavenly strength. As the children with devout genuflexion leave the church, the Saviour gazes benignly on them departing. His face beams with love, and His Sacred Heart pulsates with joyous happiness. To each soul He seems to whisper: "Be not afraid: behold I am with you all days."

What is the result? Another vision flashes only for an instant before the mind. These same children, now grown to men and women, are assisting at Mass. With prayer book in hand, they are joining with the priest. Their fervor is the same. No; it is more intelligent and intense. Their countenances bear the calm, happy record of a holy life long lived. In their charge is another generation whom they are educating to live, like they are living, as other Christs. The little prayer book with the grace of God obtained by its proper use has completed the work of the zealous pastor for the children and served as an instrument for accomplishing good, immense, eternal, and almost miraculous in human lives.

As you rise from your knees, the question is vividly present before your mind: When good pastors labor so heroically to have the children of the parish assemble for Holy Mass, why do not more of them insist that each child bring and use a prayer book rightly adapted for this devotion? This is often the one thing which is lacking, and which is comparatively easy to supply, in order that complete success may attend their efforts.

A priest may be able to assist at Mass without any printed or external help. During the entire Sacrifice, he may be all absorbed in pious meditation and follow each part of the Mass with perfect recollection and devotion. He may be able to do all this; but let him not forget that in most cases long years of careful training in college, in the seminary, and in the priesthood are required to make this possible even for a priest. Of such training the little children have had almost none. As to the real character of the Mass, some of them have only the most indefinite ideas. Hence, unless they have some help

such as is afforded by a prayer book, they do not pray and assist at it as they ought. They do not obtain that grace which they would if they assisted rightly. They do not perceive the true beauty of this Holy Sacrifice and the precious joy and power it imparts. As the years pass by, they may find assisting at Mass ever more irksome and apparently fruitless; and, when they attain maturity, they are liable to cease altogether from attendance, unless some special influence is brought to bear upon their lives. How many of our worthless Catholics when they were children assisted at Mass devoutly and went to Holy Communion frequently? Few, if any.

It is true, to place a prayer book which was compiled for an adult in the hands of a little child, as is sometimes done, is a pitiable procedure, almost ridiculous. Only crass ignorance or negligence on the part of the parent or, it may be, on the part of the pastor, can explain such an act. Of prayer books adapted to children of various ages we have now an abundant supply and variety. Many of these are most attractively published and beautifully illustrated. A little thought and effort will suffice to place them in the hands of even the younger boys and girls. In the parish school, and especially in the home, the little ones may be taught the proper use of the prayer book and familiarized with its prayers and devotions. Soon they will begin to understand what the Mass really is and to feel a true reverence and love for Christ offered in sacrifice on the altar. Pictured ever more clearly before their minds will be the scene of Calvary, the Crucifixion; and ever more intensely they will come to realize how the Sacrifice of the Mass is the same Sacrifice as that of the Cross. Assisting devoutly at Mass, now reading those soul-inspiring prayers which this book contains, now contemplating piously the beautiful illustrations, now closing the book a moment for some special act of personal devotion, and now returning again for help to the printed page, the children, and soon afterward the men and women of the parish, will gain an even clearer and deeper insight into the beauteous realities of this Holy Sacrifice. They will learn from experience that assisting at this in a worthy manner and going to Holy Communion while it is being offered for their intention, is the most joyful act of religion and the one most fraught with blessing which they

can offer to God; and this knowledge will abide with them, and the grace received through the Holy Mass will sustain and guide them unto the very moment of death.

Why, then, are so many pastors, otherwise good and zealous, so indifferent, so delinquent about children's prayer books? When they labor so heroically to have these little ones assemble for the Holy Sacrifice, can anyone conceive a reasonable cause why they do not insist that each child bring and use as he ought a prayer book rightly adapted for his devotion? How easily this could be done! How vastly it would increase the success of the pastor laboring for the children! How vitally necessary the habit of using a prayer book properly is for the present and especially the future spiritual welfare of these little ones of God!

PATRICK J. SLOAN.

Syracuse, New York.

BISHOP'S TITLE IN THE UNITED STATES.

Qu. What do you think of the custom, still, fortunately, in its infancy, of addressing bishops in the United States as "Your Lordship", referring to them as "His Lordship the Bishop of X", etc.? Are these forms of expression thoroughly American? Can they be pleasing to a true American?

Resp. We must leave it to those who are addressed as "Your Lordship" to answer whether that manner of address is pleasing or displeasing to a true American. In themselves the forms of words referred to are not un-American, at least not more so than "Mister". For "Mister" is "Master" and "Master" is "Lord". They are unusual, however. Witness the *Catholic Encyclopedia*: "In the United States the titles *My Lord* and *Your Lordship* are not usually given to Bishops."¹ If we are to revert to translations of Latin forms, why not go the whole length and use the more ancient manner, "The Lordship of the Bishop of X", "The Grace of the Archbishop of Y". Fortunately, a bishop does not depend on any form of address for the authority that he exercises over his clergy, nor on the maintenance of "state" for the

¹ Vol. I, p. 139, *sub voce* "Addresses".

reverence and esteem in which he is held by the faithful of his diocese.

The letter which we publish here is one of many we have received on this subject. We are not unwilling to hear from others who have convictions on the matter and may wish to convince their fellow-priests.

AGE OF CHILDREN FOR FIRST HOLY COMMUNION.

Qu. This paschal season prompts me to bring before your clerical readers a rather important question. In August, 1910, Pope Pius, of blessed memory, issued a decree concerning the first Communion of children. Unhappily, this decree is not enforced everywhere, especially out West. One Western prelate even strictly forbids his clergy to admit to first Holy Communion any child under ten years of age. He claims that this is perfectly in harmony with the religious conditions prevailing among American children. The decree of 1910 explicitly states that the age of discretion is about seven years; that children who have attained the years of discretion are bound to receive the sacraments at least once a year; they should, if possible, receive Holy Communion every day; and that it is the duty of the father and the confessor to admit the child to first Holy Communion. Now, what must be done in the following circumstances by a confessor who hears a great number of children's confessions? The pastor has stated publicly in church that any child presuming to receive Holy Communion before its tenth year will not be admitted to the solemn Communion. In this he follows the prelate referred to above (who is not his Ordinary), saying that the age of discretion for the reception of Holy Communion is ten years. If the confessor insists upon the child's making its private first Communion, he brings it in conflict with its pastor. If he does not instruct the child in this matter, he fails in his duty toward the child, and suffers it to be deprived of many graces of which it may stand in great need. What must be thought of the position the prelate in question has taken in this matter, and that of this parish priest? Is their view theologically tenable, practically advisable? A discussion of this matter by your clerical readers would be welcomed by a

PERPLEXED CONFESSOR.

Resp. Pope Pius X has in his decree on the First Communion of Children made it plain that the right to determine the child's fitness to be admitted to First Communion belongs to the parents and the confessor. Subsequent decisions of

the Sacred Congregation, in answer to doubts about the interpretation of the decree in particular cases, make it plain that, even if a bishop or a pastor decide that a later age is to be awaited than that approved by the parent and the confessor, their ruling is to be understood as applying only to the admission of the children to the First Communion celebration traditionally held in most parishes. Against this practice of allowing children to receive privately before their admission to the "solemn" First Communion, neither bishop nor pastor would have an appeal, since the words of the law are explicit to the effect that the authorized judges of the child's capacity in individual cases are the confessor and the parents.

A confessor would nevertheless act with commendable prudence if he advised his little penitent, or the parent, to act in harmony with the expressed judgment and wish of the Ordinary or the pastor who believes that pontifical ordinances are subject to particular interpretation in harmony with particular circumstances or local conditions. It may well be that the age of discretion varies according to districts, and that an individual confessor not familiar with the special reasons actuating the Ordinary in departing from the common interpretation of the pontifical law, may easily err. The argument of the loss of graces for a particular soul by abstaining from Communion may well be outweighed by the argument of the loss of graces to an entire community by disobedience to the conscientious judgment (even if it be erroneous) of a superior who is the recognized head of the diocese or of the parish. Order, charity, reverence in an organized and religious community are of greater importance in the economy of grace than the accidental merit and sacramental virtue accorded to an individual. For the rest, the matter has been exhaustively treated by us. See General *Index* articles under the head "Children's First Communion," etc.

THE SPECIAL PREFACE "PRO DEFUNCTIS."

Qu. In many Missals is to be found the beautiful preface, "Pro Defunctis". What I should like to know is whether a priest, living in or journeying through a diocese where the preface is not read, may read it *devotionis causa*. I have heard it stated that there is no general regulation in the matter, and that a priest may or may not

read the special preface, just as he is at liberty to read or to omit the Dies Irae. I must say that I do not consider this an argument *a pari* at all, however much I should like to see the special preface read more generally.

Resp. There is no argument *a pari*. The general rule is, "In Masses of the Dead the Common Preface is always said."¹ Indeed there is an explicit rubric, "In Missis Defunctorum, quocumque tempore, semper dicitur Praefatio Communis". On the other hand, the General Rubrics prescribe that, apart from certain cases in which it must be recited, the Dies Irae "vel recitari vel omitti potest ad libitum Celebrantis" (Tit. V, n. 5). The privilege of reading the special preface "*Pro Defunctis*" is local or, perhaps, personal. If local, it may not be used outside the territory to which it is extended. If personal, it may be used by the celebrant either in his own diocese or outside it, according to the terms of the indult by which it is granted. We do not know whether or not the indult is ever granted as a personal privilege. We can only repeat the wish so touchingly expressed by the late Father Matthew Russell, S.J. "Perhaps some reader of this page may sooner or later be in such a position as to be able to procure for himself and some others the right to preface with these consoling words the Canon of the Missa pro Defunctis. If so, it will be a good work sent before him against the day when this Preface will be sung at the altar before which his mortal remains are halting on their way to the newly-opened grave."² We may add that, since the privilege of celebrating three Masses on All Souls' Day has been granted, the suggestion has been renewed that, on that day, at least, the special preface be prescribed in place of the Common.

LITURGICAL PRAYER FOR PEACE.

According to what seem to be authentic news despatches, the Holy Father has ordered that prayers be offered for a cessation of the international conflict on the battlefields of Europe. Whilst the full text of the document has not yet reached us, it may be presumed that it enjoins the insertion

¹ Zualdi, "The Sacred Ceremonies of the Low Mass", tr. O'Callaghan, p. 39.

² ECCLESIASTICAL REVIEW, Vol. XXXI, pp. 435, 436.

of the *Oratio pro Pace* in the liturgy of the Mass, and the invocation "Regina Pacis, ora pro nobis" in the Litany of the B. V. M. The latter has been optional hitherto, according to the discretion of the Ordinary in each diocese. (Cf. Decree of 16 November, 1915, ECCL. REVIEW, February, 1916, p. 197.) The rules for the observance of the rubrics will be published through the *Acta Apostolicae Sedis*, and they became at once obligatory, independent of the special promulgation by the Ordinary.

EMPTYING THE CIBORIUM.

Qu. Lehmkuhl's contention, which you quote in discussing a query about "Emptying the Ciborium",¹ seems to me to stretch unduly the text of the Ritual. He says "*Ne umquam recenter consecratae hostiae aliis addantur*". To prove that he is unduly rigorous, I submit the following. I have four Masses on Sunday, at three of which Holy Communion is distributed. I have two ciboriums, and it frequently happens, when the number of Communions is large at an early Mass, that one ciborium is nearly empty and there are not enough particles in the other ciborium for the Communions at the later Masses. I am compelled to transfer the particles from the ciborium that is nearly empty to the other, in order to fill and consecrate it again at the next Mass. The particles thus transferred are used at once, and my ciboriums are always emptied completely in the course of a week, sometimes in the course of a few days. Is this transferring of the particles a transgression of the spirit or only of the letter of the rubric?

Resp. In view of what our correspondent describes (and his case is not unusual), the ruling of the theologians does seem unduly rigorous. The purpose for which the rubric was framed is certainly attained; yet there is, just as certainly, a violation of the letter of the rubric, "*veteres (particulas) primo distribuatur vel sumatur*". Our correspondent, always a welcome contributor to these pages, will not misunderstand us when we declare that, speaking generally, the rubric in question is too important, considering its aim, to permit a departure from the letter, even when the spirit of the rule is observed. And he will, we are sure, not take offence if we suggest that the use

¹ REVIEW, April 1917, p. 405.

of a third ciborium may solve the problem in a practical manner.

CASE OF A RESERVED SIN.

Qu. John had come from diocese A to visit relatives in diocese B. During his visit he wished to make his Easter duty. In the course of his confession he accused himself of a sin which had been for some time reserved by the bishop in diocese A; the confessor, however, gave him absolution, without applying for special faculties. In view of the recent Roman decree concerning episcopal reservations, had the confessor the power to absolve John? The recent decree has not been promulgated by the bishop of diocese B. Is such promulgation necessary?

Resp. Promulgation by the bishop of the diocese is not necessary in order that a pontifical decree have force in the diocese. A decree that is published in the *Acta Apostolicae Sedis* has thereby received all the promulgation that is necessary in order that it become law. We presume our correspondent refers to the decree of the Holy Office dated 13 July, 1916, which contains the provision, "Toto tempore ad praeceptum paschale adimplendum utili, a casibus quos quomodo libet sibi Ordinarii reservaverint absolvere possunt, absque alius facultatis ope, parochi quive parochorum nomine in iure censentur". Besides, if we understand the case aright, the absolution was valid apart altogether from the recent decree. Reservation is a limitation of the jurisdiction of the confessor. If, as we presume, the confessor has his faculties from the bishop of diocese B, who has not reserved the sin in question, he can absolve from that sin. As there is no mention of censure, and John is, apparently, a *peregrinus*, the case seems clear. Even if John went to diocese B for the purpose of obtaining absolution from a sin reserved by his own bishop, he could be absolved at any time of the year by any confessor having faculties in diocese B.

COLOR OF COMMUNICANT'S STOLE.

Qu. May a priest or deacon who communicates during a Mass said in black vestments wear a purple stole, or may he wear a white stole on all occasions, independently of the color of the celebrant's

vestments? In a word, what is the ruling, the complete rubric, in the matter?

Resp. A priest or deacon receiving Communion may wear either a white stole or a stole of the color of the day. A sufficiently comprehensive rule in the matter is contained in decree n. 3499 of the S. Congregation of Rites, dated 4 July, 1879. The Dubium reads: "In Rituali Romano haec habentur: 'Sacerdotes, vero cum stola communicent.' Quaeritur eiusnam coloris debeat esse huiusmodi stola?" And the answer: "Sacerdos communicans utatur stola eiusdem coloris ac sacerdos qui ministrat, vel coloris albi". In the same decree an affirmative answer is rendered to the further question, "An diaconi accedentes privatim ad sacram communionem debeant deferre super cottam stolam transversam".

THE TITLE "REVEREND."

Qu. Is a person in Minor Orders entitled to be called "Reverend"? At what Order does a person acquire the title? Is there a rubric in the matter, or merely a custom?

Resp. The matter is regulated by custom, and the general usage seems to be to address a sub-deacon, deacon, priest, or professed religious, as "Reverend John Smith", for example, or "Reverend Brother Smith". The form "Reverend Smith" is an abomination. Equally reprehensible is the use of "Reverend" alone; for example, "Tell me, Reverend, what do you think of the high cost of living?"

MEMBERSHIP IN A SECRET SOCIETY.

Qu. Can a Catholic lady who is a member of the Eastern Star be called a practical Catholic? Is it right that she should belong to the Altar Society and to the Daughters of Isabella? How should a confessor deal with such persons when they tell him in confession that they belong to the Eastern Star?

Resp. The principles according to which questions of this kind are resolved have been expounded more than once in these pages. Membership in Masonic societies and societies affiliated with Masonry is forbidden *nominatim*. Moreover,

Catholics are forbidden to belong to any society which "machinates against Church or State". These fundamental principles should guide the confessor in the inquiries which he should make *in tribunali*.

HOLY COMMUNION IN PRIVATE RESIDENCES.

Qu. It happens not infrequently that, on account of the serious and continued illness of a member of the family to whom I bring Holy Communion, those who take care of the sick person are unable to go to church, even on Sunday. Is it permitted to bring Communion to such persons at the same time as to the person who is sick? I cannot find any legislation in the matter.

Resp. There does not appear to be any legislation in the matter. All the concessions, exemptions, and exceptions consider only the case of those who are prevented by the condition of their bodily health from going to the church in order to receive Holy Communion there. When the priest has the privilege of celebrating Mass in the residence of the sick person, he may, of course, administer Holy Communion to all who are present at the Mass. In that case, the room in the private residence is *pro tempore* a chapel. Similarly, as is well known, the army or navy chaplain may administer Holy Communion to soldiers or sailors outside a church or a chapel.

WATER TO BE USED FOR BAPTISM.

Qu. 1. I baptized a child with water which was the last in the font, and which carried with it lumps of solidified oil. Was the baptism valid and licit?

2. When administering baptism in a private house should the use of holy water (*aqua lustralis*) in place of unblest water be recommended?

Resp. 1. The baptism was undoubtedly valid and, we believe, licit. The water was not *impura* in the sense meant by Lehmkuhl, for example.¹

2. Lehmkuhl says that, although it is not wrong to use in private baptism water which has neither been blessed or consecrated, still, when a priest administers baptism (in case of

¹ *Theol. Moral.*, II, n. 82.

necessity) in a private house, he should use Holy Water (*aqua consecrata*) if it can be had. For the rest, he adds, diocesan regulations should be observed. In England, for example, Holy Water is *prescribed* for use in all conditional baptisms of converts.²

THE RIGHTS OF A PARISH PRIEST.

Qu. In a rural district where there was no Catholic church, a convent of religious women was established and a chaplain appointed to say Mass for the nuns twice a week and hear their confessions. He resided at a place five miles distant. In the course of time a mission was established in the place and the nuns found themselves in a new parish, the new church being built at a distance of about one mile from the convent. The parish priest called at the convent, offered his services, but was met with a refusal, the nuns desiring no change. The question now arises, Are the rights of the parish priest not infringed upon? May the chaplain, who of course has the right to hear confessions, say Mass, and give Holy Communion, continue to exercise parochial rights, as, for instance, to administer the last Sacraments? Again, the nuns have Mass only twice a week, while the parish church is so near. Is this seemly?

Resp. The only point that is clear in this case is that, if the parish priest is really a parish priest and has parochial rights, the chaplain seems to infringe on those rights when he performs functions which are strictly parochial. The query, however, comes from a distant country; we are imperfectly acquainted with conditions and customs there, and feel that we cannot give our inquirer any better advice than to refer the matter to the Ordinary of the diocese. We could not even venture to say whether it would be more "seemly" for the Sisters to attend Mass outside their convent every morning, or to have Mass in the convent only twice a week.

PATRONESS OF FIRST COMMUNICANTS.

Qu. Can you tell me whether or not there is a canonized saint named "Virginia"? I am told that her name is mentioned in a little manual of prayers as a patroness of candidates for First Communion. Can you give me any data as to her life?

² Ibid.

Resp. We have been unable to find the name "Virginia" in any of the lists of canonized saints to which we have access. In Martigny's *Dictionnaire des antiquités chrétiennes*, however, we came across the following curious fact, *sub voce* "Virginus, Virginia". The words, it seems, occur in several Christian inscriptions dating from the end of the second century, and are sometimes taken to be proper names. This is an error, according to archeologists. The accepted explanation is as follows: On the sepulchre of Eudoxia we read "Eudoxiae carissimae feminae . . . fecit cum virginio suo annos . . ." The meaning is that Eudoxia lived with her husband so many years and that he was her *virginus*; in other words, she was his first wife. Similarly, "Sabinianus cum virginia sua vixit annos . . ." refers to the fact that Sabinianus was the first husband of the lady who raised the sepulchral monument in memory of him. Only in one instance does Martigny suspect that *Virginus* may have been a proper name. We have been told that converts retain the name "Virginia", which they have received in infancy, and take as their patroness the Queen of Virgins.

A pamphlet published as one of the *Rosary Series* of the Catholic Truth Society of Ireland gives an account of a Dominican nun, Blessed Imelda, who lived from 1322 to 1333 at Bologna, Italy, and styles her on the title-page the "Patroness of First Communicants". On page 11 we read, "The Confraternity of Fervent First Communion and Perseverance was established on 7 May, 1891, in the Basilica of Our Lady at Prouille, the cradle of the Dominican Order, where St. Dominic founded his first convent. It was affiliated to the Order on the 21 August, 1893 . . . and on the 7 May, 1896, it was approved by Pope Leo XIII in a special brief. On 18 October, 1910, Pope Pius X transferred the primary centre of the Confraternity to Rome and appointed the Master-General of the Dominican Order as its supreme head and moderator . . . Its object is to band children together under the patronage of Blessed Imelda, that, stimulated by her example, and aided by her intercession, they may more worthily prepare for their first reception of the Holy Eucharist."

Priests desirous of obtaining faculties to receive members should apply to the Very Reverend Father Provincial, O.P.,

869 Lexington Ave., New York. There is a little magazine called *The Imeldist*, published by the Dominican Fathers, which serves as Confraternity Bulletin.

WITHDRAWAL OF THE SUN IN JOSUE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In Ecclesiasticus 46:4 we have: οὐχὶ ἀνεπόδισεν ὁ ἥλιος. Did not the sun step back? To step back, does not mean to stand still, but to get out of sight or disappear. The shower of stones was so thick that it obscured the sun for an hour or two, brought on apparent night at midday and split the day in two.

In the very interesting account of "Josue's Miracle" in this month's REVIEW, the Greek text is not mentioned. It confirms the author's opinion that the sun ceased shining, but did not cease moving.

J. F. S.

RUBRICS OF THE BREVIARY.

Qu. Can you explain why, according to the old and the new rubrics of the Breviary, there is no antiphon for the *Magnificat* given for the Friday after Septuagesima, or for the Thursday and Friday after Sexagesima? In case of a ferial office on these days we are directed to take one of the unused antiphons of the preceding days.

I cannot find any reason for this strange omission in any of the commentaries on the Breviary.

Resp. The omission of ferial antiphons for the *Magnificat* on the Fridays of Septuagesima and Sexagesima weeks is due to the fact that of old as now the Vespers of Friday are invariably "de Sancta Maria in Sabbato" unless some higher feast intervenes. The ferial office is thus excluded by the office "a capitulo". The ratio for the omission of the antiphon on Thursday of Sexagesima is not so clear, apart from the fact that some intervening feast in the previous week is sure to leave no dearth of antiphons in harmony with the Sunday Gospel from which they are taken.

REQUIEM SERVICE WITH MASS IN THE COLOR OF THE DAY.

Qu. It is customary in some places for city pastors who have a greater demand for High Masses for Requiems, Month's Mind, and Anniversaries than they can take care of on days on which the rubrics permit these Masses to be said in black vestments, to sing them in the color of the day, with Gloria, etc., and give the Absolution at the end of the Mass in black cope. Is this custom a laudable one, or a violation of the rubrics?

Resp. The practice is a violation of the Rubrics and distinctly contrary to the decisions of the Sacred Congregation. A clear declaration on this point exists under date of 9 June, 1853, when the question: "*Utrum absolutio pro defunctis, finita Missa, fieri etiam possit (in paramentis nigris) post Missam de festo duplici, cujus fructus Defunctis applicatur? Negative.*" Even in cases where, by reason of an established custom, as in that of memorial churches in which by the founder's will "*Absolutio ad tumulum*" is to be given daily, this may never be done in connexion with a Mass unless it be Requiem. The S. Congregation answers a doubt in a case where such a practice exists, by: "*Nunquam post Missam de die, nisi omnino independenter ab eadem.*" Again in 1908 (28 March), when the question was asked whether a private Requiem Mass may be followed by a chanted Absolution, the S. Congregation answered in the affirmative; but added: "*sin vere agatur de Missa diei currentis aut votivae, servetur Decretum n. 3870, Romana, (12 July, 1892),*" that is, the one above referred to.

Whilst therefore any Mass may be offered for the souls of the departed, and on the other hand Absolution "*ad tumulum*" may be given at times independently of a Requiem Mass, it is contrary to the spirit of the Church and her expressed legislation to leave the impression on the faithful who desire a requiem service that the Mass of the day has any connexion with the public or private funeral rites of the Church. Even where the practice of daily "*Absolutio ad tumulum*" exists simultaneously with the "*Chapter Mass*" of the day, the Absolution takes place after a Nocturn for the Dead and *before* the Mass, so as to avoid any misapprehension on the part of the faithful attending.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 24. HARVARD CHRISTOLOGIES 11.
WILLIAM JAMES AND "MORE OF THE SAME QUALITY".

We have seen that, in the pragmatism of Dr. James, late Professor of Psychology in Harvard University, both truth and goodness are relative; neither is absolute. The true is that which *works* in the way of our thinking, that which we think to be useful and expedient to us; and a thing is true just *in so far forth as it works* satisfactorily; hence truth is not a quality of our thoughts, but is an event or a process that *happens* to our ideas in their satisfactory verification. The good is that which *works* in the way of our behavior, that which we find in any wise useful and expedient in our carrying things through; and a thing is good just *in so far forth as it works* satisfactorily; hence goodness is not a quality of our actions, but an event or a process that *happens* to our way of behaving.¹ We shall now examine into the theology, if it may so be named, that results from this pragmatic attitude toward the true and the good.

I. *Immortality.* Closely connected with theology, is the psychological fact of the immortality of the human soul. What is the pragmatic attitude of Dr. James toward this momentous and fundamental psychological fact? He was Ingersoll Lecturer on the Immortality of Man, at Harvard, 1897-1898; and attempted to prove the immortality of *something*, though not of human personality. The printed form of the Ingersoll lecture on immortality provides us with the results of this attempt.

1. *Immortality a Continuity of Consciousness.* We say that the attempt of Dr. James, in his Ingersoll lecture, was to establish the immortality of *something*, though not of human personality. To understand just what it is that James deems to be immortal, is not an easy matter. One thing, however, is certain; he does not make human personality to be immortal. And what is human personality?

¹ Cf. "William James 'in so far forth'". ECCLESIASTICAL REVIEW, May, 1917, pp. 538 ff.

Personality is one of the very vaguest of the vagaries of the Harvard professor. It seems to be a mere ripple on the surface of consciousness. For consciousness is conceived as a stream, that preëxists and outlasts finite personality. "Our finite personality here below" is "due to the transmission through the brain of a preëxisting larger consciousness."² It is the stream of "larger consciousness" that is never to end. That stream flows down from some mysterious past, and on into an equally mysterious future. During the onflow, there is a ripple, a phase, of the stream; that ripple, caused by the transmission of the stream of consciousness through the brain, is what James means by personality. The ripple does not flow on; it is only a phase of "larger consciousness". Personality ends; consciousness goes on. And so, it is not I, the human person I, who am immortal. No; this finite person, I, am only a passing phase of a "larger consciousness", only a ripple upon the surface of an onflowing stream. When the phase has been, when the ripple is no more; the stream of consciousness still flows on. The continuity of this "larger consciousness" is the human immortality of Dr. James.

Will this continuity of my "larger consciousness" be the immortality of *my soul*? Since *my human personality* is only a phase of my "larger consciousness", may we call the continuity of that consciousness the immortality of myself? Yes; not of the human person that now I am, but of my "transcendent self."

To make clear this distinction between the passing phase of *my human personality* and the continuity of *my transcendent self*, James offers a concrete illustration. James is ever concrete, even when obscure; and by his concreteness he captivates the unwary reader, and convinces the unreasoning mind. To put his doctrine in concrete form, the Harvard psychologist compares the passing phase of *my human personality* to the stubs of a used-up check-book; and the continuity of *my transcendent self*, the onflow of my "larger consciousness", to the worn-out and useless book itself:

Just as the stubs remain in a check-book whenever a check is used, to register the transaction, so these impressions on the transcendent

² *Human Immortality*. "Two supposed objections to the doctrine." By William James (Boston: Houghton Mifflin Company, 1898), 2d ed., p. v.

self might constitute so many vouchers of the finite experience of which the brain had been the mediator.³

If this transcendental check-book were the idealistic Absolute, the impersonal "larger consciousness" of the pantheistic monist, we might get some sort of a notion, from so concrete an example, of the nature of the "vouchers of finite experience" that the stubs represent. But James often and emphatically denies that he is a pantheist.⁴ He is no believer in the idealistic Absolute. He tells us: "I am myself anything but a pantheist of the monistic pattern."⁵ What, then, are those stubs, those "impressions on the transcendent self that constitute so many vouchers of the finite experience" of each individual?

2. *Immortality not a Continuity of Thought.* Those stubs are not the checks. The checks are used up; the stubs "remain . . . to register the transaction." The stubs are useless, unless as a registry of past transactions. So, too, the thoughts of finite personality, after death, are no more. The "larger consciousness" retains only "so many vouchers of the finite experience of which the brain had been the mediator". My "transcendent self," after death, has no more thought. For my "transcendent self" is the worn-out check-book. My thoughts are the used-up checks. The worn-out check-book has no more checks; it has merely the stubs "to register the transaction." So, too, my "transcendent self", after the death of the brain, has no more thoughts; it has merely "vouchers of the finite experience". And what are those "vouchers of the finite experience"?

Dr. James does not tell us just what the stubs mean to the worn-out check book, except that they register past transactions. Hence, after death, the "larger consciousness" of my "transcendent self" has nothing more of my personality than so many proofs that there has been a finite personality of this "transcendent self".

These stubs are not thoughts. Immortality does not imply a continuity of the thoughts of finite personality. The

³ Ibid., pp. vii and viii.

⁴ Cf. *Pragmatism*. "A new name for some old ways of thinking." By William James (New York: Longmans, Green & Co. 1907), pp. 78-79.

⁵ *Human Immortality*, p. vi.

thoughts of finite personality are the checks; and the worn-out check-book has no more checks. In fact, Dr. James will not admit the various *mental* phenomena, which we scholastics call *thoughts*,—phenomena that vary with each individual. He scouts the very existence of such variable *mental* phenomena.

Almost any of our young psychologists will tell you that only a few belated scholastics, or possibly some crack-brained theosophist or psychical researcher, can be found holding back, and still talking as if mental phenomena might exist as independent variables in the world.⁶

What varies in the check-book are the checks; and the checks are not the mental phenomena of "belated scholastics" and the "crack brained theosophist". The variable checks are variable *thoughts*; and thought is a function, not of consciousness; but of the brain. When the brain is dead, thought ceases; there can be no more "finite experience of which the brain had been the mediator". The "larger consciousness" then goes on and on without thought. My "transcendent self" never ceases to be; but it is no longer I. I, this human personality, who once thought, am no more. Thought ceases, personality ceases; but life goes on. Immortality of man is a continuity, not of thought, not of personality, but of life.

3. *Immortality a Continuity of Life.* Yes, even though the checks of the check-book be no more, the check-book with its stubs continues. It is not worth anything. It has no more checks. Ah, but it has the stubs! They are something! It has itself,—its worthless, worn-out self! That is something! Yes, even though thought be a function of the brain, and not of the mind, the death of the brain does not imply the end of consciousness or life; the check-book, with its stubs, goes on in worthless existence, even after all the checks have been drawn:

Even though our soul's life (as it is here below revealed to us) may be in literal strictness the function of the brain that perishes, yet it is not at all impossible, but on the contrary quite possible, that life may still continue when the brain itself is dead.⁷

If "our soul's life" is merely a "function of the brain that perishes", how can there be a continuity of that life after

⁶ Ibid., pp. 9-10.

⁷ Ibid., pp. 11-12.

death? When my brain is dead, it no longer functionates! And, as "thought is a function of the brain," death is the end of thought, the end of the thinking subject, the end of my human personality. Once death has prevented my brain from functioning, I no longer exist as this person who now I am. How, then, can there be, after death, a continuity of my life?

4. *Immortality explained by transmission-theory.* To explain this continuity of the life of the soul after the death of the brain, this onflow of the stream of "larger consciousness" after the ripple of human personality is past, this immortality of the "transcendent self" after the end of "finite experience," this duration of the check-book with its stubs after all the checks have been used, Dr. James proposes what he terms the "transmission-theory" of thought.

Were thought a productive function of the brain, as steam is a productive function of the tea-kettle; then the death of the brain would end its producing function, and would put an end to consciousness or life. But thought is not a productive function of the brain.

Beside *productive* function, in physical nature, we have also *permissive*, or releasing, and *transmissive* functions. The function of the trigger of a rifle is *permissive*; the trigger merely releases the spring. The function of a refracting lens is *transmissive*; the lens merely transmits the broken rays of light. The brain of a thinking person is like a refracting lens; consciousness passes through the brain as light through "a dome of many colored glass". The brain has its refractive power; there is within each and every brain "a barrier of its obstructiveness". At times this barrier sinks so low, that a veritable flood of consciousness pours through; at other times, as in heavy sleep, the barrier rises, and only occasional waves of thought pass through. And in death, what happens? Dr. James tell us:

When finally the brain stops acting altogether, or decays, that special stream of consciousness which it subserved will vanish entirely from this natural world. But the *sphere of being* that supplied the consciousness would still be intact; and in that more real world with which, even whilst here, it was continuous, the consciousness might in ways unknown to us continue still.*

* Ibid., pp. 17-18.

This "sphere of being that supplied the consciousness", which streamed through the brain before death,—what is it? It is not the idealistic Absolute. It is not human personality. For "our finite personality is due to the transmission through the brain of a preëxisting larger consciousness". Then what is this "sphere of being"? It is a mysterious self, larger than one's personal self. The "sphere of being", which transmits "that special stream of consciousness" through the thinking brain, is the source of a "preëxisting larger consciousness" and of an immortal continuity of this consciousness; it is an impersonal "transcendent self",—the *self* that F. W. H. Myers trumped up as a result of his psychic research:

Each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The self manifests itself through the organism; but there is always some part of the self unmanifested, and always, as it seems, some power of organic expression in abeyance or reserve.⁹

This "psychical entity" of F. W. H. Myers is the impersonal "sphere of being", the "subliminal self", the "subconscious self" of James,¹⁰ which streams on forever more.

The result of this study of the pragmatic attitude of Dr. James toward the immortality of the soul, is nothing more luminous than what we said at the very outset. The doctor attempts to establish the immortality of *something*; and that *something* is not finite personality. The immortal "sphere of being" of Dr. James is not the immortal soul of a human person. *Some self* is said by him to be immortal; but this *some self* is not *my self*. *My personal self* is only a ripple of this "larger self", caused by the stream of consciousness passing through the brain.

How successful is the attempt of Dr. James to prove the immortality of his impersonal "sphere of being"? Not at all successful! No argument is given. James ridicules argument. It is not "logic-chopping" that counts; it is immediate experiences and intuitions.¹¹ Now and then it may happen

⁹ Cf. *The Will to Believe, and Other Essays in Popular Philosophy*. By William James (New York: Longmans, Green & Co. 1912), p. 316.

¹⁰ *Ibid.*, p. 321.

¹¹ *Varieties of Religious Experience, a study in human nature*. By William James (New York: Longmans, Green & Co. 1912), 23d impression, p. 73.

that one, who strikes the pragmatic attitude toward truth, accidentally strikes a reasoning platitude of truth. Reason sometimes guides what the pragmatist calls an immediate intuition. But, of its very nature, the volitional and emotional experiences of the pragmatist bid farewell to reason and retire it to the shelf of the superannuated and "belated scholastic". That is the conclusion of the pragmatist Caldwell:

We may learn from Pragmatism . . . the truth of the contention that there can be *no philosophy without assumptions* of one kind or another, without facts and intuitions and immediate experiences. *A philosophy itself is an act or a creation*, representative of the attention of the thinker to certain aspects of his experience and of the experience of the world. . . . It is often the great intuition underlying the attention and the thought of a philosopher that is of more worth to the world than the dialectic, or the logic, through the aid of which it is set forth and elaborated.¹²

II. James and the Deity. Thus far, in our study of the theology of James, we find that the only thing immortal in man is not his personal self, but an impersonal "larger self"; and that this impersonal "larger self" is not the Deity. To go farther, and to determine what James means by religion, we must try to understand what he means by God. For religion is man's Godwardness.

I. *God not a Person.* The idea of a Personal Deity is ridiculed by James. All personality is merely a ripple in the stream of an impersonal "larger consciousness". How, then, can God be a Person? God is what our instinct, not our intelligence tells us. If we reason about God, we never reach the full depth of truth. If we follow our unreasoned, "impulsive belief," we reach the full truth about the Deity. The only thing pragmatically true about God is Being; "our inarticulate feelings of reality" convince us that God is, and "our inarticulate feelings of reality" are the last criterion of truth. Such is the pragmatic "will to believe" in God:

Our impulsive belief is here always what sets up the original body of truth, and our articulately verbalised philosophy is but its showy translation into formulas. The unreasoned and immediate assurance

¹² Cf. *Pragmatism and Idealism*. By William Caldwell, Professor of Moral Philosophy, McGill University, Montreal, Canada (London: Adam and Charles Black. 1913), p. 263.

is the deep thing in us, the reasoned argument is but a surface exhibition. Instinct leads, intelligence but follows.¹³

In our attitude toward God, why is this "unreasoned and immediate assurance" to lead, and the "reasoned argument" to follow? Because the "unreasoned assurance" is the first thought transmitted through the brain by the stream of consciousness. Later on there may arise a "barrier of obstructiveness" to impede the onflow of the stream of consciousness; and the "reasoned argument", unless it follow the line of the "unreasoned assurance", may be an obstructed thought of the brain.

One has to be very wary, while reading James. At times he is almost a scholastic in his terms. He speaks of God as "the most adequate possible object" of the mind;¹⁴ and "the only ultimate object that is at the same time rational and possible for the human mind's contemplation."¹⁵ The Harvard professor is here and elsewhere only using a twin-six vocabulary to make a one-cylinder idea go. The one-cylinder idea of James is set forth by him in that example of the used-up check-book. The stream of consciousness, passing through the brain, leaves no thought behind,—no checks,—but only vouchers of past experiences,—only stubs,—only proof of a past ripple of a "larger consciousness". And that is why mere Being is the ultimate object of the mind. The used-up check-book, the mind, has ultimately only stubs to register Being!

The Being of the Deity, then, we know by intuition:

Your whole subconscious life, your impulses, your faiths, your needs, your divinations, have prepared the premises, of which your consciousness now feels the weight of the result; and something in you absolutely *knows* that that result must be truer than any logic-chopping rationalistic talk, however clever, that may contradict it.¹⁶

All reasoning, that does not start from the subconscious self, is mere "logic-chopping". "That vast literature of proofs of God's existence drawn from the order of nature . . . does little more than gather dust in libraries."¹⁷ Away goes the idea of a Personal Deity, acting with the purpose of a Person, seeking His glory in all He does! God is merely impersonal

¹³ Cf. *The Varieties of Religious Experience*, p. 74.

¹⁴ *Will to Believe*, p. 115.

¹⁶ *Varieties of Religious Experience*, p. 73.

¹⁵ *Ibid.*, p. 116.

¹⁷ *Ibid.*, p. 74.

Being! "I defy any of you here fully to account for your persuasion that if a God exist he must be a more cosmic and tragic person than that Being."¹⁸

In arguing against the existence of a Personal Deity, a "Moral and Intelligent Contriver of the World", James utterly misses the force of the argument from design; and ignorantly supposes that we assign to nature a "God of whose character she can be an adequate expression."¹⁹ Had he read more carefully the dusty tomes of those "stall-fed officials of an established church,"²⁰ at whom he points the finger of scorn, he would have seen that they deem nature to be an exceedingly inadequate expression of the attributes of the Deity.

Such an inadequate expression of the Deity is, for instance, the moral law, the law of nature, a participation of the eternal law in God. The dictates of natural law all men are bound to follow. And it is a shame that Dr. James should ever have been allowed to rant against this fundamental law of all morality; and to tell the Catholic students of Harvard to play fast and loose with natural law, to come to terms with moral law merely from prudential motives and for private ends. Of this law of nature, the participation of the eternal law in man, he writes.

To such a harlot we owe no allegiance; with her as a whole we can establish no moral communion; and we are free in our dealings with her several parts to obey or to destroy, and *to follow no law but that of prudence in coming to terms with such of her particular features as will help us to our private ends.*²¹

These violent words against all moral responsibility are a logical sequence to the denial of the existence of a Personal Deity, unto whom we owe service. When James professedly treats of the bettering of the universe, this Personal Deity is simply left out of consideration. The universe is to him a "pluralism of independent powers".

It will succeed just in proportion as more of these work for its success. If none work, it will fail. If each does his best, it will not fail. Its destiny thus hangs on an *if*, or on a lot of *ifs*.²²

¹⁸ Ibid., p. 74.

¹⁹ *Will to Believe*, p. 43.

²⁰ Ibid., p. 43.

²¹ Ibid., p. 44.

²² *Some Problems of Philosophy*. "A Beginning of an Introduction to Philosophy." By William James (New York: Longmans, Green & Co. 1911), p. 229.

By this sort of logic-chopping, he concludes that it behooves us to do our best so as to make the universe succeed. This success of the universe is the pragmatic iceberg-motive that James proposes to substitute for the warmth of the love of God our Father.

2. *God not even an Infinite Being.* Since the God of James of Harvard is not a Person, but merely a vague and impersonal Being, is He an infinite Being? No; not at all! The pluralistic universe of James, is merely an aggregation of independent powers, not coördinated by an Infinite Intelligence, nor subordinated to an Infinite Will of a Personal Deity. The Deity is no more than an impersonal, finite Being, a "superhuman consciousness" that is "not all-embracing". James accepts the existence of such a Deity, not because it is proven, but because he goes along the line of least resistance:

The line of least resistance, then, as it seems to me, both in theology and in philosophy, is to accept, along with the superhuman consciousness, the notion that it is not all-embracing, the notion, in other words, that there is a God, but that *he is finite*, either in power or in knowledge, or in both at once.²³

In the same Hibbert Lectures at Manchester College, James boldly says: "I hold to the *finite God*."²⁴ He expresses his own opinion, not that of Christians, in the words: "The God of our popular Christianity is but one member of a pluralistic system."²⁵

3. *God merely "MORE of the Same Quality."* Since finite things have not in themselves the reason of their being, how does the God of James come into existence? By our co-operation! Yes; the very existence of this impersonal, finite, superhuman consciousness depends at least in part, on us,—not on the "larger consciousness" of our *transcendent self* but on the ripple of consciousness of our *personal self*:

I do not see why the very existence of an invisible world may not in part depend on the personal response which any one of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of very being from our fidelity.²⁶

²³ Cf. *A Pluralistic Universe*. By William James (New York: Longmans, Green & Co. 1909), p. 311.

²⁴ *Ibid.*, p. 111.

²⁵ *Ibid.*, p. 110.

²⁶ *The Will to Believe*, p. 61.

Note well; the *very vitality* of this stream of superhuman consciousness may be swollen by our waves of passing consciousness; the *very being* of this impersonal Being may draw increase of being from our being in touch with Being. This is about as clear as Hegel's *sich als sich auf sich selbst beziehende Negativität*, "negation itself as itself referring itself to itself". James means the dependence of *his God* upon *his self*.

One might object that James cannot logically admit such a dependence of an impersonal superhuman consciousness upon a passing, personal, human consciousness. For he teaches that the universe is a "pluralism of *independent powers*";²⁷ and surely this superhuman consciousness is one of those *independent powers* of the pluralism,—"one member of a pluralistic system."²⁸

Now do not blame the Harvard professor for this seeming self-contradiction. He scorns "logic-chopping"; and loves striking the pragmatic attitude! There is no need of logical sequence in the variations of the doctor's pragmatic attitudes. Such logical sequence would be decidedly unpragmatic. For what *works* to-day, is pragmatically true to-day; and if its contradictory *works* to-morrow, that contradictory is pragmatically true to-morrow!

The reason why James makes the very being of God to depend upon our response to the religious appeal, is that to him the very existence of God in the world means nothing more than "the presence of 'promise' in the world. 'God or no God' means 'promise or no promise'".²⁹ The accusation was quite correct, nor does he refute it, that he summons

people to say "God exists", *even when he doesn't exist*, because forsooth in *his* philosophy the "truth" of the saying doesn't really mean that he exists in any shape whatever, but only that to say so feels good.³⁰

"To say so feels good"! That is the sum and all of what James writes of the existence and nature of God. To say that He exists, "feels good", *works*, satisfies; therefore the existence and nature of God are pragmatically determined! That

²⁷ *Some Problems of Philosophy*, p. 229.

²⁸ *A Pluralistic Universe*, p. 110.

²⁹ Cf. *The Meaning of Truth*. "A sequel to Pragmatism." By William James (New York: Longmans, Green & Co. 1909), p. x.

³⁰ *Ibid.*, p. xi.

"unreasoned assurance" is enough. "Does God really exist? How does he exist? What is he? are so many irrelevant questions. Not God, but life, *more life*, a larger, richer, more satisfying life, is, in the last analysis, the end of religion."³¹

The God of James is a more satisfying life, a *MORE of the same quality* that now gives satisfaction to one's personal life. How the individual becomes conscious of this *MORE of the same quality* is thus described by James:

The believer finds that the tenderer parts of his personal life are continuous with a *MORE of the same quality*, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get aboard of and save himself, when all his lower being has gone to pieces in the wreck.³²

It all happens very simply. Man feels an uneasiness; "there is something wrong about" him; he "suffers from his wrongness". Secondly, he rises above "the wrong part" of self; he is "saved from the wrongness by making proper connection with the higher powers"; he "identifies his real being with the germinal higher part of himself"; "he becomes conscious that this higher part is conterminous and continuous with a *MORE of the same quality*, which is operative in the universe outside of him"; he "gets aboard of" this "*MORE of the same quality*"; and, *ecco*, he saves himself from the wreck of his lower being!³³

The "higher part" is what James calls the "subliminal," "subconscious," "extra-marginal" self. This *subliminal self*, whatever it is, "this subconscious continuation of our conscious life", is the *hither* side of the "*MORE of the same quality*" with which we are in touch by religious experience. What is the *farther* side of "the *MORE*"? To examine into that is to plunge into the *over-belief* that it is Jahweh of the Old Testament, and into the *over-belief* that getting into touch with "the *MORE*" is union with Jahweh by "his imputation to us of the righteousness of Christ."³⁴ But James has not to do with the *over-beliefs* of Christology.

WALTER DRUM, S.J.

Woodstock College, Maryland.

³¹ *Varieties of Religious Experience*, p. 507, wherein James is quoting with approval Leuba, "The Contents of Religious Consciousness", *The Monist*, xi, 571, 572, July, 1901.

³² *A Pluralistic Universe*, p. 307.

³³ *Varieties of Religious Experience*, p. 508.

³⁴ *Ibid.*, pp. 511 ff.

Criticisms and Notes.

THE MASTER'S WORD, in the Epistles and Gospels. Sermons for all the Sundays and the Principal Feasts of the Year. By the Rev. Thomas Flynn, O.O. Benziger Brothers, New York. Two volumes.

Two distinctive features characterize this collection of sermons: individually, they represent the homiletic type, brought to such a high degree of perfection by the Fathers and best suited to the pulpit; and, as a series, they constitute a coherent whole, embodying a complete, well-articulated course of Christian doctrine. This manner of treatment has the double advantage of unlocking to the faithful the hidden wealth of the Scriptural portions assigned for the respective Sundays or feasts and of presenting a systematic and unified body of Divine truth in the cycle of the ecclesiastical year. The pedagogical merits of this arrangement are quite apparent, and little need be said in its favor; for, an organic exposition of the tenets of our holy faith impresses itself more deeply on the memory and carries with it a greater convincing force than an unrelated explanation of the several, isolated articles. The imperative cogency of Christian truth appears only when it is presented as a harmonious whole, satisfying all the legitimate demands of reason and meeting all the pure and noble aspirations of the soul. The author's departure from the beaten track, decidedly, is a step in the right direction.

THE PHILOSOPHY OF EDUCATION. By Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education in the Catholic University of America and Dean of the Catholic Sisters College. The Catholic University Series: The Catholic Education Press, Washington, D. C. 1917. Pp. 446.

If you don't get what you want, wait for it. What is worth having is worth waiting for. Upon platitudinous apothegms like these Catholic pedagogues have long been sustaining their souls in patience, if not in peace, whilst they scanned the fallacious horizon for the first sign of an Educational Psychology. But why so? Isn't the field of pedagogy sown as thickly with books of that class, and all as bright, happy-looking, as are the May fields with the golden dandelions? Sure. And yet is there one in the uncounted multitude that is sane and sound and safe? This does not mean that many, perhaps most, of the existing books on the psychology of education do not contain much good material and prudent and timely suggestions. Quite the contrary. Catholic teachers can and do utilize the wealth of this

sort of literature to advantage. What is meant is that the pedagogical psychology of the day is based upon an unsound philosophy. It is not the fruitage of true principles, but happens to have value in spite of its inconsistency.

It is essentially phenomenistic, and either denies or at least ignores the substantial and spiritual nature of the human soul. While it is true that a psychology descriptive and more or less interpretative of consciousness, but leaving out of count any question as to the radical nature of the soul, is abstractly possible, nevertheless concretely that question is forever forcing itself to the surface and frustrating any thorough and consistent analysis of consciousness. Thus, for instance, you cannot treat of *thought*—a phenomenon essentially different from *imagery*—without bringing out the superorganic nature of the intellect, and consequently the immateriality of the underlying principle, or soul. But even waiving this intrusion of philosophy into psychology as such, when you apply the latter science to education the entrance of the persistent soul through the phenomena becomes inevitable. You do not educate “a stream of consciousness” or a series or complexus of conscious states. You educate a *person* constituted of body and soul, and what you are going to succeed in doing with your subject will depend to a large degree upon your own concept of the substantial soul, and yet more upon the idea you succeed in impressing upon the mind of the child concerning that soul.

Hence it is that Catholic teachers have long been looking for a psychology of education wherein the soul as such is neither denied nor ignored. In the volume before us they have got not precisely a psychology but a philosophy of education. And that is something better. For, as Dr. Shields observes, the Philosophy of Education is the basic element in the training of the teacher. In it the teacher finds not so much the genesis as the meaning of the educative process taking place in the mind of the pupil, and the goal toward which it should be directed. From it likewise the teacher learns the fundamental principles which should guide in the selection and arrangement of the curriculum in the various stages of the educative process and for the educative values of the different disciplines to be employed. In these days of rapid and deep-seated social and economic changes, the work of the school is undergoing a corresponding change in character and in aim. This makes unusual demands on the philosophy of education and places added emphasis on its necessity in the training of the teacher. Nor does this necessity touch the teacher alone. The layman through his vote exercises a controlling influence on the school and on the relationship which should exist between it and other social institutions of such fundamental importance as the home, the Church, and the State (p. 21).

We have here suggested the groundplan of the present treatise. The educative process, the educational aims, the educative agencies—these are the main divisions; and a second glance suffices to see that they outline a comprehensive view of education. The first, the process, starts with the child's physical and social heredity. The elements of personality, which are at first more static, become in the process more and more dynamic; and while their adjustment to environment is gradually effected, the mind is seen to grow and develop and, aided by widening experience, to become more conscious of law, obedience to which is the first condition of strength and control.

In the second part, the aim of education is shown to be not the merely physical nor yet solely intellectual or simply moral development of the child. The aims should be Christian, and therefore based both upon faith and upon reason; in other words, the ideal is "to put the pupil into possession of a body of truth derived from the concrete work of man's hand and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and with the standards of the civilization of his day" (p. 171). Physical education is highly important, even though not supreme. The powers of mind and body must be harmoniously balanced, while the pupil is trained not only for individual culture but for economic, social and political efficiency.

In the third and last part of the volume the several educative agencies are considered in detail—the Home, the Church, the School. The State school system and the Catholic school system are studied historically and comparatively; while the two concluding chapters summarize a large amount of historical information and practical wisdom relative both to the school curriculum and to the training of the teacher.

From the foregoing outline it will be seen that the work possesses the first requisite of a philosophy of education. It is *comprehensive*. It covers the full field of education—process, purpose, and powers. Secondly, it is *fundamental*; it brings to light the root causes in each of these constituents. A third property of philosophy should be organic growth and development. The philosophical conclusions should be seen to flow necessarily, consecutively, evenly, from the principles that constitute or explain the subject-matter. If this ideal requirement is not so manifest in the treatment as are the other two essentials just mentioned, it is because much of the material had been originally utilized in the shape of individual detached lectures, and being incorporated more or less in that form into the present production, interferes somewhat with the ideal development of the thought and occasions in parts an overlapping of subjects. On the other hand, this very imperfection, if so it be, is of practical advan-

tage. It lends variety to the existing unity and, enabling the reader to see the same idea under different shapes, facilitates assimilation.

Let us add that the book is pleasingly written, a quality not usually associated with philosophies. There is little room in the subject for the play of humor, but when we get to "the culture epoch theory" it is to laugh, even though the application of that monstrosity of recent pedagogics should be drowned in an ocean of tears. The volume will be of great service to teachers, secular as well as religious. Priests will find it useful in many fields of discourse. And lastly, but not leastly, it can be used to advantage in seminaries. As Bishop McDevitt points out in his last report on the parochial schools of Philadelphia, seminarians should know the educational problems that are at present agitating minds both within and without the Church. No more effective means to this end will be found than precisely this *Philosophy of Education*.

INTRODUCTION A L'ETUDE DU MERVEILLEUX ET DU MIRACLE.

Par Joseph de Tonquedoc. Gabriel Beauchesne, Paris. 1916. Pp. xvi—461.

LE TEMOIGNAGE DES APOSTATS. Par Th. Mainage, des Freres Precheurs. Lecons donnees a l'institut catholique de Paris (1915—1916). Gabriel Beauchesne ou J. Gabalda, Paris. 1916. Pp. xii—440.

Two noteworthy additions to the domain of apologetics. The first deals with one of the credentials of faith; the second with a special and, in a certain sense, an unusual argument for faith. Events that are "marvellous", prodigies, preternatural, do not necessarily transcend the "vires totius naturae creaturae". They do not therefore essentially demand any exceptional interference by the Creator with the uniform order of nature. Inexplicable by us, they may none the less be produced by agencies which, though outside our experience, may yet be finite, created—*preternatural* but not technically *supernatural*. On the other hand, a genuine miracle is an "opus supernaturalis divinitus factum". It is consequently a logically indisputable sign of divine revelation, a "sigillum Dei". So much is this the case that there is no form of religion that has not and does not instinctively claim for itself this divine guarantee. The story of the Bouddha is replete with marvels, and the prodigies wrought by fakir and yoghi would fill volumes. These of course are not genuine miracles; but they are held to be so by tens of thousands. Pagan Greece and Rome appealed no less strenuously to their portents, prodigies, divine attestations, while modern spiritualists claim to hold

communications with beings that are certainly discarnate and probably superhuman.

It is largely because these multiform religions, however grotesque or degraded they may be, appeal to what they consider miraculous attestations of their beliefs and practices, that rationalists and many other thinking men who have not quite lost their Christian faith, either deny outright or are agnostic concerning the reality or at least the knowability of genuine miracles. They shrug their shoulders, elevate their eyebrows, or turn away in apathy or disgust at the very name of miracle. Miracles are relics of an age of ignorance, superstition, childish credulity. They belong to Comte's primitive epoch in the evolution of the race—the naïf, the theological—an epoch which has long since been transcended by the positive or scientific stage. Nevertheless, as P. de Tonquedoc observes, the very universality of the belief in the miraculous ought to be with serious minds the prime reason for examining the subject more dispassionately. For, what if after all it be a *fact* that God does make use of miracles as the guarantee of His communications to man—how shall we escape if we ignore or deny so great a salvation? Neither by science nor dialectics has God ordained to save the race of men, but by truths and methods and means which, while not contrary to, are above the powers of divinely unaided reason.

Hence the all-important duty of studying the credentials of those truths and processes. The method of such study is outlined in a truly masterly way by the author of the volume before us. Other writers not a few, it is true, have already done a work of this kind; but it needs to be done over again in view of the persistent and subtle attacks directed by a specious science and hostile criticism—*scrutantes scrutinia*—upon the supernatural. P. Tonquedoc examines in the first place the various philosophical attitudes assumed by different schools toward the miraculous—notably the several forms of determinism and of the recent French philosophies, Bergson, Le Roy, Blondel. Having, in the next place, set forth his own attitude, he devotes the second half of the volume to the method of determining genuine miracles. First he takes up such events as we ourselves personally may witness and studies what psychological dispositions—prejudices, positive and negative—may affect our judgment for and against the miraculous. After this he examines the testimony adduced for miracles of a past age—ancient, medieval, Oriental. The criticism of criticism at this point is particularly keen and thorough. The work as a whole indeed is just this, a critical philosophy as such. It is meant for the use of thorough students, for those who are in search of unimpeachable evidence. It may not, therefore, be skimingly perused, but it will repay the labor of reflective attention.

The *Witness of Apostates* is the sequel to a former work by P. Mainage noticed previously in these pages and bearing the title *La Psychologie de la Conversion*. The two volumes contain the writer's lectures given at the Catholic Institute, Paris, and together round out a somewhat original argument for the faith. There is and *a priori* must be a harmony between revelation and human personality. The natural forces at work in the latter are adapted for the former, and when given normal opportunity will accept and assimilate the truths contained in the former. This fact is inductively proven by P. Mainage in *La Psychologie de la Conversion*. On the other hand, *Le Témoignage des Apostats* affords the basis for another induction which establishes the fact that so far is apostacy from indicating any sign of weakness in the grounds of faith that it irrefragably proves that defection from faith is always due to some rupture not only between the native faculties and the truths of revelation once accepted and then rejected, but between those faculties themselves. In other words, there is a moral obliquity at the root of all apostacy—an evil inclination unguarded and unsubjected to the law of unity which should prevail in the inner life. Apostacy results from an internecine war upon which follows rebellion against the supernatural from without. It is easy, and some may think it rash, to make such a statement. P. Mainage, having gone somewhat deeply into the psychology of apostacy, gathers evidence for his proposition from the lives of such types as Julian, Luther, Calvin, Lamennais, Renan. The argument is well worth careful consideration, and under the author's expert handling brings out many a suggestive sidelight on the psychology both of faith and of unfaith.

THE FUNDAMENTALS OF PSYCHOLOGY. By W. B. Pillsbury, Professor of Psychology, Director of the Psychological Laboratory, University of Michigan. The Macmillan Co., New York. 1916. Pp. vii—562.

ELEMENTS DE PSYCHOLOGIE EXPERIMENTALE. Notions—Methodes—Resultats. Par J. de la Vassiere, S.J. Troisieme edition. Gabriel Beauchesne, Paris. Pp. xiv—381.

The opportunity seldom presents itself of comparing a work on empirical psychology written by a Catholic priest, and he a Jesuit (!), with a similar production from the pen of a director of a psychological laboratory in an American university. The Catholic clergy are not usually credited with much knowledge of "the new psychology", and they are supposed to have little stomach for so concrete and experimental a branch of science. Committed as they are to the

Aristotelian, or at least—or most—Scholastic, psychology, which is declared to be wholly *a priori* and deductive, these benighted medievalists are thought to be quite unaware of the leaps and bounds which psychology has made since it broke away from the leading strings of Aristotelian metaphysics and expanded into the free and vigorous manhood of “a natural science”. While it is true that until comparatively recent times the authors of our manuals of philosophy, of which psychology is a large department, have inadequately employed the experimental method, empirical psychology has never been neglected by them. Perhaps, too, they had already inherited from those keen observers, Aristotle and the Schoolmen, a wealth of fact and inference which recent experimentalists are only now coming upon with outcries of *Eureka!* Moreover those students who are keeping in touch with the ever-increasing literature of neo-Scholasticism need not be reminded that our more recent text-books of psychology manifest full appreciation of experimental results and assimilate quite naturally into their philosophical organism whatever relays of wholesome and digestible food is sent forth from the psychological laboratories.

For confirmation of this statement we might point to the *Philosophia Naturalis* by the author of the French work before us—the course of philosophy to which reference was made in the last number of this REVIEW. An equally or more instructive illustration, however, is furnished by the volume at hand. We have here as comprehensive and quite as critical a treatment of experimental psychology as is presented in the English volume with which it is associated above. The reviewer has no intention of instituting a comparison between the work by the French Jesuit and the one by the American Professor. Were this to be done, the prize for excellence should, we think, with impartial justice have to be assigned to the former, and chiefly for the reason that in the mind of the French author there is a definite and clearly defined philosophy which is lacking in the American.

Both authors treat the same subject from the same viewpoint—that of experience, observation, experiment. And yet it cannot but be that the philosophical attitude of each author will reveal itself, however determined he may be to set it aside *methodi causa*, in his treatment of psychological phenomena. Every psychologist has his metaphysics more or less distinctly outlined, and it is simply impossible for him to lock it up *sub limine* so as to prevent it from oozing up and out into his treatment of the so-called *states* of consciousness. You cannot treat of these *states* without being influenced in your interpretation by your view or conviction as to the nature and consequent bearing of the underlying principle or subject of those states.

So thorough-going an empiricist as Ebbinghaus in the introduction to his *Grundzüge* voices the desire that psychology should 'keep in touch with philosophy'; and even Charles S. Meyers in his *Text-book of Experimental Psychology* maintains that "far from being independent, experimental psychology has arisen as a refinement of general psychology", so that "familiarity with the latter is essential to success in the former". Were we to compare the writers before us as to their respective philosophies of the *ego*, we should find that of the two the French Jesuit has succeeded in keeping his more in the background than has the American Professor, and that for the simple reason that the former has his rational psychology definitely in hand and determinately holds it aloof in so far as he can from his explanation of the empirical facts; whereas the American Professor apparently possesses no such psychology—a fact that is itself indicative of a philosophy which rejects or ignores the substantial nature of the soul. The inadequacy of such a philosophy is of course painfully felt when the latter author comes to account for the concept of self-identity. How can the continuous ever-changing series of mental processes be referred to the same self, i. e. be held together in a continuous stream and be regarded as states of the perceiving self? The answer is: by their "interrelation", wherein is included "recognition" of the definite position of each experience in the series. The self is therefore a series of conscious states in which reflective consciousness recognizes the relative position of each state. To this series are referred the on-coming states. "This fact of reference is immediately observed. When the self-concept has developed, the theorist [the psychologist] makes that the point of reference in spite of the difficulty in seeing how an actual substantial something apart from the experiences could hold them together. If by the self we mean the experiences themselves as interrelated one to the other, the notion offers less difficulty" (p. 544).

Now it is just here that Professor Pillsbury's "rational psychology" or rather his "metaphysics" or ontology halts. "The substantial something", the substantial ego or self, is not an entity "apart from the experiences". The experiences, each one of them, *is* the ego in that determinate state—not something underlying, like the Indian turtle below the elephant—but the self manifested in and shining out through the state. The ocean is in the waves, the face is in the smile, the man is in his perceptions, his thinking, his longing, striving, what not. You can abstract the act, the state, the phenomenon, but then you are dealing with just an abstraction, not with the substantial thing, the concrete self from which you have withdrawn the state. The specific nature of the pervading substance, it is not the business of empirical, but only of "rational psychology",

to determine. Upon that point the author of the French manual before us has of course a definite philosophy, which, though it is held in reserve, is necessarily implicit in his treatment of the phenomena. The ground-plan of his work reveals it. For him life in man is both "sensitive" and "intellectual", and while the two unite in the fundamental substantial vital principle, the sensitive emerges through the organs of the body and the other emanates immediately from the root principle and reveals itself in thought, which essentially differs from sense perception and imagination, and in *volition*, which differs equally from sensuous feeling or appetite. Again, the author's philosophy peers forth in his treatment of "transcendental phenomena"—religious, spiritistic, and so on, which imply of course the recognition of states, activities, energies that are not "immersed in matter", i. e. in the organs—even though they must use the organs as the purveyors of material—but enjoy a certain intrinsic elevation and partial independence. There are not, it need hardly be said, any traces of such a philosophy of man in the work of the American psychologist.

The two books, we may add in conclusion, are mutually supplementary. One of the best portions of Professor Pillsbury's volume is the physiological part, that which treats of man's nervous system and sense organs. This occupies about one-third of the book. The analysis, moreover, of the various psychological phenomena, perception, memory, feeling, and the rest, is keen and illuminating. So that one who reads Fr. de la Vassière's manual will turn with profit to Professor Pillsbury's. On the other hand, it will be found to be no less profitable to turn from a perusal of the more discursive English text to the clear-cut and luminous French.

THE SPIRITUAL INTERPRETATION OF HISTORY. By Shailer Mathews, D.D., LL.D., Professor of Historical and Comparative Theology at the University of Chicago, and Dean of the Divinity School. Harvard University Press: Cambridge, Mass. 1916. Pp. x—228.

Felix qui potuit rerum cognoscere causas. No, Virgil wasn't thinking of the *happiness* of knowing the causes or the reasons of things, though his verse would have conveyed equally well that particular meaning. It would take a metaphysician only a minute to show you just why cause-knowing makes one blissful and how really the Mantuan sang more deeply than he knew. Most likely the poet had explicitly in mind how *fortunate*, how well-off, a man, or even a woman, is when he or she knows the causes of things, for only then is he able to adjust himself to things, and to dispose them to his own advantage or, if it so please him, to the advantage of the things them-

selves. This of course is taking a rather utilitarian view of the poet's thought, which thus becomes less

A thing of sky and earth
Gathering all its golden worth
From the poet's heart.

No less objective is Virgil in that he speaks not of the cause but of the *causes* of things, since of no one effect in this sublunary world of ours is there a single cause; of every event there is a plural causality, and none knew this better than did the author of the Georgics.

If multiplicity and complexity at every turn meet the seeker after causes, how manifold and complicated becomes the quest when the inquirer penetrates into the depth of human history! One has only to turn his mind to the maelstrom into which the world of to-day has been or is being swept and ask the causes of it all, to realize how seemingly hopeless is any certainty of reply. What, then, if one plunge into the depths of "the cosmical process", whereof the history of man is but a fragment! And yet amidst the bewildering mazes of causes and effects the mind can detect a hierarchical unity; and the quest becomes greatly simplified when it is centered upon the dominant force, if such there be, that disposes and directs the rest which are recognized as truly efficient, although subordinate, agencies. We are all familiar with "the economic interpretation", to which the Marxian school of Socialists has given prominence. The materialistic interpretation is no less a commonplace. So, too, is the monistic. The supernatural interpretation, so eloquently advocated by St. Augustine in *The City of God* and by Bossuet in his *Discourse on Universal History*, is well known and loses none of its positive value by its failure to note the natural agencies. The spiritual interpretation for which the volume above stands sponsor recognizes the efficacy of material and economic—that is, impersonal—forces at work in the shaping of history; but it lays stress upon the personal agencies, such as heroism, idealism in art and letters, in morals and religion, racial feeling and passion, and so on.

Such an interpretation is itself no new discovery. It is just what almost any intelligent student of history would discern and defend. However, Dr. Mathews analyzes this interpretation with no little insight. He illustrates it with a wealth of fact and allusion, and substantiates it with considerable argumentative power. The treatment is stimulating and loses none of its interest by preserving the lecture form in which it was originally presented. The book is well worth while and is a valuable auxiliary against the growing tendency to exaggerate the influence of economic forces.

Readers of this REVIEW who peruse the book will of course notice a weakness, which, though it affect the logical foundations of "the

argument, in no wise lessens the material truth of the substance. The author assumes, quite gratuitously and with what we must consider a naïve faith in the unproved and unprovable hypothesis of an exaggerated evolutionism, the bestial ancestry of the human race. "Reasoning man" he declares to have "emerged from the *mêlée* of animal evolution" (p. 38). "Human society is doubtless (!) genetically joined with that of animals" (p. 72). And so on throughout. It may seem presumptuous to suggest to so learned a writer as the Dean of the Divinity School of the Chicago University that, if *reasoning man* is the outcome of bestial ancestry, man is *not* a reasoning man. He is "a principle of contradiction", an absurdity, a *non-ens*, a no-thing. It is intrinsically possible and therefore extrinsically possible for the Almighty to produce a *human body* from a bestial organism, but it is neither intrinsically nor extrinsically possible for *reasoning* man to be "evolved" from such a progenitor. Reasoning essentially demands an internal principle, a soul, which from the nature of things must be immaterial, superorganic; and by no manipulation, whether by natural selection, or force of environment, or what not, can you get a spirit out of matter.

Moreover, in the hypothesis of *man's* bestial genesis there logically can be no "spiritual interpretation" of human history. Dr. Mathews has written about a logical non-entity. However, Dr. Mathews does not see it that way and we make it no charge against the substantial truth of his interpretation any more than we would allege in the same direction his rather narrow conception of "natural rights" (pp. 144, 158, et al.), even though one might expect a professor of historical and comparative theology to be acquainted with at least so accessible a source as St. Thomas Aquinas, who wrote on "the natural law" some five centuries before Rousseau excogitated a fictitious "state of nature" as the supposed province of "the law of nature". (See the *Summa Theologica*, I-II, qu. 94, with the references there.) This is only one of the many confusions of truth and error which perhaps inevitably mar a work wherein there is so much to applaud and to be grateful for.

THE PARISH HYMNAL. Second edition. Compiled and arranged by Jos. Otten, Organist and Ochoirmaster, St. Paul's Cathedral, Pittsburgh, Pa. B. Herder: St. Louis, Mo. 1916. Pp. 252.

Among music publications, none is more numerous than the Hymn Book in general, and the Catholic Hymn Book in particular. Yet it is sad to admit that many of the latter should never have appeared. Most of them contain anything but music, and many of them have music that should never be heard within the sacred precincts of the

church. All have a few points which might recommend them. The work mentioned above is a happy exception to the general rule. It marks a departure from the ordinary, irreligious, and frivolous hymns and music that so often greet our ears when we attend church services.

This little work from cover to cover contains hymns and chants that are religious and prayerful. It is a handy little volume, providing all that is needed for the singing at High Mass, at Benediction, and the non-liturgical services that piety and devotion suggest. The Vesper Psalms are not given, for the reason that a convenient separate edition published by the Solesmes monks is now available. The liturgical chants appear in modern notation and are taken from the official Vatican Gradual and Vespers. Both the text and the melody of the hymns are very solemn and devotional. Moreover, there is a wealth of hymns for the different feasts and seasons of the ecclesiastical year. All the hymns can easily be mastered by children in the first grades of our schools. After children have finished eighteen chapters in the Catholic Education Series (Music, First Year), which give them a knowledge of the notes within an octave, they will be able to sing most of the hymns of the *Parish Hymnal*.

There is one improvement which I think would greatly enhance the value of the book, and which would cause the chants to be more easily mastered by children. The rhythmical signs of the Vatican Solesmes Edition, which have the approval of the Holy See, would make the chants more intelligible and more easily taught to the amateur in the realms of Gregorian chant. The author suggests that Dr. Mathias's accompaniment to the Kyrie be used for the chants. I would rather recommend the accompaniments of Bas or Manzetti, as they more strictly bring out the true rhythmic character of the sublime chant of the Church. The organ accompaniment to the *Parish Hymnal*, a work that is truly worthy of the hymnal itself, musically speaking, is printed separately for the use of teachers and organists.

F. J. KELLY.

MASS IN HONOR OF ST. HEDWIG, for Soprano, Alto, Tenor, and Bass, with organ, by Alfred J. Silver. New York: J. Fischer & Bro. 1916. Pp. 28.

MASS IN HONOR OF ST. THOMAS, for Soprano, Alto, Tenor, and Bass, with organ or orchestra, by Alfred J. Silver. New York: J. Fischer & Bro. 1917. Pp. 32.

In these two masses we have a welcome departure from the triviality of the music that characterizes the compositions that the ordinary

church choir is called upon to sing. The music can certainly be called worthy of our most sublime service, Holy Mass, and while it does not exactly possess the church-like character of the beautiful Gregorian chant, yet it is in every way liturgical and of a lofty character. Moreover, these masses can easily be mastered by the moderately trained choir. The text in both cases is liturgical in every detail. They are very practical masses for choirs that have but few opportunities for rehearsal. The organ accompaniment is well within the ability of the ordinary organist, yet possesses a most dignified and appropriate harmony. Compositions such as these are greatly aiding the cause of correct church music as outlined by our Holy Father Pope Pius X, of holy memory.

These masses are written for four mixed voices, but can be as readily sung by two equal voices, either of men or women. Very few solos in either voice appear, so that extraordinary training on the part of any singer to render them well is not required. From a musical standpoint, both masses are on a high level, which they maintain throughout. They are melodious without being commonplace, not difficult, and of a range that adapts them well to any choir, no matter how amateur it may be. Masses that possess as little difficulty as these are as a rule commonplace; but both these masses possess a musical worth that will commend them to directors of choirs and organists who are looking for something worth while. Typographically the work is neat, the type clear, and the entire get-up excellent.

F. J. KELLY.

HISTORY OF THE SINN FEIN MOVEMENT AND THE IRISH REBELLION OF 1916. By Francis P. Jones. With an Introduction by the Hon. John W. Goff. P. J. Kenedy & Sons, New York. 1916. Pp. 461.

The struggle of a people for liberty and a place among the independent and self-governing nations of the world, even though frustrated of success and denied a happy issue, is an inspiring and beautiful spectacle to contemplate and arouses the spontaneous admiration and sympathies of mankind. Whatever one may think of the expediency of the Irish rising in 1916, it represents a manifestation of idealism and a display of heroism quite inspiring in our age of materialism and selfishness. There is something unutterably noble in dying for the unattainable. The world needs the example of disinterested devotion to lofty ideals.

The version of the event conveyed in these pages differs essentially from the impression produced by the various press dispatches bearing on the matter. In this full historical setting the Rebellion assumes

a more favorable aspect, nor does it seem to have been so utterly futile as some would make it appear. The moral effect has not yet been gauged to its full extent. The author is particularly anxious to remove from the uprising the stigma of treason and he scores some good and telling points in favor of his contention. A final verdict, however, is as yet impracticable. But the future historian will here find much valuable, first-hand evidence, enabling him to judge events at their true worth and to place them in the proper perspective.

Literary Chat.

Of late an attempt has been made to enlarge the sphere of activity of the Sodalities of the Blessed Virgin and to interest them in social and charitable work. That this is not foreign to the original scope of the Sodalities is brought out very clearly by an interesting study of Father Elder Mullan, S. J., on the "Mother and head" of all Sodalities in Rome. (*History of the Prima Primaria Sodality of the Annunciation and Sts. Peter and Paul*. From the Archives. The Queen's Work Press, St. Louis. 1917.) The volume contains a very edifying sketch of the life of the founder of the Prima Primaria, Father John Lunis, and much useful material, illustrative of the character and the methods of the early Sodalities. History will be the best guide in the work of reconstruction and readjustment; so this volume comes at a very opportune moment. There is a fairly exhaustive index, which makes orientation easy.

The wonderful adaptation of the Catholic Church to the fundamental needs and exigencies of humanity is to many the most striking and convincing proof of its Divine origin. Our age, on account of its subjective tendencies and its preference for the philosophy of immanence, is especially partial to this argument. There is no question that in many instances it gives the first impulse to the inquirer and puts him on the road of further research. *The Ancient Journey* (By A. M. Sholl. Longmans, Green & Co., New York) is conceived and planned along these lines. Charminglly written, it is well calculated to arrest the attention of every honest seeker after the truth and to guide him on the way to the happy goal. With appropriate modifications, it will serve excellently as a basis for sermons to open-minded non-Catholics.

Rippling streams, placid lakes, snow-capped mountains, nature in its many moods, form the chief themes of Father Ambrose Leo McGreevy's song. (*Minnesota and other Verses*. Jones & Kroeger Co., Winona. 1916.) "The Man and the Ghost" is a fine piece of searching soul-analysis. Rhyme and meter the author handles with a happy ease. His enthusiastic love of nature will evoke a similar sentiment in the breast of the reader. Occasionally we come across a rather commonplace thought and a prosaic, dull line. A little severe self-criticism would prove very beneficial and allow the author's unquestioned poetical talent to develop properly. We believe that his genius possesses enough vigor and native vitality to stand successfully a generous pruning.

The Loyola University Press of Chicago has reprinted Father Joseph Conroy's article, "The Master Key in the Hand of Joseph", which, after appearing in the ECCLESIASTICAL REVIEW, called at once for copies from teachers and religious. The neat little pamphlet opens the gate that leads to religious efficiency through the virtue of obedience, as exemplified in the conduct of St. Joseph.

Father Walmesley, the Assistant for England to the General of the Society of Jesus, offers timely spiritual help to many in these days of universal humiliation and suffering, by his translation of Father Pinamonti's *La Croce Alleggerita*. Father Pinamonti was the friend of Father Paul Segneri, S.J., and sharer in his apostolic labors for twenty-six years. *The Cross Made Light*, or *Comfort in Tribulation*, contains seven considerations, one for each day of the week, teaching us to understand and value suffering as a mark of Divine pre-dilection. (Art & Book Co., Westminster.)

Lettres de Saint Bernard, by the Dominican Father Melot, contains a good selection of St. Bernard's admonitions to people of various walks of life, to leave the broad way and enter on the narrow path of the religious. Others are addressed to nuns, or to clerics and societies, with the purpose of making them realize more clearly the eternal issues. The spirit of sacrifice and penance through love forms the characteristic note of all St. Bernard's correspondence, as of his preaching.

According to accounts from Ireland, Canon Sheehan's last volume, *The Graves at Kilmorna*, is having an unprecedented sale in the home country and the British Colonies. The story is apparently being used to present the arguments for the immediate grant of Home Rule, against mere promises and supposed guarantees of future concessions by English statesmen. As the book proved to be a prophecy in almost every detail of what has actually happened within the last eighteen months, the singularly accurate vision of the dead priest before the events of Easter 1916 is accepted as a forecast of other things to come. Canon Sheehan was not an advocate of the Sinn Fein movement, though he knew of its existence; and he wrote to bring it into line with the conservative demands of all the national patriots.

When you want to reward Jack, your best altar-boy or your young nephew, give him *The Will to Win*, by Fr. Barrett, S.J. It will be a justifiable bit of nepotism—not the book, of course, but your giving it to him. Moreover, it, the book, will do the lad good, and it, the book as well as the giving of it, will benefit yourself. Fr. Barrett, everybody knows, or should know, is an expert on will-training. He has made a specialty of it, without losing normal breadth of judgment or sane balance, as a specialist is apt to do. He has written two books on the training of will-power—one called *Motivation Tracks*, a compendium or register of experiments with choices; the other entitled *Strength of Will*, in which experiment conjoins with theory. Out of the latter work has grown a third, a booklet of some four-score pages, intended to be used by boys, though girls will profit no less by the reading and practice of its solid wisdom. This is the book you want to give to Jack; and when he is John, you will, if you love him, hand to the young man *Strength of Will*.

Fr. Barrett knows the boy and the will and he shows how both may get strong together. Neither the boy nor the man can expect to win without will-power, and will-power is a product of culture and systematic training, aided of course by the Divine concurrence and grace. The methods of training suggested by Fr. Barrett are as sensible and practicable as the arguments for their application are convincing and his manner of presentation is felicitous. Though a book for young boys, some of us old boys might with advantage not only peruse but likewise utilize it. (New York, P. J. Kenedy & Sons.)

Fr. Roche, S.J., is skillful in making prayer books that are at once solid and attractive aids to devotion. *The Mysteries of the Mass in Reasoned Prayers*, which has been found such an effective instrument of true piety, is now followed by *A New Mass Book for Youth*. Its main title is *Benedictus Qui Venit*.

Like its predecessor it has the devotional forms in broken lines, which make them look like verse, though in reality they are sententious prose, the irregularities being designed to arrest attention and to lead to mental rather than to

continuous vocal prayer. As a change from the use of the Missal and as an aid to a deeper appreciation of that treasury of devotion—the premature familiarity with which may blunt the edge of esteem—the little volume should find a welcome with Catholic youth. The slender and narrow format commends the booklet to youths who happen to have no pocket space to let. (Longmans, Green & Co., New York.)

Although books of instruction on the Blessed Eucharist are not wanting, the enrollment of a new arrival is a grateful task when the work manifests such claims to attention as does the little volume entitled *Our Refuge*, by Fr. Augustine Sprigler, Rector of St. Mary's Church, Sullivan, Indiana. There is a happy blending in it of doctrine, lucidly and attractively explained, with genuine robust devotion. The author has "endeavored to make the book popular in style, length, and price". Those who know the book will gladly recognize that each of these ends has been attained. (B. Herder, St. Louis.)

Not the least good that has been occasioned by that delightful book *More Joy*, written by Bishop von Keppler and translated so worthily by Fr. McSorley, has been the compilation of a little brochure entitled *A Casket of Joys*, by Fr. Durward. The joys that spring from faith, hope, love, prayer; from memory, beauty, sorrow, and so on, are expressed in the jeweled form of verse or epigram and arranged in a handy brochure which he who runs may read and even so transfer from page to memory the treasures that he would have to be the permanent possessions of mind and heart. (The Pilgrim Publishing Co., Baraboo, Wis.)

Gold must be tried by Fire is the title of a new story, full of pulsing interest and purpose, from the pen of the author of "Socialism or Faith". Our readers will recall the latter, which won high praise as it ran first serially in the REVIEW and, later on, when it appeared in book form as *The Heart of a Man*. Doubtless they will remember also the same author's *The Shepherd of the North*.

The three books have much in common—the same general setting and surroundings in the mill towns of northern New York, the same industrial theme, the same grim forces at grips, the same swift, dramatic recital. There is a difference, however, in the personnel and the action of the three tales. In the latest, too, there is more of romance and somewhat more of humor. This latter ingredient is a good leaven, seeing how fast the action of the story passes from one tense and tragic incident to another.

The central figure, the gold that is tried in the fire of suffering, is Daidie Grattan. It is interesting as well as profitable to watch the stages of her development from the time when she is projected onto the screen as a dextrous and headstrong little mill girl until the close of the piece, when she passes off as the valiant young woman. The picture is life-like. In one incident, indeed, there is too much of the realistic. The characters of a story are not released from the reserves which are binding on their counterparts of flesh and blood. Apart from this particular passage, the book is true in instinct and most wholesome. In this connexion, it is noteworthy that the author has managed to keep the villains of the drama in the background almost entirely, and brought to the front of the stage only those with whom we can enjoy a little quiet fun, or sympathize with their aims and sufferings, or admire their sentiments and unselfish service. It is not too much to say that the author leans to the side of the mill-workers, whose unequal struggle he so well understands and so graphically depicts. But his stressing of their side of the case against the mill-owners is a championship that is natural; for the balance between employer and employee is not standing fair to the latter, even yet. (The Macmillan Co., New York.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE STORY OF THE ACTS OF THE APOSTLES. A Narrative of the Development of the Early Church. By the Rev. Denis Lynch, S.J. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 295. Price, \$1.75 net.

SPONSA CHRISTI. Meditations for Religious. By Mother St. Paul, House of Retreats, Birmingham. Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., London and New York. 1917. Pp. xv—112. Price, \$0.90 net.

ALOYSIUS IGNATIUS FITER, Director of the Barcelona Sodality. By Father Raymund Ruiz Amado, S.J. Translated and edited by Father Elder Mullan, S.J. The Queen's Work, St. Louis. 1917. Pp. 188. Price, \$0.50.

A FLOWER FOR EACH DAY OF THE MONTH OF JUNE. By John J. Murphy, S.J. The Home Press, New York City. Pp. 66. Price, \$1.00.

BENEDICTUS QUI VENIT. A New Mass Book for Youth. Containing Instructions and New Prayers for Mass and Communion Proper to the Days of Youth. By Father W. Roche, S.J. Longmans, Green & Co., London, New York, Bombay, Calcutta, Madras. 1917. Pp. vi—76. Price, \$0.25 net.

OUR REFUGE. A Practical Course of Instruction on the Most Holy Eucharist. By the Rev. Augustine Spingler, Rector of St. Mary's Church, Sullivan, Indiana. B. Herder, St. Louis and London. 1917. Pp. 144. Price, \$0.60.

THE MANUAL OF CHILDREN OF MARY. New edition. A.M.D.G. M. H. Gill & Son, Ltd., O'Connell Street, Dublin. 1917. Pp. xii—424. Price, 1/6 net.

LIFE OF ST. ADAMNAN, PATRON OF RAPHOE. By the Very Rev. E. Canon Maguire, D.D., Formerly Professor of Rhetoric in Maynooth College. M. H. Gill & Son, Dublin and Waterford. 1917. Pp. vii—128. Price, 3/—.

LETTRES DE SAINT BERNARD. Les plus appropriées aux besoins des personnes pieuses et des gens du monde. Mises en ordre par le R. P. Melot, de l'Ordre de Saint-Dominique. Troisième édition. Pierre Téqui, Paris. 1917. Pp. 280. Prix, 1 fr.

THE MASTER KEY IN THE HAND OF JOSEPH. By the Rev. Joseph P. Conroy, S.J. With permission of THE AMERICAN ECCLESIASTICAL REVIEW. Loyola University Press, Chicago. 1917. Pp. 30. Price, \$0.05; 12 or more, \$0.03 a copy—postage extra.

RETRAITE DE JEUNES FILLES. Par J. Millot, Vicaire Général de Versailles. Pierre Téqui, Paris. 1917. Pp. 296. Prix, 3 fr.

PHILOSOPHICAL.

THE PHILOSOPHY OF EDUCATION. By Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education in the Catholic University of America and Dean of the Catholic Sisters' College. (*The Catholic University Series.*) The Catholic Education Press, Washington, D. C. 1917. Pp. 446.

THE COMPLAINT OF PEACE. Translated from the *Querela Pacis* (A. D. 1521) of Erasmus. Open Court Publishing Co., Chicago and London. 1917. Pp. 80. Price, \$0.50.

THE SPIRITUAL INTERPRETATION OF HISTORY. By Shailer Mathews, D.D., LL.D., Professor of Historical and Comparative Theology at the University of Chicago and Dean of the Divinity School. Pp. x—227. Harvard University Press, Cambridge. 1916. Price, \$1.50.

THE NEXT STEP IN DEMOCRACY. By R. W. Sellars, Ph.D., Assistant Professor of Philosophy, University of Michigan. The Macmillan Co., New York. 1916. Pp. 275. Price, \$1.50.

THE FUNDAMENTALS OF PSYCHOLOGY. By W. B. Pillsbury, Professor of Psychology, Director of the Psychological Laboratory, University of Michigan. The Macmillan Co., New York. 1916. Pp. vii—562. Price, \$2.00.

A REALISTIC UNIVERSE. An Introduction to Metaphysics. By John Elof Boodin, Professor of Philosophy, Carleton College. The Macmillan Co., New York. 1916. Pp. xxii—412. Price, \$3.25.

THE ORDER OF NATURE. An Essay. By Lawrence J. Henderson. Harvard University Press, Cambridge; Humphrey Milford, London. 1917. Pp. 234.

HISTORICAL.

HISTORY OF THE PRIMA PRIMARIA SODALITY OF THE ANNUNCIATION AND STS. PETER AND PAUL. From the Archives. By Father Elder Mullan, S.J. The Queen's Work Press, St. Louis. 1917. Pp. 480. Price, \$2.00.

LES BRISEURS DE BLOCUS. La Haute Banque et la Guerre. Interpellation au Sénat de M. Gaudin de Villaine. Préface et annotations d'Albert Monniot. Pierre Téqui, Paris. 1917. Pp. ix—49. Prix, 0 fr. 50.

BENOÎT XV LA FRANCE ET LES ALLIÉS. Par M. l'Abbé Auguste Sajot. Conférence donnée en l'Eglise du Cap d'Ail le Premier Dimanche de l'Avent 1916. Deuxième édition. Impression de laeours Patronage Saint-Pierre, 40, Place d'Armes, Nice. Pp. 30.

"PAGES ACTUELLES" 1914-1916. No. 74, *Un Village Lorrain pendant les mois d'Août et Septembre 1914. Rémérville*. Par C. Berlet. Pp. 60. No. 75, *De l'Yser à l'Argonne*. Images du Front. Par Charles Daniélou, Ancien Député. Pp. 67. No. 76, *Journal d'un Officier Prussien*. Par H. De Vere Stacpoole. Adapté de l'Anglais par Henry Frichet. Bloud & Gay, Paris. 1916.

LES TRAITS ÉTERNELS DE LA FRANCE. Par Maurice Barrès, de l'Académie Française. Émile-Paul Frères, Paris. 1917. Pp. 55. Prix, 1 fr. 25.

LA HAINE DE L'ALLEMAGNE. Contre la Vérité. Par Mgr. Charles Bellet, Président de la Société d'Archéologie de la Drôme. Librairie A. Picard & Fils, Paris. 1916. Pp. 79.

RELIQUES SACRÉES. Lettres ouvertes sur des Tombes. Par Louis Colin. Bloud & Gay, Paris et Barcelone. 1916. Pp. 231.

LE CLERGÉ ET LES ŒUVRES DE GUERRE. Par J.-B. Érian, Licencié ès lettres, Diplômé d'études supérieures classiques. Bloud et Gay, Paris—Barcelone. 1917. Pp. 71.

MISCELLANEOUS.

A CASKET OF JOYS. Laid at her feet who is at once the Sorrowful Mother and the Cause of our Joy. In Memory of My Mother. J. T. Durward. The Pilgrim Publishing Co., Baraboo, Wis. 1917. Pp. 55. Price, \$0.25.

THE REST HOUSE. By Isabel C. Clarke. Benziger Bros., New York. 1917. Pp. 382. Price, \$1.35 net.

THE POEMS OF B. I. DURWARD. Illustrated Centenary Edition. With Life and Criticisms on Poetry. The Pilgrim Publishing Co., John T. Durward, Baraboo, Wis. 1917. Pp. xlvii—250.

THE GUILLESS SAXON. An Ulster Comedy in Three Acts. By Louis J. Walsh, author of *The Pope in Killybuck*, etc. M. H. Gill & Son, Ltd., Dublin. 1917. Pp. 63. Price, 1/- net.

FALSE WITNESS. The Authorized Translation of "Klokke Roland". By Johannes Jörgensen, author of *The Life of St. Francis of Assisi*. Second impression. Hodder & Stoughton, London, New York, Toronto. 1917. Pp. 227. Price, 3/6 net.

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